PROPHETIC

MEDICAL SCIENCES

Mushkil Kusha	**Part**	**I**
Aaina - e - Amalyat	**Part**	**II**
Naqsh - e - Sulaimani	**Part**	**III**
Aamaal - e - Qurani	**Part**	**IV**
Ganjeena - e - Asrar	**Part**	**V**
Tibb - e - Nabawi	**Part**	**VI**

By

SEHBAN-UL-HIND

Hazrat Maulana Ahmad Saeed Dehlvi

Translated by

BADR AZIMABADI (M.A.)

Contents

Mushkil Kusha

S.No.		Pages
	Publisher's Note	7-8
	Prophetic Medical Sciences	9-39
	Part I	
1.	About the Isme-A'zam	1
2.	Invocation at getting up early in the morning	5
3.	Invocation to recite while resorting to Lavatories	8
4.	Invocation to be recited while getting free from Call of Nature	9
5.	Invocation recited while performing ablution	10
6.	About Parts of body involved in ablution	11
7.	Common Invocations and Incantations of morning and evening	13
8.	Prayers for recitation in the Friday morning	35
9.	Prayers for reciting at the Sun-rise	38
10.	Prayers and Repetition prayers for day and night	40
11.	Prayers and repetition prayers for recitation only at night	45
12.	Manners and prayers while going to bed	47
13.	Attitudes on seeing a dream	59
14.	About fright, disturbance and disruption of sleep	61

15. Prayers for recitation on incidentally getting-up and taking a turn at night 65
16. About getting-up from bed and lying down on the bed again 68
17. Prayers for recitation while putting on and taking off the clothes 70
18. While going out from home 73
19. Coming out from home for heading towards mosque 76
20. Prayers for entering the mosque and discipline for the mosque 79
21. Prayers for recitation while coming out from the mosque 83
22. About Azan and Takbeer 85
23. Prayers for recitation after Azan 88
24. The After Sun-set Azan 91
25. Repetition Prayer preparatory to saying the prescribed prayers 94
26. Prayers (subject-matter) of the Prescribed prayers (Salat) 95
27. Prayers for recitation after salat 122
28. Prayers and repetition prayers for recitation only after Salat-ul Fajr (Morning prayer) 140
29. Prayers and Repetition prayers for recitation after the morning and evening prescribed prayers 143
30. Early Morning prayers (Salatul Tahajjud) and Prayers for recitation therem 146
31. Salatul Witre and Dua e-Qunut 151
32. Sunnat prayers of the morning prayers and repetition prayers for recitation thereafter 158
33. The Friday prayers 160
34. The two Festivals—Id-ul-Fitr and Id-ul Ad-ha 162
35. The Sun-Eclipse and the Moon-Eclipse 167
36. Salat-ul-Istesqa' 168
37. Salat-ul-Tasbeeh 174
38. Salat ul-Haajat-e 181

39. Prayer and Salat for memorising the Holy Qur'an 185
40. Salat-ut-Taubah 189
41. The Salat for a deceased and Prayers connected therewith 192
42. Offering condolances 209
43. Visiting Graves 213

Part II

Aaina-e-Amaliyat

Part III

Naqsh-e-Sulaimani

Part IV

Aamaal-e-Qur'ani

Part V

Ganjeena-e-Asrar

Part VI

Tibb—e—Nabawi

PUBLISHER'S NOTE

We are extremely sorry for the unexpected delay in bringing out the revised and enlarged edition of this book befyre our readers. There are more than one reasons for the same.

The main book entitled 'Mushkil Kusha' compiled by (late) Maulana Ahmad Saeed Dehlvi which itself is very affluent in references of Holy Qur'an and Ahadith, required special care in different stages of translation and printing and consumed extra time than what it would have originally had, Beside 'Mushkil Kusha' there are five more books included in this volume, namely 'Tibb-e-Nabavi, Ganjeena-e-Asrar, Aamal-e-Qur'ani, Naqsh Sulaimani and Aina-e-Amaliyat in view of their utility for the English readership of the Muslim community worldover. The last two of the above five books—namely 'Naqsh Sulaimani' and Aina-e-Amaliyat—dealing with Amulets and Tabs (Naqsh and Taaweez etc.) provide spiritual prescriptions for ailments and maladies of physical and superfluous natures as given in Holy Qur'an and Ahadity. Beside the time which was required in setting and compiling of such delicate matter, the publishers were subject to severe hardship.

Because of unnecesrary delay in bringing out this authentic and recognised book we, the Publisher may not receive the words of appreciation but we are fully confident that this historic contribution would bring lot credits from the lovers of Islam.

After this experience the publishers have taken certain measure steps to improve the quality of their books and are busy in revision of all the earlier books and it will be noted by our readership in further 'Insha Allah'.

To write something about this book is difficult. There are many significant features of this volume. It deals in details about the natural diseases of mankind.

The diseases and maladies are cured not only with medicines but also with prayers and holy texts of the Holy Qur'an also provided the instructions that are strictly followed.

This spiritiual science of prayers for remedy has largely been written in Arabic and Urdu. But this is not done in English

DARUL ISHAAT enjoys the privilege of having published a number of religious books in English which have enabled the English knowing people and nations to benefit themselves with this spiritual science also.

This collection includes the following books which contain the selected extracts from the Holy Qur'an and Hadiths or the tested and tried experience of the learned scholars of the revealed law.

1. Mushkil Kusha compiled by Maulana (late) Ahmed Saeed Sahib.
2. Aamale-Qur'ani, compiled by Hakeemul Ummat Hazrat Maulana Ashraf Ali Thanvi (the blessed one).
3. Ganjeena-e-Asrar by Sheikhul Islam Hazrat Maulana Muhammed Shah of Kashmir.
4. Tibb-e-Nabavi compiled by Maulana Khursheed Alam.

The other noted and authentic books written on Ritual practices have been consulted

"The believer's weapons are the prayers (to encounter the troubles and the enemies of Allah), the prayers are the pillars for religion, the light of the heaven and the earth. The followers of Hazrat Yunus (peace be on him) had fought out the fiery bombardment (divine curse) through this weapon of prayers. Allah says.

اَلدُّعَآءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّيْنِ

وَنُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (مستدرك)

Ad-dua-a silahul momine wa imadud deene wa noorus samawate wal ardh.

"When the followers of yunus began to believe We removed the curse from over them and gave profit for a long time. "Hence the Hadith shows :

اِلَّا قَوْمَ يُوْنُسَ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ

عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا

وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ - (س يونس پ ۱۱)

illa qaumo yunosa lamma amano kashafna anhum azabal khiz-yefil hayatad dunya wa matta na hum ila heen.

"Never get tired of praying. never forget to pray for he who prays is never ruined yuined and destroyed."

The Hadith depicts that the prayers remove the troubles and difficulties ;

Treatment of tho diseases and maladies through the Holy Quran and Hadithes.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ يُجِيْبُ الْمُضْطَرَّ

اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَ

يَجْعَلُكُمْ خُلَفَآءَ وَالصَّلٰوةُ وَالسَّلَامُ

عَلٰى سَيِّدِ الرُّسُلِ وَالْاَنْبِيَآءِ

وَاٰلِهِ النُّجَبَآءِ وَاَتْبَاعِهِ الْكُرَمَآءِ

Bismilla hir rahmanir raheem.

Alhamdo lilla hil lazi yujeebul mudhtarra iza daa, ho wa yakshefus-sooa wa yaj-alokum kholafaa was-salato was-salamo ala sayyidir rosole wal ambiyaa-e wa alaihen nojabaa-e wa atba-e hil kuramaa-e

Now, Allah, the Almighty, created this perishable and mortal world with a great deel of comfort, troubles, pains, sadness and sorrow, and friends and enemies, health and ill-health so forth and so on. All the creatures; particularly the mankind has been surro unded by all these troubles as He has said it:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ،

Laqad khalaqnal insana fi kabad

I have created the mankind surrounded by all sorts

of troubles and hardships. This is subject to the beginning and the end.

But Allah, the Almighty, has created a number of things which can be adopted as precautionary measures to be safe from all these troubles. Warm and hot things remove the Cold effect. and viceversa. Weapons defend against foes. Similarly the medincines and prayers cure the diseases and maladies. A Aadith says :

مَآ اَنْزَلَ اللّٰهُ دَآءً اِلَّآ اَنْزَلَ لَهٗ شِفَآءً (بخاری)

Ma anzalal laho daan illa anzala lahu shefaa an

Allah has made cure and medicine for every disease and malady.

Actually, Allah is Great, Omnipotent and Omniscent. He has caused troubles, difficulties and hardships on one hand and caused the precautionary measures for them on the other. He has given health on one and ill health on the other hand. He has made diseases as well as medicines and cure. He also loves to be called. This call is actually prayer

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ،

Aman-yujeebul mudhtarra iza da-a hu wa yakshefus sooa.

"Is there any one who hears the wail of an cheng heart when any one calls and removes the troubles."

The meaning there by is that none but Allah considers the troubles and wail of mankind and gives relief.

Man resorts one recourse or the other to keep him self from the troubles and difficulties. Every body believes in means to achieve an end. Some men seek help and aid from the terrific object of nature like the sun, the fire, the clouds, the snake, the elephants and so forth and so on. Some worship the moon, the star, the women and other delicate objcct. Some worship idols, stones, mountains trees and rivers. However, man is always trying to get relief from several worldly troubles some are atheists Such persons are materialists and rosort to material recourse for their relief.

Some have firm belief in Allah. He is one and has power to do whatever. He wants. None but He can redress the grievances and give relief. It is no use praying other than Allah for the relief. The others are creation. They are unable to listen to what anybody says or begs, They can not bring about relief. The Holy Quran also shows :

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ

مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ

وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ (س احقاف)

Wa man adhallo mim many yado-min doonillahe mal la yastajeebo lahu ila yaumal qiamate wa hum an duaa-e-him ghafeloon (Surat Ahqaf)

Who can be a greater transgressor than those who call others than Allah and they can not listen to their call till the Day of Judgment and are quite Unaware of what they say. (They are as helpless as you)."

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عِبَادٌ أَمْثَالُكُمْ - (س اعراف)

Innal lazina tad oona min doonillahe ebadun amsalokum.

"Indeed, those, other than Allah, whom you call for your help are as helpless as you rather they are more helpless than you. Because the living persone have capability to get rid of his own troubles but those lifeless things can not get rid of their own troubles, how can they remove the troubles of others." Allah says,

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا

يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ

يَنْصُرُونَ، (س اعراف ع پ)

Wal lazina tadoona min doonehee la yastatioona nasra kum wala anfusahum yunsaroon.

(Araf A 24 P. 9)

Those, other than Allah, whom you call, can help neither themselves nor you.

The abvoe quoted texts of the Holy Quran show that none but Allah is supreme. Only He can hear the call and give relief. The others are value less and futile under such circumstances, none but Allah should be called for help. No other entity should be associated with Him.

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Fala tadoo ma allahe ahada.

"Don't call any one else as Allah's associate(or all of your affairs will go wrong).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ

وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ

Wala tadoo min doonillahe mala yanfaoka wala ya dhurruka fa in fa alta fa innaka izam minaz-zalemeen.

"Call only Allah, don't call those who can give no benefit, if called, and can give no harm if not called. If you do so, you shall, indeed be among the oppressors.

Allah thimself taught the Quranic prayers to the Holy Prophets for they, too, were human being and had needs of various types. They had their needs and wants removed through those divine prayers. like other human beings, they, too, had diseases and begged Allah for cure.

إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ،

Iza maridhto faho wa yashfeene.

They also needed issues and prayed Allah for them ;

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They also needed issues and prayed Allah for them ;

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ۔

Rabi hab li minas saleheen.

They also prayed to Allah for their own safety when the people. teased and troubled them.

وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ۔

Wa najjeni minal qaumiz zalemeen.

They begged Allah pardan when they happend to slip to some wrongful doing. Allah revealed this text of prayer to Hazrat Adam (peace be on him), the father of all human beings informing him that He would pardon his mistake if he recited the prayer.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا

وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ،

Rabbana zalamna anfusana wa illam taghfir lana wa tar ham na latakoo nanna minal khasereen

He recited it and was forgiven Hazrat Yunus (peace be on him) also stepped to a mistake. He was also forgiven when he recited :

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ،

Laa ilaha illa anta subhanaka
inni kunto minaz zalemeen.

And he was delivered from the belly of the fish and was brought out of the river-water. Allah had accepted the prayer of Hazrat Nooh and had saved him from the tyranny of the people. Hazrat Zakaria (peace be on him) prayed for an issue in his old age, and Allah accepted his prayer and gave him a son who was honoured with:

لَمْ نَجْعَلْ لَّنَا مِنْ قَبْلُ سَمِيًّا

سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ

وَيَوْمَ يُبْعَثُ حَيًّا،

Lam najallahu min qablo samiyan
Salamun alaihe yauma woleda wa yauma yamoto
wa yauma yubaso heyyan.

Allah accepted Hazrat Ibrahim's prayer, the son, Hazrat Ismaiel (the truthful and the prophet). He pleased him with delightful information:

رَبِّ هَبْ لِي مِنَ الصَّلِحِينَ،

Rabi habli minas saleheen

Thanked with the words.

وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ نَافِلَةً
وَّكُلًّا جَعَلْنَا صَالِحِينَ

wa wa habna lahu Ishaqa wa yaqooba nafela-tanw wa kulla ja-alna saleheen.

Allah accepted the request of Hazrat Musa (Muses) peace be on him) for the freedom from the cruel king like Pharooh Allah consold him with

اَلْحَمْدُ لِلّٰهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمٰعِيلَ وَإِسْحٰقَ إِنَّ رَبِّي لَسَمِيعُ
الدُّعَاءِ

Alhamdo lilla hil lazi wa haba li alal kibare (JesIsmail wa Ishaqa inna rabbi la-samiud-dua-a.

Allah accepted the request of Hazrat Musa (Muses) peace be on him) for the freedom from the cruel king like Pharooh Allah consold him with

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلٰى

Qulna la takhaf innaka antal ala.

Allah accepted them. our Prophet (peace be on him) who honoured

Allah accepted the prayers of Hazret 'Isa' (Jesus), (peace be on him) for celstial food for his followers. Our prophet Muhammed (peace be on him) prayed saying :

رَبِّ زِدْنِي عِلْمًا

Rabbi zidin ilman.

Allah accepted them. Our Prophet (peace be on him) was honoured with the title of all the predecessers and successors.

Truly speaking, our Prophet has covered almost all the spheres of life, death, and the world. He has taught a number of texts of prayer. He has prescribed two to more prayers for each need, want and require-ment.

The Holy Prophet (peace be on him) taught the followers by demonstration. He taught the followers how to beg Allah for their needs. Our elders practised the Prophet's lessons and achieved success. They were the men of wisdom, knowledge and action, They fought the battles during the day and stood for Namaz throughout the night. They cried and wept offering their prayers to the Holy divine presence of Allah in the mlaks and seclu-sion of night. The hands, with swords in the days, spread befor Allah in the night.

The Holy Prophet (peace be on him) says:

"The believer's weapons are the prayers (to encounter the troubles and the enemies of Allah), the prayers are the pillars for religion, the light of the heaven and the earth. The followers of Hazrat Yunus (peace be on him) had fought out the fiery bombardment (divine curse) through this weapon of prayers. Allah says.

اَلدُّعَآءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّيْنِ
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"When the followers of yunus began to believe We removed the curse from over them and gave profit for a long time. "Hence the Hadith shows :

اِلَّا قَوْمَ يُوْنُسَ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ
عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا
وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ - (س يونس پ ۱۱)

illa qaumo yunosa lamma amano kashafna anhum azabal khiz-yefil hayatad dunya wa matta na hum ila heen.

"Never get tired of praying. never forget to pray for he who prays is never ruined yuined and destroyed."

The Hadith depicts that the prayers remove the troubles and difficulties :

لَاتَعْجِزُوْا فِي الدُّعَآءِ فَاِنَّهٗ لَنْ
يَّهْلِكَ مَعَ الدُّعَآءِ اَحَدٌ - (ابن حبان)

La tajezoo fid dua-e fa innahu lany yahleka ma-ad-dua-e ahad.

And the prayer saves from that calamity which has descended and one which has yet to descend from the heavens. The prayer moves up and encounters the calam itity that is descending. They too resist against each other. The calamity desires to come down while the prayer stops it. The resistrice encounter of the two: will continue fill the Day of Judgment.

The sincere prayer can change even the destiny. The Hadit depicts.

اَلدُّعَآءُ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ
يَنْزِلْ وَاِنَّ الْبَلَآءَ لَيَنْزِلُ فَيَلْقَاهُ
الدُّعَآءُ فَيَعْتَلِجَانِ اِلٰى يَوْمِ الْقِيٰمَةِ -
(مسند رك، بزار، طبرانى)

Ad-dua-o yanfao mimma nazala wa minma lam yenzil wa annal bala-a-la yanzelo fayalaqqa hud-dua-a fayaf talejane ila yaumil qiamate.

"None but prayer can change the desting."

The recital of the prayers of the Holy Quran and Holy Hadith with sincere belief and pure heart according to the instructions of the Holy Prophet (peace be on him) will save from the calamity and the unforeseen troubles.

This collection comprises the texts of the prayers of the Holy Quran and Hadith and practice with full references and the instructions and ways of their recital for the profit and benefit of Muslim brothers and sisters. The humble compiler requests the brothers and sisters to remember him also while praying. May all the wishes of the reciters by granted and their troubles and difficulties be removed (aman).

It is the matter of great importance to discuss the virtues, conditions, manners, the time and place of acceptance of prayer briefly before the discussion of the prayers themselves so that the reciters may easily achieve their motives and wishes.

THE VIRTUES OF PRAYERS

Prayer means the call or draw attention In other words, the needy calls Allah or draws His attention for the fulfilmant of his needs and wishes. Allah says :

أُدْعُونِيْ أَسْتَجِبْ لَكُمْ -

أُجِيْبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ -

Udooni astajib lakum.
Ojeebu dawatad da-e iza da-an.

"Call Me, I will accept your prayer." Again, He says, As the caller calls Me, I accept His call." Again, He says.

أُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً - (س اعراف)

Udoo rabbakum tadharro anw wa khuryatan (S. Araf).

"Oh People, call your Master with lamentantion and secrecy.'".

The Holy Prophet says:

اَلدُّعَآءُ هُوَ الْعِبَادَةُ، (ترمذی)

Ad-dua-o howal ibada (Tirmezi)

اَلدُّعَآءُ مُخُّ الْعِبَادَةِ- (مشکوٰۃ- وترمذی)

Ad-dua-o- mokhkhul ibada (mishkat-Tirmezi)

"Nothing but prayer is worship."

Prayer is the kernel of the worship. (Mishqat and Tirmizi). Again, He said.

اَلدُّعَآءُ سِلَاحُ الْمُؤْمِنِيْنَ -

Ad-dua-o- silahul momin.

Prayer is the weapon of worship."

(Mustedrek, Hakim, Hasne Haseen.) Again, he said." Nothing is more valuable and venerable than prayer to Allah and the prayer changes even destiny and the prayer stops every calamity. He said, Allah is not pleased with one who does not ask Him for (what he needs). Meaning thereby that the people of the world are displeased when some one asks them for some thing but Allah is pleased when asked for.

لَا تَسْئَلْ بَنِيْ آدَمَ حَاجَتَهٗ

اَللّٰهُ يَغْضَبُ اِنْ تَرَكْتَ سُؤَالَهٗ

وَاسْئَلِ الَّذِيْ اَبْوَابُهٗ لَا تُحْجَبُ

وَابْنُ اٰدَمَ حِيْنَ يُسْئَلُ يَغْضَبُ

La tas-al bani adama hajatahu Allaho yaghdhabo in tarakta sowalahu was-alil lazi abwaabohu la tahjab wabno Adama heena yus alo yaghdhab.

Meaning there by Don't ask any man for what you need. Ask One whose doors of generosity and kindess remain ever opened and are never closed. This is the difference between Allah and man, Allah is displeased if you give up asking Him for which man is displeased if you ask him for. He said, your Master is the Most Modest and Generous. When a man spread both of his hands, prays and begs Him for what he needs, He feels ashamed of letting his wishes ungranted. (Abu Daud). He says. The doors for prayer are flung open for a man means he is helped to pray to Allah. And this, further, means that the doors of the paradise, acceptance and generosity are flung open for him."

(Ibne' Abi Shaiba- Hasne Haseen). He says: "He who pleases that his prayers during the period of troubles and difficulties are granted should continue to pray during the times of fortune, wealth and comfort." (Hakim, Hasne. Haseen) He says. Allah does grant one of the following three things to one who begs Allah for something. (1) the something he begs

Him for (2) something better than what he begs" Him for (3) some great trouble is removed instead. (Hasne Haseen)

THE CONDITIONS AND MANNERS OF THE PRAYER.

"The virtues of prayer" signifies that prayers are the sourcc of earning the pleasure of Allah and He is happy to give whatever His man asks Him for. He never turns his wishes ungranted. But the forms and conditions of praying to Him should well be observed otherwise the begger should little hope for divine grants and endowments.A beggar or praying man is like a patient. The patient has to avoid the harmful thing and eatable while he is undergoing the treatment of some doctor or physician. Otherwise, the patient grows more and more sick. Similarly. the praying man should observe the following terms and conditions if he wants his prayers be accepted and wishes be granted.

Once Allah Ibne Ibne Quran Allama Ibne Qeem (the blessed one) was asked to prescribe some remedy for a patient, who had already undergone a great deal of treatment Ae had prayed a lot but could not improve whatsoreply ever so that could not get complete recovery. The venerable was that Allah brought about cure for every dis ease and malady. The Holy Quran and Hadiths have well explained that the Holy Quran is the inevitable source of cure and recovery of the spirtual it maladies and physi-

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ

لِّلْمُؤْمِنِيْنَ -

Wa nonazzilo minal Qurane ma huwa shifa anw wa rahmatul lil momeneen.

cal diseases, Allah says, the Holy Quran has been revealed as the blessing and recovery for the momins (believers). That is why the Holv companions used to recite the holy text of the Holy Quran to blow upon the bites of snakes and scorpions. And the bite was speedily cured. Referring the Sura Fatiha, he states if the holy text is blown to the ailing person or the patient, he is sure to get well. The recital and blow of the sura Fatiha shows unique and curious effect on the soul, mind and body of the ailing person.

He continues to say that once he way paying a long visit to the holy city of Mecca. There he suffered from ailment. In non availability of the physicians and medicines, he began to treat himself with the recital of sura Fathia. He came acrose its curious effects. When he saw some ailing persons, he prescribed the recital and the blow of the holy sura Fatiha, and all of them got well by the Grace of Allah, However, the prayers of the Holy Quran and the Holy Hadiths are the inevitable source of cure and recovery. But, some times. they prove ineffective due to the strong resistive force or disability of the patient or the rectter. For example, the medicine proves ineffective if the for bidden things are not avoided, or some other malady is prevailing over within the patinet. The medicine suiting the nature of the partient positively acts on him and cures him. Similarly, the prayers that suit the nature of the ailing person are effective. The ineffectiveness of he prayer proves that the reciter does not fully concentrate to Allah, avoids the forbidden (haram) eatables and drinks. sins and does acts of oppression.

The stronger the praying man' the stronger is the effect of his prayer. He is like a bow. A loose bow

shoots the loose arrow and involves every possibility of missing the aim. But the tight and strong bow shoots well and never misses the aim. The prayer of a sincere momin (believer) who observes all the terms and conditions is surely accepted. The Holy Prophet says in one of the Hadiths,,' the prayer of a forget ful heart and that of the consumer of forbidden things are never accepted."

The further details may be found in the book of Here, the terms and condtions for the acceptance of prayer and the grant of wishes are given. The praying man must observe them while praying.

(1) The firm belief accompanied by the sincerity: While praying, none but Allah should be concentrated to. With out sincerity, no prayer is accepted. Allah says:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآئُهَا وَلٰكِنْ

يَّنَالُهُ التَّقْوٰى مِنْكُمْ (س الحج)

Lany-yanalal laha lohu moha wala demaa-o ha wa-la kiny yana lohut taqwa minkum.

"The flesh and blood of this (Sura Haj), sacrifice does not approach Allah rather your sincere devotion carries it to Him."

And He said.

"Sincerity is ordered while performing worship ol Allah." Again, it is said.

وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ

لَهُ الدِّيْنَ،

Wa maomeru illa liyabodullaha mukhliseena lahud- deena.

"Call Allah with devotion and sincerity, Again it is said."

فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ،

Fado ho mukhliseena lahud-deena.

وَإِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ،

Wa inna mal aamalo binniyate.

"All the things depend on inclination." It is also said that Allah does not accept the prayer of a forgetful heart.

The Holy Prophet said in a Hadith."

أُدْعُوا اللّٰهَ وَأَنْتُمْ مُّوْقِنُوْنَ بِالْإِجَابَةِ

وَاعْلَمُوْا أَنَّ اللّٰهَ لَا يَسْتَجِيْبُ دُعَآءً

مِّنْ قَلْبٍ غَافِلٍ لَاهٍ (بخاری)

Ud-ollaha wa antum mo-qe-noona bil ijabate wa lamu annal-laha la yastajeebo dua-an min qalbin ghafelin lahin. (Bukhari)

"Pray to Allah with firm belief of the ready acceptance (of prayers). Mind it well that Allah never accepts the prayer of forgetful heart. The full concentration, sincerity, and deep devotion are inevitable for the acceptance of the prayer. The prayer of oblivious heart scarcely finds the acceptance.

(2) The honest living: The dishonest earning and forbidden things mar the effects of prayer. The Holy Prophet, Hadith depicts.

يُطِيْلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى

السَّمَآءِ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَ

مَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَ

غُذِيَ بِالْحَرَامِ فَأَنّٰى يُسْتَجَابُ لِذٰلِكَ

(مسلم)

Yuteelus safe ra ashata aghbara yamuddu yadehe ilas sama-e ya rabbe wa mat amohu haramun wa mashrabohu haramun wa malbasohu haramun wa ghoziya bil harame fa anna yustajabo lizaalik (Muslim))

"A disturbed mind and dusty body makes a long Journey, spread both the pams and pray calling," Oh, my Master," although he eats, drinks and wears from what is earned in forbidden (haram) ways and is also brought up with forbidden (haram) means, how can his prayer be accepted. That is to say his prayer will not be accepted and says."

إِذَا خَرَجَ بِالنَّفَقَةِ الْخَبِيْثَةِ فَوَضَعَ رِجْلَهُ
فِي الْغَرْزِ فَنَادَى لَبَّيْكَ نَادَاهُ مُنَادٍ مِّنَ
السَّمَآءِ لَا لَبَّيْكَ وَلَا سَعْدَيْكَ زَادُكَ
حَرَامٌ وَنَفَقَتُكَ حَرَامٌ وَحَجُّكَ مَازُوْرٌ
غَيْرُ مَبْرُوْرٍ ؛ (دار قطنی)

iza kharaja bin-nafaqqatil khabeesate fa wa dha-a rijlahu fil gharze fanada labbeka nadahu munadim minas-sama-e la-labbeka wa la sadeka zadoka haramun wa nafaqatoka haramun wa hajjoka ma zoorun ghairo mabroorin.

"When a Haji goes (to perform haj) with the expenses earned in a forbidden (haram) manner) and calls, "labbaika" (I am to do Thy bidding, my Lord). The divine reply is." They labbaika and Sadaika" is not accepted because thy supplies and expenses are ill gotten (haram).

Thy Haj is mere "sin" not "accepla ble."

That was why, Allah, the Almighty ordered the Prophets to live on honest and hard earned livelihood.

يَآيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَ
اعْمَلُوْا صَالِحًا،

Ya ayyohar rosolo minat-tay-yebate wa lamo salehan.

"Oh, (momins) believers, eat from the right livelihood, I have given you."

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبَاتِ
مَا رَزَقْنٰكُمْ۔

Ya ayyo-hal-lazeena amanu kulo min tay-yebate ma razaqna kum.

(3) The praying man should always keep away from falsehood, hypocrisy, deceiving, gambling, wine-drinking, jealousy, pride, envy, back-biting and breach of promise etc. For all these are grave sins' The Holy Quran and the Holy Hadiths talk very ill of them.

OBSERVANCES OF PRAYER

(1) The prayer should be offered to Allah with perfect sense of lamentation, submissiveness, devotion and sincerity. Allah himself teaches this observance. Udurabbakum tazerruan." Call your Master lamentably and waitingly presuming that He does see His beggers, never turns the wishes ungranted. He who begs Allah with greed eagerness and curiousity earns the divine pleasure and appeciation.

أُدْعُوا رَبَّكُمْ تَضَرُّعًا۔

Udo-rabba kum tadharro an

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

وَيَدْعُونَنَا رَغَبًا وَّرَهَبًا۔

Innahum kanu yusare-oona fil khairate wa yado nana raghabanw wa rahaban.

"They ran towards good and called Me with eagerness and out of fear."

(2) Confession of sin and firm determination for not to commit the sins in future: Further recite the text while paying.

ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي الخ۔

Zalamto nafsi watarafto bezanbi.

"I oppressed my own soul and confess my own sins"

(3) One should pray to Allah with reference to his own good and noble deeds and should beg Allah for his needs in return of whatever good he did in the past. The Holy Prophet has described the prayers of three men who begged Allah for the removal of heavy stone from the mouth of a cave in return of their respective noble deeds they had done in the past so that they could get refuge in the cave. Allah granted their wishes and saved them from the trouble.

(4) The performance of ablution and the two units of voluntary (nafil) Namaz before praying to Allah for the fulfilmart of needs. The Holy Prophet (peace be on him) has said,:

"The prayer of a person who performed ablution well and the two units of voluntary namaz will surely be accepted later or sooner."

And the Holy Prophet prayed to Allah for Abi Aamir after having performed ablution. (Bukhari)

(5) The praying man should face the Qibla for the shariat has fixed the same direction for the performance of Namaz.The Holy Prophet (peace be on him), too, faced the Qibla while praying as he did in the battle of Badr and Istisqa. (Manzilul Absar).

(6) The actual prayer should precede and succeed the divine praise and the recita of Darud on the Holy Prophet. The Holy Prophet (peace be on him) says.

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ صَلّٰى

رَكْعَتَيْنِ فَدَعَا رَبَّهٗ كَانَتْ دَعْوَتُهٗ

مُسْتَجَابَةً مُّعَجَّلَةً اَوْ مُؤَخَّرَةً۔ (طبرانی)

Man tawadh dha afa ahsanal wodhoa summa salla rakataine fada-a rabbahu illakanat dawatohu mustajabatam mo aj-jalatan au mo-akh kharatan (Tibrai)

مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَى اللّٰهِ تَعَالٰى
اَوْ اِلٰى اَحَدٍ مِّنْ بَنِيْ اٰدَمَ فَلْيَتَوَضَّاْ وَ
لْيُحْسِنْ وُضُوْءَهٗ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ
ثُمَّ يُثْنِ عَلَى اللّٰهِ عَزَّ وَجَلَّ وَيُصَلِّ عَلَى
النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الحديث (ترمذی)

Man kanat lahu hajatun illal-lahe tala au ila ahadim min bani Adama fal-yata-wadha wal yuhsin wodho-a hu summa li-yu-salle rakataine summa yasne alal-lahe azza wa jalla wa yu-salle alan nabi-ye-sal-lal lahu alaihe wa sallam (Termizi)

"He, who wants something from Allah or man, should, first, perform ablution, and the two units voluntary Namaz and then praise Allah and recite Darud on the Holy Prophet (peace be on him)

(7) He, who prays, should so spread his two hands as are parallel to face and the two shoulders, this is the way how the Holy Prophet did he says.

اِنَّ اللّٰهَ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِ اِذَا رَفَعَ
الرَّجُلُ اِلَيْهِ يَدَيْهِ اَنْ يَّرُدَّهُمَا صِفْرًا
خَائِبَتَيْنِ ؛

Innal laha hayyun kareemun Yastah-ee- iza rafa-ar rajolo ilaihe yadaihe any-yarudda huma sifran kha-e-bateen.

"Allah feels ashamed of sending a man unrewarded who spreads his both the palms before Him for prayer." Abu Daud. Hence, the holy Tradition shows

that a praying man should spread his palms whether he is praying after a Farz or a Sunnat.

(8) The Holy Prophet (peace be on him) says "the two palms should remain spread before the face."

اِذَا سَاَلْتُمُ اللّٰهَ فَاسْئَلُوْهُ بِبُطُوْنِ
اَكُفِّكُمْ وَلَا تَسْئَلُوْهُ بِظُهُوْرِهَا ؛ (ابوداؤد)

Iza sa-altomullaha fas-aloho bi-batone akuffe kum wala tas-alo ho be-zahoore ha.(*Abu Daud,*)

"While begging Allah, spread your palms to ask Him for.

(9) ',When prayer is over, the two palms must be cover the face smearingly." The Holy Prophet (peace be on him) says.

فَاِذَا فَرَغْتُمْ فَامْسَحُوْا بِهَا وُجُوْهَكُمْ

Fa-iza faraghtum famsahu beha wujuhakum.

"When you have finished praying, cover your face with your palms smearingly. (Tirmizi).

(10) The prayer must be made with the recit a Good names of Allah, the Almighty. Allah says."

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا۔

Wa lil lahil asma-ul husna fado ho beha.

(11) And words of the prayer should be repeated twice or thrice. The Holy Prophet (peace be on him) repeated them thrice.

(12) One must not desire the quick acceptance of the prayer. One must continue praying as long as it meets the divine acceptance. The Prophet says.

يُسْتَجَابُ لِاَحَدِكُمْ مَالَمْ يُعَجِّلْ يَقُوْلُ

دَعَوْتُ فَلَمْ يُسْتَجَبْ لِىْ ۞

Yustajabo le ahade kum malam yu-ajjil yaqoolo dawato falam yustajab li.

"Your prayer is accepted if you are not disappointed. The disappointment or desire for quick accepta-

nce means expressing that your prayer is not accepted. (Bukhari, Muslim.)

(13) One should not pray for some sin or discord for such a prayer is never accepted. The Holy Prophet (peace be on him) says.

يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِاِثْمٍ

اَوْقَطِيْعَةِ رَحِمٍ ۞ (مسلم)

Yustajabo lil abdau ma lam yado be-ismin au qatee-ate rahmin.

"The prayer of men is accepted, of course, not the prayer made for some sin or disord."

(14) Conditional prayer should not be offered for the Holy Prophet (peace be on him) forbids to pronounce that Allah may do certain thing if he wishes.

اِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ

اغْفِرْلِىْ اِنْ شِئْتَ وَارْحَمْنِىْ اِنْ شِئْتَ

وَارْزُقْنِىْ اِنْ شِئْتَ وَلْيُعْزِمْ مَسْئَلَتَهٗ

اِنَّهٗ لَيَفْعَلُ مَا يَشَآءُ وَلَا مُكْرِهَ لَهٗ ۞

Iza da-a ahado kum fala yaqul alla hum-maghfir li in shita war ham ni in shita war zuqni in shita wal yuzim mas-ala-tahu innahu le yaf alo ma yasha.o wa la mukreha lahu.

"When you pray, don't say, Oh Allah, for give me if you wish, take pity on me if you wish. Rather beg Him with perfect resolution for Allah does whatever He wants, no one can compell to do certain thing."

(15) An Imam should pray for himself and for all the followers (muqtadi). The Holy Prophet says.

لَا يَؤُمُّ الرَّجُلُ فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ

دُوْنَهُمْ فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ ؛ (ترمذی)

La yu ummur rajolo fayakhus so nafsahu bid dua -e- doonahum fa in fala ala faqad khanahum. (Tirmezi

"The prayer should not be offered only for oneself excluding the followers (Muqtadi) This is actually the breach of trust."

(16) The prayer should not be self-centred. The Holy Prophet (peace be on him) heard a villager reciting the prayer

اَللّٰهُمَّ ارْحَمْنِیْ وَمُحَمَّدًا وَّلَا تَرْحَمْ مَعَنَا اَحَدًا،

Alla num mar hamni wa Mohammadanw wala tar hamni ma-ana ahadan.

"Oh! Allah, take pity on me and on Muhammed (peace be on him) and not on anyone else."

The Holy Prophet Said

"He stopped the vastness of the divine generosily."

(17) The Holy Prophet (peace be on him) asks to beg none but Allah for the fulfilment of your needs.

يَسْئَلُ اَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا

حَتّٰى يَسْئَلَ شِسْعَ نَعْلِهِ اِذَا انْقَطَعَ ؛ (ترمذی)

Yas-alo ahado kum rabbanu hajatahu kullaha hatta yas-ala shiso-a nalehee izan qata a (Tirmezi)

"Ask Allah for every thing, even if you need a shoe-lace."

(18) The impossible things should not be begged. This is going out of the limit. Allah says.

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

Innal laha la yohibbul motadeen.

',Allah does not like those who cross the limits. The Hadith shows.

سَيَكُوْنُ فِیْ هٰذِهِ الْاُمَّةِ قَوْمٌ يَعْتَدُوْنَ

فِی الطُّهُوْرِ وَالدُّعَاءِ ؛

Saya koono fi hazehil ummate qaumun yatadoona fit tuhoore wad dua-e.

"There will be some among my followers (Ummat) who will cross the limit in sanctity and offering prayer. (Abu Daud.)" (Note. They will pray Allah for impossibility.

(19) The needless informality must he avoided while praying. It is needless to pray for what has already been achieved. It is allowed to pray for the sake of constancy and continuation.

(20) One should d the prayer on a men, praise and salutation to the Holy Prophet (Darud). Seeing a man offering prayer, the Holy Prophet said," awjaba in khatama biaameen."

"The end (of prayer) with a man is certificate and testification (for acceptance).

THE TIME FOR THE ACCEPTANCE OF PRAYER.

Allah, the Almighty hears all the time, protects His men, takes care of them, and never forgets. His door is always flung open.

But out of His own mercy' He has fixed up the times for praise, worship and prayer. The prayers meet quick acceptance of Allah in the following hours.

(1) The late hours of every night. At this time, Allah Himself asks His men to ask Him for and He will give., The Holy Prophet says.

يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَآءِ الدُّنْيَا
حَتّٰى يَبْقٰى ثُلُثُ اللَّيْلِ الْاٰخِرُ فَيَقُوْلُ مَنْ
يَّدْعُوْنِيْ فَاَسْتَجِيْبُ لَهٗ مَنْ يَسْئَلُنِيْ
فَاُعْطِيَهٗ مَنْ يَّسْتَغْفِرُنِيْ فَاَغْفِرُ لَهٗ ۞

(بخاری، مسلم)

Yan zilo rabbona kulla lailatin ilas-samaid-dunya hatta yabqa solosul lailil akhero faya qoolo many-yado nee festajeebo lahu man-yas-al.ni fa-o.tee-he many-yastaghfirni fa-aghfero lahu (*Bukhari*)

'Our, Master says after having moving towards the world from the heaven in the late hours of every night. "Who is there to offer prayer to Me and I accept his prayer. Is there anybody who begs Me for (something) and I give him. Is there anybody who wants livelihood from Me and I give him the livelihood." (Bukhari and Muslim some of the Hadiths show that the mid-night prayer and the prayer of the first one third hours of the night also are accepted.

(2) The Friday night: The Holy Prophet (peace be on him) says."

اِنَّ فِيْ لَيْلَةِ الْجُمُعَةِ لَسَاعَةً اَلدُّعَآءُ
فِيْهَا مُسْتَجَابَةٌ ۞

Inna fi laila til jumu-ate lasa-atan ad-dua-o feeha mustajabatun.

"There is an hour in the Friday night when the prayer is accepted', (Tirmrij).

(3) There is also an hour during the day time of Friday wheu the prayer meet quick acceptance. The Holy Prophet (peace be on him) says".

اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَّا يُوَافِقُهَا

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يَّدْعُوْنِيْ فَاَسْتَجِيْبَ لَهٗ مَنْ يَسْئَلُنِيْ
فَاُعْطِيَهٗ مَنْ يَّسْتَغْفِرُنِيْ فَاَغْفِرَ لَهٗ ؛

(بخاری، مسلم)

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فِيْهَا مُسْتَجَابَةٌ ؛

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(3) There is also an hour during the day time of Friday wheu the prayer meet quick acceptance. The Holy Prophet (peace be on him) says."

اِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَّا يُوَافِقُهَا

عَبْدٌ مُّسْلِمٌ قَائِمٌ يُّصَلِّيْ يَسْأَلُ اللّٰهَ

خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ ؛

Inna fil jumu-ate la sa-atala Yu-wafeqoha abdum muslimun Qaimuny.yusalli yas-a-lul-lahe khairan illa ataho iyya-ho.

"There is an hour during the day of Friday when, Allah surely grants the wishes and accept the prayer of a Muslim who happens to perform the Namaz and offer the prayer in the hour. That is the hour beginning from the time of Asar to the sunset.

(4) "The Valuable Night (Shabe Qadr).: The Holy Quran and the Hadiths show its great virtues and values.

(5) The prayer is accepted at the time of Azan. The holy prophet (peace be on him) says.

ثِنْتَانِ لَا تُرَدَّانِ اَلدُّعَاءُ عِنْدَ النِّدَاءِ

وَعِنْدَ الْبَأْسِ (ابوداؤد) الحديث-

Sintane la-to-radda anid-dua-o indan nida.e wa indal ba-se. (*Abu Daud*)

"The prayer is never rejected on two occasions. (Abu Daud) the Azan and the Holy war.

(6) The prayer is accepted during the period between the Azan and the Iqamat. The Holy Prophet (peacebe on him) says.

The prayer offered in the hours between the Azan and Iqamet is never rejected that is to say is accepted.

(7) The prayer offered after Hayya alalsalah and hayya lal falah.

(8) The prayer offered at the time of Iqamet is accepted. The Holy Prophet (peace be on him) says.

لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْاَذَانِ وَالْاِقَامَةِ ؛

حَيَّ عَلَى الصَّلٰوةِ حَيَّ عَلَى الْفَلَاحِ

La yorad-dud- dua-o bainal azane wal iqamate Hayya alal sala Hayya alal falah:

اِذَا ثُوِّبَ بِالصَّلٰوةِ فُتِحَتْ اَبْوَابُ السَّمَآءِ

وَاسْتُجِيْبَ الدُّعَآءُ-

"The doors of the heaven are flung open at the time of Iqamet and the prayer is accepted. The Holy Prophet (peace be on him) says.

سَاعَتَانِ لَا تُرَدُّ فِيْهِمَا عَلٰى دَاعٍ

دَعْوَتُهُ حِيْنَ تُقَامُ الصَّلٰوةُ وَفِي الصَّفِّ ؛

Iza soowe ba bis-salate fotehat abwabus-sama-e wastojeebad dua-o.
Sa-atane la torad-do fihima ala da-in dawatohu heena toqamus salato wa fis:saffe.

"The prayer is accepted at the time of the Iqamet of Namaz and at the time of keeping the prayer-row. (Hakim)

(9) The prayer is accepted at the time of keeping up in the line of the Holy war fought for the sake of Allah.

(10) The prayer offered after the Farz Namaz is accepted. A Hadith shows that a Holy Companion (raziallah) asked the Holy Prophet when the prayer is accepted. He replied.

جَوْفُ اللَّيْلِ وَدُبُرُ الصَّلٰوةِ
الْمَكْتُوْبَاتِ

Jauful laile wa doborus salawatil maktoobate.

"The prayer offered during the night and thereafter the Farz Namaz are accepted.

(11) The prayer offered in the prostration is accepted. The Holy Prophet says.

اَقْرَبُ مَا يَكُوْنُ الْعَبْدِ مِنْ رَّبِّهٖ وَهُوَ
سَاجِدٌ فَاَكْثِرُوا الدُّعَآءَ

Aqrabo ma yakoonul abdo mir rabbehee wa huwa sajedun fa akserud dua-a

"The man is very near to his Master in the prostration." (Muslim)

(12) The prayer offered while reciting the Holy Quran or at the time when the recital is over. The Holy Prophet (peace be on him) said.:

مَنْ قَرَأَ الْقُرْاٰنَ فَلْيَسْئَلِ اللّٰهَ بِهٖ
فَاِنَّهٗ سَيَجِيْءُ اَقْوَامٌ يَقْرَؤُنَ
الْقُرْاٰنَ يَسْئَلُوْنَ بِهِ النَّاسَ،

(ترمذی، نزول الابرار)

Man Qara al Qurana fal-yas-alil laha behee fa innahu sayajee-o aqwamun yaqra-o-nal Qurana yas-aloona behin nasa (Tirmezi)

"He who recites the Holy Quran must (Tirmizi) beg Allah for the fulfilment of his needs for, in future, there will be men who will ask men for the fulfilment of their needs after having recited the Holy Quran.

(13) The prayer is accepted on the day of Arfa, the ninth of Zilhij. The Holy Prophet says.:

"The day of Arfa is preferable for the acceptance of prayer"

(14) The prayer offered during the month of Ramaan and before the breakfast (iftar) is reading accepted. The Holy Prophet (peace be on him) says.

ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ اَلصَّائِمُ حَتّٰى
يُفْطِرَ اَوْ حِيْنَ يُفْطِرَ الخ

Salasatun la toraddo dawato hum as-sa imo hatta yuftera au heena yuftir

(9) The prayer is accepted at the time of keeping up in the line of the Holy war fought for the sake of Allah.

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جَوْفُ اللَّيْلِ وَدُبُرُ الصَّلٰوةِ الْمَكْتُوْبَاتِ

Jauful laile wa doborus salawatil maktoobate.

"The prayer offered during the night and thereafter the Farz Namaz are accepted.

(11) The prayer offered in the prostration is accepted. The Holy Prophet says.

اَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَّبِّهٖ وَهُوَ سَاجِدٌ فَاَكْثِرُوا الدُّعَاءَ

Aqrabo ma yakoonul abdo mir rabbehee wa huwa sajedun fa akserud dua-a

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مَنْ قَرَأَ الْقُرْاٰنَ فَلْيَسْئَلِ اللّٰهَ بِهٖ فَاِنَّهٗ سَيَجِيْءُ اَقْوَامٌ يَقْرَؤُنَ الْقُرْاٰنَ يَسْئَلُوْنَ بِهِ النَّاسَ،

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ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتّٰى يُفْطِرَ اَوْ حِيْنَ يُفْطِرَ الخ

Salasatun la toraddo dawato hum as-sa imo hatta yuftera au heena yuftir

The prayer offered by three men are accepted : the man breaking his fast ete.

(15) The prayer offered while standing in the rain is accepted. The Holy Prophet (peace be on him) prayed while standing in the rain.

(16) The prayer is accepted when offered at the time of drinking zamzam.

(17) The prayer offered at time of the call of cock and the congregation of the Muslims reciting the name and praise of Allah is accepted.

(18) The prayer is accepted when the Imam recites. alaihim walazzualin the followers says a men.

The Holy Prophet (peace be on him) says.:

"Saya men when the Imam says it. The amen which is in harmony with the ameen of the angels will become the source of the forgiveness of all the prervious sins (Bukhari and Muslim).

The plaee of the acceptance of the prayer.

The places of the acceptance of prayer are given below.

(1) The House of Allah (Baitullah Shareef)

(2) The Mosque of the Holy Prophet (peace be on him)

(3) The Sacred House (Baitul Moqaddas)

(4) The space before the place of the rites of the Haj and the place of Ibraheem (Muqam-e- Ibraheem).

(5) The Holy Prophet (peace be on him) say.

بَيْنَ الرُّكْنِ وَالْمَقَامِ مُلْتَزَمٌ مَا يَدْعُ
بِهٖ صَاحِبُ عَاهَةٍ اِلَّا بَرِئَ ؛ (طبرانی)

Bainar-rukne wal maqame multazemun ma yad-o behee sahibo ahatin illa bare a (Tibrani)

"Allah accepts the prayer of a patient or hard-presed in the place called Multazim that is between the Rukn and the place of Ibraheem.

(Note. Rukn is the name of two stones in the doors of the house of Allah. They are Ruhn yamane and Rukn shami respectiveiy)

(6) Inside the Holy House of Allah. The Holy Hadith shows that the Holy Prophet (peace be on him) entered the Holy House of Allah and administered the rites of prayer in the corner of the House.

(7) The Holy Prophet (peace be on him) said to Ibne Abbas near the well of zamzam.

اِنْ شَرِبْتَهٗ لِتَسْتَشْفِیَ شَفَاكَ اللّٰهُ
وَاِنْ شَرِبْتَهٗ لِتَشْبَعَ اَشْبَعَكَ اللّٰهُ
وَاِنْ شَرِبْتَهٗ لِيَقْطَعَ ظَمَأُكَ قَطَعَهٗ
اللّٰهُ ؛ (دار قطنی)

In sharibtahu letastash feya shafakallaho wa in sharibta hu le tasba-a ashbakallaho wa in sharibtahu le-yuqta-a zam-o-ka qata hullaho

"Allah will cure you if you take the water of zam zam to get well. He will make you prosper if you take it for prosperity. He will quence your thirst if you take its to quench your tbirst."

(8) Safa and Marwa ; The Hadith shows,

اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
رَقِىَ عَلَى الصَّفَا فَوَحَّدَ اللّٰهَ وَكَبَّرَ
وَهَلَّلَ ثُمَّ دَعَا بَيْنَ ذٰلِكَ وَفَعَلَ
عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا ؛

Anna rasoolal lahe sal-lal-laho alaihe wa sallama raqa alas safa fa wah hadalla ha wa kabbara wa halla la summa da-a beena zalika wa fa ala alal mar wate kama fa ala alas-safa.

"The Holy Prophet (peace be on him) climbed up the mountain of safa called Allah, His Greatness and the kalima lailah. He prayed in the middle of the top of the mountain and Marwa also.

(9) The space of race (sai), a site in Haj)
(10) Behind the place of Ibraheem.
(11) Arfaat.
(12) Muzalfa.
(13) By all thee stone-throw (a rite in Haj)
(14) Mena.

Bereeth the water fall of the House yf Allah (Meezab)

Mushkil Kusha

(THE SAVIOUR)

PART — I

BY

SEHBAN - UL - HIND

HAZRAT MAULANA AHMED SAEED DEHLVI [LATE]

DARUL - ISHAAT
URDU BAZAR KARACHI-1
PAKISTAN

MUSHKIL KUSHA
The Saviour

Part-I

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the Name of Allah, the Beneficent, The Merciful)

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ الدُّعَآءَ مُخَّ لِلْعِبَادَةِ وَوَعَدَ
الدَّاعِیْنَ بِالْاِسْتِجَابَةِ وَالصَّلٰوةُ وَالسَّلَامَةُ عَلٰی رَسُوْلِهِ
الَّذِیْ اُرْسِلَ اِلَی الْخَلْقِ کَآفَّةً وَّاَدّٰی حَقَّ التَّبْلِیْغِ وَ
الرِّسَالَةِ وَعَلٰی اٰلِهٖ وَاَصْحَابِهِ الَّذِیْنَ نَالُوا الْفَوْزَ بِشَرَفِ
صُحْبَتِهٖ وَالْکَرَامَةِ

CHAPTER-1

1. About Ism-e-A'zam

The Holy Prophet (Sallallaho alaihi wa Sallam) has spoken in regard to certain words and certain expressions that when an invocation (Dua) is sought through them, it is granted; and if something is asked for, through the words or names, Allah bestows upon the seeker.
(Hakim, Ibn Hibban, Ahmed, Tirmizi, Ibn Abi Shaiba)

Since we find in the Books of Traditions (Hadith) some words about certain invocations, so we reproduce these invoations below :

١۔ اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ بِاَنِّیْ اَشْھَدُ اَنَّکَ اَنْتَ اللّٰہُ لَآ اِلٰہَ اِلَّآ اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَکُنْ لَّہٗ کُفُوًا اَحَدٌ (ترمذی)

1. O, Allah ! I beseech Thee for my need through the fact that I bear witness that Thou alone is Allah; there is none liable to be worshipped but Thee; Thou art One and Carefree; One who neither begets nor has been begotten by others; none is either equal or alike Him. (Tirmizi)

٢۔ اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ بِاَنَّ لَکَ الْحَمْدُ لَآ اِلٰہَ اِلَّآ اَنْتَ وَحْدَکَ لَاشَرِیْکَ لَکَ الْحَنَّانُ الْمَنَّانُ بَدِیْعُ السَّمٰوٰتِ وَالْاَرْضِ یَا ذَا الْجَلَالِ وَالْاِکْرَامِ یَا حَیُّ یَا قَیُّوْمُ (ابن حبان، احمد، ابن ابی شیبہ، ابوداؤد، نسائی)

2. O, Allah ! I beseech Thee for my need through the fact that all praise is due to Thee. There is none to be worshipped except Thee. Thou art One; none is Thy associate; Thou art very kind and great Provider; Creator of heavens and the earth; O, the Master of Benevolence and the Venerable, O, the Perpetual and Perpetuator. (Ibn Hibban, Ahmed, Ibn Abi Shaiba, Abu Daud, Nasaii).

٣۔ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِیَ اللّٰہُ عَنْہُ قَالَ سَمِعَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ رَجُلًا وَھُوَ یَقُوْلُ یَا ذَا الْجَلَالِ وَالْاِکْرَامِ فَقَالَ قَدِ اسْتُجِیْبَ فَسَلْ ۔ (ترمذی)

3. Hadrat Mu'az Bin Jabal reports that the Holy Prophet (Sallallaho alaihi wa Sallam) found a person who was saying; "O, The Venerable and Benevolent"! Upon this the Holy Prophet (Sallallaho alaihi wa Sallam) said, 'You ask and your prayer will be granted.(Tirmizi)

٤۔ عَنْ اَبِیْ اُمَامَۃَ رَضِیَ اللّٰہُ عَنْہُ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ اِنَّ لِلّٰہِ مَلَکًا مُّوَکَّلًا بِمَنْ یَّقُوْلُ یَا اَرْحَمَ الرَّاحِمِیْنَ فَمَنْ قَالَھَا ثَلَاثًا قَالَ الْمَلَکُ اِنَّ اَرْحَمَ الرَّاحِمِیْنَ قَدْ اَقْبَلَ عَلَیْکَ فَسَلْ ۔ (حاکم)

Hadrat Abu Umama reports that the Holy Prophet (Sallallaho alaihi wa Sallam) has said that certainly Allah the Almighty has appointed an angel for one who habitually utters 'Ya Arham-ar-Rahemin' thrice, the angel tells the person, verily the 'Arham-ar-Rahemin' is attentive to thee, so ask Him whatever Thou may wish. (Hakim)

٥۔ وَاِسْمُ اللّٰہِ تَعَالٰی الْاَعْظَمُ الَّذِیْ اِذَا دُعِیَ بِہٖ اَجَابَ وَاِذَا سُئِلَ بِہٖ اَعْطٰی لَآ اِلٰہَ اِلَّآ اَنْتَ سُبْحٰنَکَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ ۝

5. And that 'Ism-e-Azam' of Allah the Almighty through which, if a prayer is made, is granted and the thing asked for is bestowed upon; and which is as follows :—
'There is none to be worshipped but Thee; Thou art the Holiest: am among the wrong-doers Indeed !' (Hakim)

٦۔ عَنْ اَسْمَآءَ بِنْتِ یَزِیْدَ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ اِسْمُ اللّٰہِ الْاَعْظَمُ فِیْ ھَاتَیْنِ الْاٰیَتَیْنِ وَاِلٰھُکُمْ اِلٰہٌ وَّاحِدٌ لَآ اِلٰہَ اِلَّا ھُوَ الرَّحْمٰنُ الرَّحِیْمُ وَفَاتِحَۃُ اٰلِ عِمْرَانَ الٓمّٓ اللّٰہُ لَآ اِلٰہَ اِلَّا ھُوَ الْحَیُّ الْقَیُّوْمُ

6. Asma' Bint-e-Yazid reports from the Holy Prophet (Sallallaho alaihi wa Sallam) that he said: The Ism-e-A'zam of Almighty Allah lay in these two 'Ayahs (verses) : The first Ayat is this: Your deity is one and none other is liable to be worshipped. He alone is Beneficent and Merciful. And the Second Ayat is the opening one from Surah Al-e-Imran 'Alif-lam-meem Allah' : there is no deity save Him the Ever-Abiding, the Ever-Remaining'.

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5. And that 'Ism-e-Azam' of Allah the Almighty through which, if a prayer is made, is granted and the thing asked for is bestowed upon; and which is as follows :—
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6. Asma' Bint-e-Yazid reports from the Holy Prophet (Sallallaho alaihi wa Sallam) that he said: The Ism-e-A'zam of Almighty Allah lay in these two 'Ayahs (verses) : The first Ayat is this: Your deity is one and none other is liable to be worshipped. He alone is Beneficent and Merciful. And the Second Ayat is the opening one from Surah Al-e-Imran 'Alif-lam-meem Allah' : there is no deity save Him the Ever-Abiding, the Ever-Remaining'.

٧۔ عَنْ مُعَاوِيَةَ بْنِ اَبِيْ سُفْيَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ دَعَا بِهٰؤُلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْئَلِ اللّٰهَ شَيْئًا اِلَّا اَعْطَاهُ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط لَآ اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط (طبرانی)

7. Hadrat Muaviyah, the son of Abu Sufyan says that he has heard the Holy Prophet (Sallallaho alaihi wa Sallam) saying that a person who prays through these fine words, whatever he seeks from Allah, He grants him. Those fine 'Kalimahs' are as follows : There is no god save Allah, and Allah is the Greatest. There is no god save Allah; He is alone with no partners. To Him belong the kingdom; and He only deserves all praise; and He is all-powerful. There is no god save Allah and there exists no power and strength save by the Grace of Allah.(Tabrani)

٨۔ وَاِسْمُ اللّٰهِ تَعَالَى الْاَعْظَمُ فِيْ ثَلٰثِ سُوَرٍ اَلْبَقَرَةِ وَ اٰلِ عِمْرَانَ وَطٰهٰ ۔ (حاکم عن ابی امامہ)

8. The Ism-e-A'zam of Allah lies in three surahs; one of them is Surah Al-Baqra, another is Ale-Imran and the third one is Surah Taha (Hakim). The traditions which we have quoted about Ism-e-A'zam mean that whenever any need is sought for, it should be done by uttering these Kalimahs or by reciting these invocations and hope for its acceptance by Allah.

Ism-e-A'zam has been kept secret like Shab-e-qadr or the moments of Friday when invocation is accepted. And that is why religious scholars differ in respect of the indication of Ism-e-A'zam. According to Hadith No. 6 narrated by Asma-Bint-yazid, some

of the religious scholars have pointed 'La Ilaha illa Howa and 'Allahu la Ilaha Illa Howa Al Haiyul Qaiyum' to be the Isme-A'zam. But according to Hadith No.8, narrated by Abu Umama and another narrator of this Hadith Qasim Ibn Abdul Rahman says that he searched through these three surahs and found 'Al-Haiyy-u-l Qayyum' common to all and hence these two names are Ism-e-A'zam. Allama Jazari, author of Hisn Husain says that 'Allaho la Ilaha Illa Howal Hayyul-Qayyum is the Ism-e-A'zam. Allama Jazari is of the opinion that in this way the two Hadith support each other i.e, according to Hadith No. 6 Ism-e-A'zam lies in two Ayahs; and according to Hadith No. 9 Ism-e-Azam lies in three surahs. La Ilaha Illa Howa and Allaho la Ilaha Illa Howal Hayyul Qayyum appear to be Ism-e-A'zam according to Hadith No. 6; and Allaho la Ilaha illa Howal Hayyul Qayyum seems to be Ism-e-A'zam according to Hadith No. 8. It is because these words are common to all these surahs. In surah Baqra and A'le Imran, the whole sentence is mentioned at one place, but in surah Taha these words are mentioned in two Ayahs. In the surah Taha 'Allaho la Ilaha Illa Howa' lies at the beginning and 'Wa anatil Wajuho lil-hayyil Qayyum' lies at the end. Thus 'Allaho la Ilaha Illa Howal Hayyul Qayyum' finds place commonly in three surahs. This verse lies also in the Hadith No. 6. narrated by Asma bint Yazid. Thus if Allaho la Ilaha Illa Howal Hayyul Qayyum' is supposed to be 'Ism-e-A'zam', then both Hadith No. 6 and 8 come to support this view and both the narrations meet each other. In short, what has been kept secret by Allah, can not be specified. The scholars may prefer to any precept on the basis of study and reserach; and after much deliberations it can be said that the precept of Allama Jazari, the author of Hisn Husain is very near to truth—Allah knows well! (*Bukhari, Tirmizi, Abu Daud, Ibn Abi Shaiba*)

Invocation at getting-up in the morning

١۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَآ اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ ط

(بخاری۔ ترمذی۔ ابوداؤد۔ ابن ابی شیبہ وغیرہ)

1. (All praise be to Allah who revived us after death; and to Him are we to return.)

٢۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَدَّ عَلَیَّ رُوْحِیْ وَعَافَانِیْ فِیْ جَسَدِیْ وَاَذِنَ لِیْ بِذِکْرِهٖ ۔ (ابن سنی عن ابی ھریرۃ)

2. (All praise be to Allah who restored to me my soul and gave health to my body and gave guidance for invoking this name). (Ibnus Sunniy *An Abi Hurairah*)

٣۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ (ابن سنی عن عائشہ رضی اللہ عنہا)

3. (There is no god save Allah; He is alone, having no partners; and only He deserves all praise; and He has power over everything. (Ibnus Sunniy *An 'Aesha*)

٤۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ النَّوْمَ وَالْیَقْظَةَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ بَعَثَنِیْ سَالِمًا سَوِیًّا اَشْهَدُ اَنَّ اللّٰهَ یُحْیِی الْمَوْتٰی وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ط (ابن سنی ابن ابی ھریرۃ)

4. (All praise be to Allah, who created sleep and awakening. All praise be to Allah, who raise me safe and sound. I bear witness that it is Allah who revives the dead and He has Power over everything. (Ibnus Sunniy *An Abi Hurairah*)

٥۔ لَآ اِلٰهَ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا الْعَزِیْزُ الْغَفَّارُ ۔ (نسائی، ابن حبان، حاکم)

5. (There is no Ruler, save Allah; He is One, the subduer and Sustainer of Heavens and the Earth and Whatever exists in between; He is All-powerful and Forgiving). (*Haakim*)

٦۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَدَّ اِلَیَّ نَفْسِیْ وَلَمْ یُمِتْهَا فِیْ مَنَامِهَا اَلْحَمْدُ لِلّٰهِ الَّذِیْ یُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْ بَعْدِهٖ اِنَّهٗ كَانَ

حَلِیْمًا غَفُوْرًا ط اَلْحَمْدُ لِلّٰهِ الَّذِیْ یُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَی الْاَرْضِ اِلَّا بِاِذْنِهٖ ط اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِیْمٌ ۝ (نسائی۔ ابن حبان۔ حاکم۔ ابویعلی)

6. (All praise be to Allah, who restored to me myself and did not make me dead during sleep. All praise be to Allah, who has held the Heavens so that they may not give in; and if the Heavens and earth give in, none else but He only can maintain them; Verily, He has forebearance and forgiveness. All praise be to Allah, who has held the Heavens from falling down on earth, save by His own will. Indeed Allah is Most-compassionate, Most Merciful. (*Nasaee, Abu Yu'la*)

Note : There are certain other invocations that may be recited at the time of leaving the bed, but I have omitted them for fear of lengthiness. The invocations which we have taken from books of Hadith may be recited easily.

٧۔ لَآ اِلٰهَ اِلَّآ اَنْتَ لَا شَرِیْكَ لَكَ سُبْحَانَكَ اللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِذَنْبِیْ وَاَسْئَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِیْ عِلْمًا وَّلَا تُزِغْ قَلْبِیْ بَعْدَ اِذْ هَدَیْتَنِیْ وَهَبْ لِیْ مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ ۝

7. (There is none to be worshipped except Thee and Thou hath no partner; I mention Thy purity O Allah ! I seek forgiveness from Thee for my sins. O Allah! bestow me with abundant knowledge and do not make my heart go astray after showing it the right path, and offer blessing upon me and Thou art the greatest forgiver (Abu Dawood, Tirmizi, Nisai, Ibn Hibban, Hakim). In the first invocation, the Holy Prophet (Sallallaho alaihi wa Sallam) has likened sleep with death because a person becomes unconscious of the world he lives in; and that is why the Holy Prophet (Sallallaho alaihi wa Sallam) has described sleep as the sister of death and similarly getting up from sleep has been described as being revived from death. In Hadith No. 2 also it has been said so on the same line, that is رَدَّ عَلَیَّ رُوْحِیْ Radda' alayya Ruhi' meaning

thereby, the soul which had been struck off during sleep from worldly matters have now been restored; since going to sleep and getting up from sleep is almost resembling to death and being revived on the Day of Judgement, so the Holy Prophet (Sallallaho alaihi wa Sallam) has taught us such words which should remind a person of his being revived again on the Day of Judgement and becomes able to believe that the Allah who is capable of awakening after sleep has the power to revive after death.

Invocation to recite while resorting to lavatories

١- إِذَا دَخَلَ الْخَلَاءَ فَلْيَقُلْ بِسْمِ اللّٰهِ (ابن ابی شیبه)

1. (When a person wants to enter a lavatory, he should say (Bismillah) *Ibn Abi Shaibah*)

٢- اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ : (صحاح ستّه)

2. (O, Allah! I seek refuge with Thee from evil and unpious acts).(Sihah Sitta)

٣- فَاِذَا خَرَجَ يَقُوْلُ غُفْرَانَكَ

3. (While coming out from lavatory one should say 'I seek Thy forgiveness).(Ibn Hibban, Ibn Abi Shaibah)

Normally every one wants to get free from natural calls. The Holy Prophet (Sallallaho alaihi wa Sallam) has said that on getting up from sleep, one should first of all wash his hands upto wrists; and only then pour his hands into the pots and utensils of water The invocation for lavatory should be recited before entering the place. Now one should first say 'Bismillah' and after reciting invocation No. 2 one should enter the lavatory; and if one has to perform the natural call in a forest, he should recite it before putting off the cloth, and one should also recite 'Ghufranaka' after coming out of the lavatory and if in a forest one should recite it after covering himself. By 'Khubuth' and 'Khabaith in Hadith no. 2 is meant either polluted genii or the group of satans which land one in doubts and suspicions at the time of

easing from natural calls. The Holy Prophet (Sallallaho alaihi wa Sallam) has said that at the time of paying the natural calls, the Satan makes fun with the private parts of the person, but one who recites the invocation remains safe from the vulgarities of Satans. And if the word 'Khubath' is read as 'Khubuth' it would mean that 'I seek refuge from filth and dirtiness.'

Necessary warning : while easing oneself, no-body should either face or back the Holy Ka'abah (Indian Muslims should not face or back in the direction of east or west, while easing oneself). If one forgets Bismillah or the invocation for the occasion he should keep silent or utter within himself. If one goes to a forest for easing himself he should not undress himself keeping close to the ground. In case of a strong wind blowing, he should neither face nor back in the directions of winds, one should not perform 'Istinja' (Cleaning of the private parts) with bone, pebbles, coal and dried dung. While easing oneself, nobody should unnecessarily gargle, clear the throat, spit, clean the nose and touch the private parts with right hand. While entering a lavatory, one should first keep the left leg in and while coming out keep the right leg first. One should not ease oneself in the public thoroughfare or under such a shadowy tree where people take rest in general.

Invocation to be recited while getting free from call of Nature

١- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنَّا الْحَزَنَ وَالْاَذٰى وَعَافَانِيْ

1. (All praise are due to Allah Who removed strains and troubles and saved me).(Ibn Al-Sani from Abu Zarr).

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذَاقَنِيْ لَذَّتَهٗ وَاَبْقٰى فِيَّ قُوَّتَهٗ وَاَذْهَبَ عَنِّيْ اَذَاهُ

2. (All praise is due to Allah Who enabled me to enjoy the taste of eatables and kept within me the strength of food and removed from me its injurious effects) (Ibn Al-Sani from Ibn Umar).

Note : The burdensome strain which one feels due to feeling of lavatory requirements after digestion has been described as Hazan (Strain) and Aza (Injurious effects) and on its

thereby, the soul which had been struck off during sleep from worldly matters have now been restored; since going to sleep and getting up from sleep is almost resembling to death and being revived on the Day of Judgement, so the Holy Prophet (Sallallaho alaihi wa Sallam) has taught us such words which should remind a person of his being revived again on the Day of Judgement and becomes able to believe that the Allah who is capable of awakening after sleep has the power to revive after death.

Invocation to recite while resorting to lavatories

١- إِذَا دَخَلَ الْخَلَاءَ فَلْيَقُلْ بِسْمِ اللّٰهِ (ابن ابی شیبہ)

1. (When a person wants to enter a lavatory, he should say (Bismillah) *Ibn Abi Shaibah*)

٢- اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ : (صحاح ستّہ)

2. (O, Allah! I seek refuge with Thee from evil and unpious acts).(Sihah Sitta)

٣- فَاِذَا خَرَجَ يَقُوْلُ غُفْرَانَكَ

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Normally every one wants to get free from natural calls. The Holy Prophet (Sallallaho alaihi wa Sallam) has said that on getting up from sleep, one should first of all wash his hands upto wrists; and only then pour his hands into the pots and utensils of water The invocation for lavatory should be recited before entering the place. Now one should first say 'Bismillah' and after reciting invocation No. 2 one should enter the lavatory; and if one has to perform the natural call in a forest, he should recite it before putting off the cloth, and one should also recite 'Ghufranaka' after coming out of the lavatory and if in a forest one should recite it after covering himself. By 'Khubuth' and 'Khabaith in Hadith no. 2 is meant either polluted genii or the group of satans which land one in doubts and suspicions at the time of easing from natural calls. The Holy Prophet (Sallallaho alaihi wa Sallam) has said that at the time of paying the natural calls, the Satan makes fun with the private parts of the person, but one who recites the invocation remains safe from the vulgarities of Satans. And if the word 'Khubath' is read as 'Khubuth' it would mean that 'I seek refuge from filth and dirtiness.'

Necessary warning : while easing oneself, no-body should either face or back the Holy Ka'abah (Indian Muslims should not face or back in the direction of east or west, while easing oneself). If one forgets Bismillah or the invocation for the occasion he should keep silent or utter within himself. If one goes to a forest for easing himself he should not undress himself keeping close to the ground. In case of a strong wind blowing, he should neither face nor back in the directions of winds, one should not perform 'Istinja' (Cleaning of the private parts) with bone, pebbles, coal and dried dung. While easing oneself, nobody should unnecessarily gargle, clear the throat, spit, clean the nose and touch the private parts with right hand. While entering a lavatory, one should first keep the left leg in and while coming out keep the right leg first. One should not ease oneself in the public thoroughfare or under such a shadowy tree where people take rest in general.

Invocation to be recited while getting free from call of Nature

١- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنَّا الْحَزَنَ وَالْاَذٰى وَعَافَانِيْ

1. (All praise are due to Allah Who removed strains and troubles and saved me).(Ibn Al-Sani from Abu Zarr).

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذَاقَنِيْ لَذَّتَهٗ وَاَبْقٰى فِيَّ قُوَّتَهٗ وَاَذْهَبَ عَنِّيْ اَذَاهُ

2. (All praise is due to Allah Who enabled me to enjoy the taste of eatables and kept within me the strength of food and removed from me its injurious effects) (Ibn Al-Sani from Ibn Umar).

Note : The burdensome strain which one feels due to feeling of lavatory requirements after digestion has been described as Hazan (Strain) and Aza (Injurious effects) and on its

removal thanks has to be expressed. In the second invocation, thanks have been expressed for food which becomes a part of body and thanks have been expressed to Allah for getting free from the strains of wastes.

Invocation recited while Performing Wudu (Ablution)

١۔ اِذَا تَوَضَّأَ فَلْيُسَمِّ اللّٰهَ ثُمَّ يَقُوْلُ اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ ۔

1. (While performing ablution, one should say 'Bismillah-ir-Rahman-ir-Raheem', and then say O, Allah! forgive me for my sins and make my house capacious and prosperous and grant expansion in my livelihood.) (Ibnus Sunniy)

٢۔ وَاِذَا فَرَغَ مِنَ الْوُضُوْءِ رَفَعَ نَظَرَهٗ اِلَى السَّمَآءِ وَلْيَقُلْ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۔ ثَلٰثَ مَرَّاتٍ ۔

(ابوداؤد۔ نسائی۔ ابن ماجہ۔ ابن السنی)

2. (After being free from performing ablution, one should say, looking towards sky, 'I bear witness that there is no god save Allah; alone is He; and has no associate. And I bear witness that Muhammad (Sallallaho alaihi wa Sallam) is His Servant and His Messenger; and these words should be repeated thrice. (Abu Daood, Nisai, Muslim, Ibn Maja Ibnus Sunniy)

٣۔ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

3. (O, Allah ! turn me of the repenters and make me among the pious ones). (Tirmizi).

٤۔ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ اَللّٰهُمَّ وَاَتُوْبُ اِلَيْكَ (ابن السنی عن ابی سعید خدری)

4. I express Thy purity and Praise and bear witness that there is no god except Allah; and I seek Thy forgiveness and turn towards Thee. (Ibnus Sunniy from AbiSayeed Khudri)

Note : It is desirable to recite Bismillah-ir-Rahman-ir-Rahim. Early religious experts are reported to have said that instead of Bismillah one should recite

بِسْمِ اللّٰهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ

and some others have preferred to recite Bismillah-ir-Rahman-ir-Rahim! and one should recite invocation No. 1 after reciting Bismillah and in this invocation the capacious house means prayer for a spacious grave or for a big house in Heaven! or well-being and prosperity in worldly life and expansion in means of livelihood also means a satisfied life in this world and the world Hereafter. After performing ablution, one should recite anyone of the three invocations or if all the three invocations are recited, it is well and good.

The Holy Prophet (Sallallaho alaihi wa Sallam) has said that one who recites these words, all the eight gates of Heaven remain open for such a person and he or she can enter into Heaven from any gate he or she likes. And in regard to invocation No. 4 the Holy Prophet (Sallallaho alaihi wa Sallam) has said that Thawab (reward) of this Kalimah or the Kalimah itself is written in a paper and sealed, and the paper is preserved till the Day of Judgement and the seal is not broken. The recitation of Surah 'Qadr', that is 'Inna Anzalnaho' thrice after performing ablution is well-proved right from the earliest religious scholars; and from certain works it seems that the person who recites Inna Anzalnaho three times after performing ablution has his sins forgiven for fifty years.

About parts of body involved in ablution

No particular invocation is reported to be recited by the Holy Prophet (Sallallaho alaihi wa Sallam) at the time of performing ablution; but however, Imam Nawi has written in his book Kitab-ul-Azkar some invocations from earliest religious scholars and has heard from his elders some others which are mentioned below :

While washing hands in ablution one should say :

اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ الْمَآءَ طَهُوْرًا

(All praise be to Allah who made water purifier)
while gargling :

اَللّٰهُمَّ اسْقِنِيْ مِنْ حَوْضِ نَبِيِّكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَاْسًا
لَّا اَظْمَأُ بَعْدَهٗ اَبَدًا

O, Allah! provide me such a cup of water from the spring of the Holy Prophet (Sallallaho alaihi wa Sallam) that I may never feel thirsty thereafter.
While inserting water into nose :

اَللّٰهُمَّ لَا تُحَرِّمْنِيْ رَائِحَةَ نَعِيْمِكَ وَجَنَّاتِكَ

(Allah! may Thou not deprive me of the fragrance of Thy bounties and Thy gardens.
While washing mouth :

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ

O, Allah! make my face radiant on the Day when many of the faces would glitter and many others would turn black.
While washing right hand upto elbow:

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ ؕ

(Allah! give me my account in my right hand)
While washing left hand upto elbow :

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ ظَهْرِيْ ؕ

(Allah! do not give me my account in my left hand, nor from behind my back)
While wiping one's head :

اَللّٰهُمَّ حَرِّمْ شَعْرِيْ وَبَشَرِيْ عَلَى النَّارِ وَاَظِلَّنِيْ تَحْتَ
عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ ؕ

O, Allah! forbid fire for my hair and skin and provide me shadow of Thy Throne on the day, when there would be no shadow other than Thy shadow.
While wiping ears:

اَللّٰهُمَّ اجْعَلْنِيْ
مِنَ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ؕ

O, Allah! make me one of those who may follow the better part of speech).
While wiping neck :

اَللّٰهُمَّ اَعْتِقْ رَقَبَتِيْ مِنَ النَّارِ

O, Allah! keep my neck free from fire
While washing the right foot

اَللّٰهُمَّ ثَبِّتْ قَدَمِيْ عَلَى الصِّرَاطِ

O, Allah! keep my foot firm on the Sirat
While washing left foot :

اَللّٰهُمَّ اجْعَلْ ذَنْبِيْ
مَغْفُوْرًا وَّسَعْيِيْ مَشْكُوْرًا وَّتِجَارَتِيْ لَنْ تَبُوْرَ

O, Allah! forgive my sins and accept my efforts and make my trade smooth and easy-going.

Common invocations and incantations of morning and evening

One who will recite the following Kalimahs thrice in the morning and evening he will remain safe from unforseen calamities, nothing will harm him.

١۔ بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ
وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

1. (I begin morning or evening in the name of that Allah, whose name if taken, nothing can harm on the earth and

in the Sky and He is the Hearer and the Knower. (Abu Daud, Tirmizi from Othman Bin Affan)

٢۔ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ ثَلَاثًا ؕ

2. (I seek Thy refuge in all kalimahs from the evil effects of what Thou created. These words should be repeated thrice. (Muslim and Tabrani)

Note : This Tradition has been narrated in various ways. In some of them it is mentioned that one who will recite these kalimahs thrice in the morning and evening, nothing will hurt him. Muslim has reported from Hazrat Abu Hurairah that a certain person mentioned to the Holy Prophet (Sallallaho alaihi wa Sallam) that last night he was bitten by a scorpion causing severe pain, the Holy Prophet (Sal'am) told him as to why did he not recite these words.

It is also narrated by Maqal Bin Yasar (Radiallaho anho) that one who recites these words thrice in the morning and evening, seventy thousand angels are appointed to pray for his forgiveness and if he dies, he dies the death of a martyr.

٣۔ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ؕ ثَلٰثَ مَرَّاتٍ) هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۚ هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۚ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ثَلٰثَ

(حشر ۔ ابن السنی)

3. (I seek the refuge of Allah, the Hearer, the Knower, from satan, the reprobate. These words should be repeated thrice. Then once this Ayah be recited: Allah is one and there is none other to be worshipped. He is the Knower of the hidden and the apparent. He is the Beneficent, the Merciful, Allah is one and none is to be worshipped except He; He is the Sovereign, above all defects, safe from all things harmful, Provider of peace, the Protector, the Dominant, the Mighty, free from all associations ascribed by the polytheists. That Allah is the Creator, the Fashioner, the shaper and all good names belong to Him; all things from earth upto sky praise Him in their own ways and He is Dominant and Wise. (Ibnus Sunniy)

One who recites the Ayahs thrice in the morning and evening Allah appoints seventy thousand angels for one who seek mercy of Allah for him from dawn to dust; and if one who recites, dies in the day, he dies a martyr, and if the reciter dies in the night, he dies a martyr.

٤۔ قُلْ هُوَ اللّٰهُ اَحَدٌ ثَلَاثَ مَرَّاتٍ) قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ (ثَلٰثَ مَرَّاتٍ) قُلْ اَعُوْذُ بِرَبِّ النَّاسِ (ثَلٰثَ مَرَّاتٍ)

(ترمذی ۔ نسائی ۔ ابن السنی)

4. (Surah Qul-Howa-llah-o Ahad, Thrice)
(Surah Qul-Auzo Be Rabbi-l-Falaqe, Thrice)
(Surah Qul-Auzo Be Rabb-in-Nase, Thrice)

Note : The Holy Prophet (Sallallaho alaihi wa Sallam) has said that a person who recites the above surah thrice in the morning remains safe from every trouble and if recited in the evening, he will remain safe till the next morning.
(*Tirmizi*, *Nasaee*, Ibnus Sunniy)

٥۔ مَنْ قَالَ حِيْنَ يُصْبِحُ) فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَيُحْىِ الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ ؕ

ادرك ما فاته فى يومه ومن قالها فى يومه ادرك ما فاته فى ليلته (ابوداؤد ۔ ابن السنی)

5. One who recites the above Ayahs in the morning—"Remember Allah every morning and evening and He only deserves all praise in the heavens and on earth in the last hours, and in the noon. Allah extracts the living from the dead and dead from the living and brings the earth to life after it is dead and you will also be revived like this" then such a person gets reward of that incantation who dies in the day and the person gets reward in the night if he recites the same in the day; and if even he fails to do so he gets reward. (Ibnus Sunniy)

Note : It means if one would recite the incantation in the day and fails to do or if the same case happens in the night then recitation of the above Ayah will fill the gap. Some of the interpreters have taken Namaz (prayer) of five times from the above Ayahs i.e. 'Tumusana' means after sunset (Maghrib) and night (Isha) prayers. By Tusbehun they mean early morning (Fajr) prayer; Ashiyya means after-noon (Asr) prayer and Tuzherum stands for (Zohar) prayer. And extraction of living from dead means extraction of chicken from eggs, a believer from the non-believer and rememberer from the neglectful. The earth becomes dry in the summer season indicating death and turns green with rainy season signifying revival. In the same way the human being will rise from earth after death.

٦۔ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ ط لَا تَاْخُذُهٗ سِنَةٌ وَّ
لَا نَوْمٌ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ط مَنْ ذَا الَّذِیْ یَشْفَعُ
عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ط یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ وَلَا یُحِیْطُوْ
بِشَیْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ط وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ
وَالْاَرْضَ ج وَلَا یَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِیُّ الْعَظِیْمُ ۝
حٰمٓ ۝ تَنْزِیْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِیْزِ الْعَلِیْمِ ط غَافِرِ
الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِیْدِ الْعِقَابِ ذِی الطَّوْلِ ط

لَآ اِلٰهَ اِلَّا هُوَ ط اِلَیْهِ الْمَصِیْرُ ۝
قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ قَرَءَ اٰیَةَ
الْكُرْسِیِّ وَحٰمٓ الْمُؤْمِنِ اِلٰی اِلَیْهِ الْمَصِیْرُ حِیْنَ یُصْبِحُ
حُفِظَ بِهِمَا حَتّٰی یُمْسِیَ وَمَنْ قَرَءَهُمَا حِیْنَ یُمْسِیْ حُفِظَ
بِهِمَا حَتّٰی یُصْبِحَ

6. (There is none to be worshipped except Allah. He is everlasting and Care-taker of all. He is overtaken neither by drowsiness nor sleep. Everything existing in the Heavens and on the Earth belongs to Him.

Who is there to stand before Him for recommendation without seeking His permission. He knows about the present and absent states of every creator but his creature can not cover even a bit of His knowledge, but whatever He permits. His Throne has encompassed the whole of Heavens and earth, and He takes care of both without any botheration and He is most Exalted.

The Book has been revealed by Allah who is the Mightiest, the Forgiver, acceptor of repentence, strict punisher and Powerful. There is none worshipable except He and everyone has to revert to Him.

The Holy Prophet (Sallallaho alaihi wa Sallam) has said that one who recites Ayatal Kursi and Surah Momin up to 'Ilaih-if-Maseer' in the morning he remains safe till evening and one who recites these ayahs in the evening remains safe till morning.

٧۔ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَآ اِلٰهَ
اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ط رَبِّ اَسْئَلُكَ خَیْرَ مَا فِیْ
هٰذَا الْیَوْمِ وَخَیْرَ مَا بَعْدَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّ هٰذَا
الْیَوْمِ وَشَرِّ مَا بَعْدَهٗ رَبِّ اَعُوْذُ بِكَ مِنَ الْكَسَلِ

وَسُوْٓءِ الْكِبَرِ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ
فِي الْقَبْرِ ؛ مسلم - ابوداؤد - ترمذی - نسائی - ابن ابی شیبه

7. (We started morning and the domain did the same for Allah. All praise be to Allah and there is none worshipable save Allah; He is alone, having no associate, and to Him belongs the domain and all praise is due to Him and He is Almighty. O, my sustainer, I seek the goodness of everything that the day consists of and that which follows the day. I seek Thy refuge from the evils of the day and those that follow the day O, my sustainer ! I seek Thy refuge from tardiness and from the sufferings of the old-age. O, my sustainer! I seek Thy refuge from the punishment in fire and from punishment in the grave.

Note : The Holy Prophet (Sallallaho alaihi wa Sallam) used to recite the above words morning and evening. There is a little difference in the words uttered in the morning and evening. The words used above belong to morning recitation. At evening instead of Asbehna (we resumed the morning) one should say 'Amsaina' (we resumed the evening) and Amsa-l-Mulko' (the domain resumed the evening). Similarly from 'Fittaza-l-yaume' to 'Sharre-Ma Ba'dahu' one should say 'Fi-Hazehillailate wa Khaira Ma Badaho wa Auzo Be-Ka Min Sharre—Ma Fi Hazehil lailate wa Sharre Ma Badaha'.

The remaining words are the same for morning and evening. Secking refuge of Allah, from laziness and tardiness has been taught; that is tardiness must not be shown in matters of religion.

Sufferings of old-age means the loss of sense and wisdom and some intolerable calamities during old-age.

٨ - اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۚ اَللّٰهُمَّ اِنِّيْٓ
اَسْئَلُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَكَتَهٗ
وَهُدَاهُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهٗ ؛ (ابوداؤد)

8. (We resumed the morning and he also did so for Allah who is Sustainer of the universe. Allah, I seek the victory of

the day, its support, its light, blessings, guidance and Thy refuge from the evils of the day and that which follows after that day.

Note : The method mentioned in No. 7 should be followed here as well. One should recite the same words in the morning, but at evening instead of 'Asbahana' one should say Amsaina wa Amsal Mulko' and in place of Hazal-yaum' one should say 'Hazehil-lailate and instead of 'Fathahu, Nazrahu, Nurahu wa Barakata wa Hudaha' should be said. Similarly, instead of shar-run amd shar-ra ma badahu one should say the 'Shar-ra ma fiha' and 'Shar-ra ma badaha'. In short, one should say the word with the 'hu' of masculine during the day and with the 'ha' of faminine in the evening. Victory of day and night means every kind of success and by 'Nur' is meant light inside and outside.

٩ - اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْٓءِ الْكِبَرِ
وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ ؛ (مسلم)

9. (Allah ! I seek Thy refuge from tardiness, from oldage and from the sufferings of oldage, from the mischief of this world and from punishment of the grave. (*Muslim*)

Note : One should beg that there should be no tardiness in religious duties, disabilities of the oldage and mischief of the world mean landing of anybody in troubles due to worldly love.

١٠ - اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰ وَبِكَ
نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ ؛ (ابن حبان - احمد - ابوداؤد)

10. (Allah! we resumed morning and evening from Thy help; we live and die but by Thy Order, and verily unto Thee we are to be raised.) (*Ibn Hibban, Ahmad, Abu Daud*)

Note : The above words should be recited in the morning and in the evening one should say 'Allahumma Bika Amsaina wa Bika Asbaha', and in the end instead of Ilaikan noshuru, Ilaikal maseer' should be uttered. The meaning of the

last Kalimah is this unto Thee are we to return.

١١۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط (عشر مرات) (ابوداؤد۔ نسائی۔ ابن ابی شیبہ

11. (There is none to be worshipped save Allah. He is alone; He has no associate; He only rules the universe and he only deserves the praise).

He brings to life and puts to death and He is ever-living and never dying; He is Almighty. (This Kalimah should be recited ten times). (*Abu Daud, Nasaee, Ibn Abi Saibah*)

Note : The Holy Prophet (Sallallaho alaihi wa Sallam) has said that one who recites these words in the morning, he gets reward equal to setting a slave free from among the offsprings of Hazrat Ismail; and ten virtues are written in his Accounts and his status is raised by ten degrees and he remains safe from satan till evening; and one who recites in the evening, also gets the same rewards and remains safe till morning. And one who recites these words for one hundred times, deeds of none raise to the heavens in his comparison.

١٢۔ رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا وَّرَسُوْلًا۔ (ترمذی۔ ابوداؤد)

12. (I got pleased with Allah being our Sustainer, became happy with Islam being our Deen (Religion) and with the Holy Prophet (Sallallaho alaihi wa Sallam) being Messenger and Prophet. (*Tirmizi, Abu Daud*)

Note : The Holy Prophet (Sallallaho alaihi wa Sallam) says that a person who recites the above words thrice during day and night Allah undertakes to get him pleased on the Doomsday.

١٣۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ ط اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ ط اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ ط (ابوداؤد۔ ابن ماجہ۔ نسائی۔ ابن حبان)

13. (Allah ! I beseech Thee for the safety in this world and the Hereafter. Allah ! I beseech Thy safety in my religion and in my world and in my family and in my wealth. O, Allah! cover up my shortcomings and protect me from my fear. O, Allah! protect me from my front, from my back, from my left and from my right; and I seek Thy refuge with Thy dignity and glory and from being sunk under.

(*Abu Daud, Ibn Majah, Nasaee, Ibn Hibban*)

Note : From safety in the world and the Hereafter is meant safety from calamities and afflictions. Safety in religion and the world means safety from sins and harm, safety of family members from all evils and safety for wealth; safety from under means safety from being sunk into the ground. The Holy Prophet (Sallallaho alaihi wa Sallam) always recited these words:

١٤۔ اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهٗ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اَنْتَ اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَشَرِّ الشَّيْطَانِ ط (ترمذی۔ نسائی۔ ابن ابی شیبہ۔ ابن حبان۔ حاکم)

14. (O, Allah! Creator of the Heavens and the Earth, Knower of things open and secret, Sustainer and Master of everything. I bear witness that there is none liable to be worshipped

last Kalimah is this unto Thee are we to return.

١١۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (عشر مرات) (ابوداؤد۔ نسائی۔ ابن ابی شیبہ)

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١٣۔ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ (ابوداؤد۔ ابن ماجہ۔ نسائی۔ ابن حبان)

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14. (O, Allah! Creator of the Heavens and the Earth, Knower of things open and secret, Sustainer and Master of everything. I bear witness that there is none liable to be worshipped

except Thee, I take refuge from Thee from the evils of myself and from the evils of Satan and from polytheism.

(*Tirmizi, Nasaee*)

EXPLANATORY NOTE :—

'Maleek', although carrying the meaning of a King has been translated as Master, Ibn al-Sani has added the word 'Rajeem' alongwith the name of Satan. By evil of the Satan is meant the disbelief and blasphemy in which he lands the men. In certain narrations, 'Shirkehi' also comes. In case any one wishes to read 'Shirkehi' it would mean that I seek refuge from the blasphemy and trap of Satan. The Holy Prophet (Sal'am) taught this prayer to Hazrat Abu Bakr Siddiq. Hazrat Abu Bakr Siddiq had submitted, O the Messenger of Allah, teach me some such prayer which I could recite in the morning and in the evening. The Holy Prophet (Sal'am) having taught him the foregoing prayer said, "recite this in the morning and in the evening and while going to bed for sleep."

١٥- اَللّٰهُمَّ اِنِّیْ اَصْبَحْتُ اُشْهِدُكَ وَاُشْهِدُ
حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيْعَ خَلْقِكَ اِنَّكَ اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّآ
اَنْتَ وَحْدَكَ لَاشَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ
(اربع مرّات) (ابوداؤد۔ترمذی۔نسائی)

15. Allahumma Inni Asbahto ushhed-o-ka Wa ushhed-o Hamla,lat-a 'Arsheka Wa Malaekataka Wa jamee'a Khalq-e-ka Innaka anta-llah-o La Ilaha Illa anta Wahdaka La Shareeka Laka Wa anna Muhammad-an 'Abdu-ka Wa Rasul-o-ka.—(Arba'a Marr-at-in) (*Abu Daud, Tirmizi, Nasaee*)

(Allah, I resumed morning and I make Thee a witness and I make the holders of Thy throne and Thy angels a witness and the whole of Thy creation that Thou art Allah, there is no god save Thee, no partners unto Thee and that Muhammad is Thy servant and Thy Messenger—Four times).

EXPLANATORY NOTE :

We have written words for recitation in the morning. A person reciting the prayer at evening should say 'Amsaito' instead of

'Asbahto'. The Holy Prophet (Sal'am) has said that a person who cares to recite these words in the morning once, one-fourth of his body is made free from hell and a person who cares to recite them four times, Allah sets that person free from hell on that day. And a person who cares to recite in the evening, is set free from the Hell for that night. By Haamlatul Arsh is meant those angels who are holding the Divine Throne. They are four in number. By Malaeka are meant ordinary angels.

١٦) اَللّٰهُمَّ مَآ اَصْبَحَ بِیْ مِنْ نِّعْمَةٍ اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ
وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ (ابوداؤد۔نسائی ابن حبان۔ابن السنی)

16. (Allah, whatever grace bestowed upon me or upon any of Thy creation, was bestowed upon from Thy side alone, and there are no partners unto Thee. So Praise is due to Thee and thanks are due to Thee). (*Abu Daud, Nasaee, Ibn Hibban*) (Ibnus Sunniy)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who recited this prayer in the morning, he thanked for the graces of that day. And whosoever recited this prayer in the evening, he thanked for all the graces of that night.

١٧) اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا شَرِيْكَ لَهٗ لَآ
اِلٰهَ اِلَّا هُوَ وَاِلَيْهِ النُّشُوْرُ ؕ (بزاز۔ابن السنی)

17. Asbah-na wa Asbaha-l-Mulko Lillah-e wal-Hamd-o Lillah-e La Sharika Lahu La Ilaha Illa Howa wa Ilaih in-Noshur o. (*Bazzaz*, Ibnus Sunniy)

(We and the domain resumed the morning for the sake of Allah and all praise is due to Allah, and there is no partner unto Him; there is no god save Him and unto Him we are to be raised.

EXPLANATORY NOTE :

In this prayer also, at evening instead of 'Asbahna', Amsaina

and 'Amsal Mulko' should be said. And in place of Ilaihin Nushur, Ilaihil Maseer should be said.

اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ (ثَلٰثَ مَرَّاتٍ) ؕ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ لَآ اِلٰهَ اِلَّآ اَنْتَ (ابوداؤد ونسائی۔ ابن السنی)

18. Allahumma 'Afe-ni Fi Badan-i, Allahumma Afe-ni Fi Sam'i, Allahumma 'Afe-ni Fi Basar-i La Ilaha illa Anta—(Thalathe Marrat). Allahumma Inni A'uzo Be-ka Min-al-Kufr-e wa-l-Faqr-e, Allahumma Inni A'uzo Be-ka Min 'Azab-il-Qabr-e La Ilaha Illa anta. (*Abu Daud, Nasaee,* (Ibnus Sunn

(Allah, grant my body safety; Allah, grant my hearing safety; Allah, grant my sight safety. There is no god save Thee—(thrice). Allah I seek refuge with Thee from the disbelief and poverty, Allah I seek refuge with Thee from the punishment in grave. There is no god save Thee)—(thrice).

EXPLANATORY NOTE :

By the safety of the whole body is meant that the body may remain safe from all types of sins and diseases. By the safety of the hearing is also meant that I may not become deaf and should remain safe from the sins which occur through ears. Similarly, the safety and health of the eye also carries the same meaning. In the other part, safety from disbelief and poverty has been sought. The evils of the disbelief is already clear. Poverty and neediness is also such a misfortune that sometimes due to acuteness of poverty, man commits all sorts of sins so much so that he becomes involved in Kufr. On this occasion, 'La Ilaha Illa Anta' has been said with the purpose that since there is no god save Thee, who else should be prayed. Thou alone is the source of fulfilment. These words should be recited thrice in the morning and in the evening.

(۱۹) اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ ط مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ؕ (ابن السنی)

19. Allahumma anta Rabbi La Ilaha Illa anta 'Alaika Tawakkalto wa Anta Rabbu-l-'Arsh-il-'Azeem. Ma Sha'allah-o kana wa Ma Lam yashaò Lam yakun. La Houla wa La Quwwat-a Illa Billah-il-'Aliyy-il-'Azeem. A'lam-o Anna llah-a 'Ala Kull-e Shai-in Qadir-un.wa Ann-allah-a Qad Ahata Be kull-e Shai-in 'Ilman. Allahumma Inni A'uzo Beka Min Sharre Nafs-i wa Min Sharr-e Kull-e Dabbat-in Anta Akhez-un Be Naseyat-e ha Inna Rabb-i 'Ala Sirat-in m Mustaqim in. (Ibnus Sunniy)

(Allah, Thou art my Sustainer. There is no god save Thee. Upon Thee I depended and Thou art Lord of the Great Throne. Whatever Allah wished materialised and whatever He did not wish won't be. No environ and no power save by (the grace of) Allah the Sublime, the High. I am in the knowledge that Allah is powerful over everything, and Allah keeps encompassed everything within His knowledge. O' Allah, I seek refuge with Thee from the evils of myself and the evil of everything moving on Earth and Thou art holding it by its edge. Verily My Sustainer maintains the right path).

EXPLANATORY NOTE :

Said the Holy Prophet (Sal'am), a person who would care to recite these words in the morning, will be safe from all types of misfortunes and hurts until the evening. And a person who would care to recite these words during the last parts of the day, he will remain safe from misfortunes and calamities until the morning. In short, it means that the recitor of these words will remain in safety from the morning till evening and from evening till morning. The hint provided that My Sustainer maintains the right path means a treader of the right path should be welcomed by Him.

(۲۰) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِيْ شَاْنِيْ كُلَّهٗ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ ؕ (حاکم۔ بزاز۔ ابن السنی)

and 'Amsal Mulko' should be said. And in place of Ilaihin Nushur, Ilaihil Maseer should be said.

١٨۔ اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ (ثَلٰثَ مَرَّاتٍ) ؕ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ لَآ اِلٰهَ اِلَّآ اَنْتَ (ابوداؤد۔ نسائی۔ ابن السنی)

18. Allahumma 'Afe-ni Fi Badan-i, Allahumma Afe-ni Fi Sam'i, Allahumma 'Afe-ni Fi Basar-i La Ilaha illa Anta—(Thalathe Marrat). Allahumma Inni A'uzo Be-ka Min-al-Kufr-e wa-l-Faqr-e, Allahumma Inni A'uzo Be-ka Min 'Azab-il-Qabr-e La Ilaha Illa anta. (*Abu Daud, Nasaee,* (Ibnus Sunn

(Allah, grant my body safety; Allah, grant my hearing safety; Allah, grant my sight safety. There is no god save Thee—(thrice). Allah I seek refuge with Thee from the disbelief and poverty, Allah I seek refuge with Thee from the punishment in grave. There is no god save Thee)—(thrice).

EXPLANATORY NOTE :

By the safety of the whole body is meant that the body may remain safe from all types of sins and diseases. By the safety of the hearing is also meant that I may not become deaf and should remain safe from the sins which occur through ears. Similarly, the safety and health of the eye also carries the same meaning. In the other part, safety from disbelief and poverty has been sought. The evils of the disbelief is already clear. Poverty and neediness is also such a misfortune that sometimes due to acuteness of poverty, man commits all sorts of sins so much so that he becomes involved in Kufr. On this occasion, 'La Ilaha Illa Anta' has been said with the purpose that since there is no god save Thee, who else should be prayed. Thou alone is the source of fulfilment. These words should be recited thrice in the morning and in the evening.

(١٩) اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ ط مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ

شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ؕ (ابن السنی)

19. Allahumma anta Rabbi La Ilaha Illa anta 'Alaika Tawakkalto wa Anta Rabbu-l-'Arsh-il-'Azeem. Ma Sha'allah-o kana wa Ma Lam yasha'o Lam yakun. La Houla wa La Quwwat-a Illa Billah-il-'Aliyy-il-'Azeem. A'lam-o Anna llah-a 'Ala Kull-e Shai-in Qadir-un.wa Ann-allah-a Qad Ahata Be kull-e Shai-in 'Ilman. Allahumma Inni A'uzo Beka Min Sharre Nafs-i wa Min Sharr-e Kull-e Dabbat-in Anta Akhez-un Be Naseyat-e ha Inna Rabb-i 'Ala Sirat-in m Mustaqim in. (Ibnus Sunniy)

(Allah, Thou art my Sustainer. There is no god save Thee. Upon Thee I depended and Thou art Lord of the Great Throne. Whatever Allah wished materialised and whatever He did not wish won't be. No environ and no power save by (the grace of) Allah the Sublime, the High. I am in the knowledge that Allah is powerful over everything, and Allah keeps encompassed everything within His knowledge. O' Allah, I seek refuge with Thee from the evils of myself and the evil of everything moving on Earth and Thou art holding it by its edge. Verily My Sustainer maintains the right path).

EXPLANATORY NOTE :

Said the Holy Prophet (Sal'am), a person who would care to recite these words in the morning, will be safe from all types of misfortunes and hurts until the evening. And a person who would care to recite these words during the last parts of the day, he will remain safe from misfortunes and calamities until the morning. In short, it means that the recitor of these words will remain in safety from the morning till evening and from evening till morning. The hint provided that My Sustainer maintains the right path means a treader of the right path should be welcomed by Him.

(٢٠) يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِيْ شَاْنِيْ كُلَّهٗ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ ؕ (حاکم۔ بزّاز۔ ابن السنی)

20. Ya Hayyo ya Qayyum-o Be-Rahmat-e-ka Astaghitho As leh Li Sha'ni Kull-a-hu wa La Takil-ni Ila Nafs-i Turfat-a 'Ain-in (Ibnus Sunniy)

(O' the ever-abider, the ever-remainer, I implore Thy mercy, improve my condition in every way, and do not leave me to myself even for a moment).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) taught this repetition prayer to his daughter Fatema Zahra and advised her that she should recite them in the morning and in the evening. In short, it means that may I be not left to my state of affairs. Nay, usher improvements in my condition.

(۲۱) اَللّٰهُمَّ اَنْتَ رَبِّیْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِیْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰی عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَیَّ وَاَبُوْءُ بِذَنْبِیْ فَاغْفِرْلِیْ اِنَّهٗ لَایَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ (ابوداؤد۔ ابن السنی)

21. (O' Allah, Thou art My Sustainer. There is no god save Thee, Thou hath created me and I am Thy servant and I am pledged to Thee and in promise with Thee to the best of my ability, and I seek refuge with Thee from the after-effects of my deeds. I acknowledge Thy graces on me and I admit my sin; so forgive me. No one pardons the sins save Thee). (Ibnus Sunniy)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that a person who cares to recite this Isteghfar (pardon-prayer) at morning time and incidentally dies during the day, he dies a martyr. And the one who cares to recite it at night and incidentally dies that night, he dies a martyr.

By the pledge and promise are meant the pledge and promise which has been obtained on the 'Yaume Mithaq', that is, by believing and performing pure worship is meant that I fulfil this pledge to the best of my ability. The name of this Isteghfar, is Sayyi-dul Isteghfar.

(۲۲) رَبِّیَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْعَلِیُّ الْعَظِیْمُ تَوَكَّلْتُ عَلَی اللّٰهِ وَهُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ یَشَأْ لَمْ یَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ۝ (ابن السنی)

22. (My Sustainer is Allah, and there is no god save Him, the Sublime, the High. I depended on Allah and He is Sustainer of the Great Throne. Whatever Allah wished, it was and whatever He did not wish, was not. I am in the knowledge that Allah is powerful over everything and that Allah has encompassed everything within His knowledge). (Ibnus Sunniy)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) said, a person who cares these Kalimahs in the morning and in the evening and incidentally dies, enters the Paradise. In effect, it carries the same meaning, that is, anyone who recited it in the morning and died during the day, will enter the Paradise. And the one who recites it in the evening and dies during the night, will enter the Paradise.

(۲۳) حَسْبِیَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَیْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ ۝ سبع مرّات (ابن السنی)

23. Hasbey-Allah-o La Ilaha Illa Howa 'Alaih e Tawakkalt-o wa Howa Rabb-ul-'Arsh-il-'Azeem-e (sab'a Marrat) (Ibnus Sunniy)

(Enough for me is my Allah. There is no god save Him. On

Him I depended and He is Sustainer of the High Throne- (seven times).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who cares t recite this Ayat seven times each in the morning and in the eve ing, Allah softens for him both in the world and in the Hereafte The main characteristic of this repetition prayer is that Allah th Almighty taught this to His Messenger and the Messenger Allah to his people.

(٢٤) اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ عَزَّوَجَلَّ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ
لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا
لِلّٰهِ عَزَّوَجَلَّ اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا
وَاَوْسَطَهُ نَجَاحًا وَاٰخِرَهُ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ ؕ

24. Asbahna wa Asbaha-l-Mulk-o Lillah e 'Azza wa jalla wa Hamd-o Lillah-e wa-l kibriya-o wa-l-'Azmat o Lillah-e wa- Khalq-o wa-l-Amr-o wa-l-lail-o wa-n-Nahar-o wa Ma Sakan Fi-hema Lillah-e 'Azz-a wa jall-a Allahummaj'al Awwal Haza-n Nahar e Salahan wa Ausata-hu Najahan wa Akher hu Falahain Ya Arham-a-r-Rahmeen a. (Ibnus Sunn (We and the domain resumed the morning for devotion Allah the Mighty, the Majestic. And praise is due to Alla And the pride and the grandeur is for Allah. And the cre tion and the will and the dusk and the day and whatev dwells them is for Allah the Mighty, the Majestic. Alla make the first of this day a source of creditable performan and the mid of it a success and its end a source of prosperi —O the beneficent, the Merciful).

EXPLANATORY NOTE :

This prayer should be recited only in the morning. By 'wha ever dwells in the day and in the night' is meant that the who creation belongs to Allah. By 'Khalq' and 'Amr' are meant t universe of imagination and matter. In short, the whole creatio is the domain of Allah. The day has been divided into three part

and well-being has been sought in all the three parts.

(٢٥) اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ اَعُوْذُ بِاللّٰهِ الَّذِيْ
يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّ مَا خَلَقَ وَ
ذَرَاَ وَبَرَاَ ؕ (طبرانی)

(We and the domain resumed the evening for devotion to Allah. All praise is due to Allah. I seek refuge with Allah who holds the sky from falling on earth save by His own Will and from the hurtful effects of what He created, spread and weighed). (*Tabrani*)

EXPLANATORY NOTE :

This prayer should be recited only in the evening. 'Holding the sky' explains that so long as it is not allowed by Him, it cannot fall on earth. The words 'Khalaqa, Zara'a, Bara'a are related to creation, that is He created, weighed and spread it in the earth. The aim is that I seek refuge from the hurtful effects of the whole creation. Ibn al-Saniy has added the following words in the prayer. Wa Min Sharrish Shaitane Wa Shirkehi that is, I seek refuge from the Satan and from its beguiling effects. We have already explained these words in No. 14. Ibn al-Saniy has also said that this prayer should be recited both in the morning and in the evening. But in the morning, instead of 'Amsaina wa Amsa-l-Mulk-o', Asbahna wa Asbahal Mulko' should be said. In keeping with the narration of Ibn al-Saniy, these words should be recited in the morning and in the evening thrice.

The Holy Prophet (Sal'am) has said that a person who recites this prayer thrice in the morning and in the evening, remains safe from Satan, astrologer, sorcerers. Kahin are those professionals who indulge in foretelling.

(٢٦) اَللّٰهُمَّ اِنِّيْٓ اَسْاَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ وَاَعُوْذُبِكَ مِنْ فُجَاءَةِ الشَّرِّ
(ابن السنی)

26. Allahumma Inni Asalo ka Min Fuja'at-il-khair e wa A'uzo Be-ka Min Fuja'at-is-Sharr e. (Ibnus Sunniy)

Him I depended and He is Sustainer of the High Throne~ (seven times).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who cares to recite this Ayat seven times each in the morning and in the evening, Allah softens for him both in the world and in the Hereafter. The main characteristic of this repetition prayer is that Allah the Almighty taught this to His Messenger and the Messenger of Allah to his people.

(٢٤) اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ عَزَّوَجَلَّ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظَمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ عَزَّوَجَلَّ اَللّٰهُمَّ اجْعَلْ اَوَّلَ هٰذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهُ نَجَاحًا وَاٰخِرَهُ فَلَاحًا يَآ اَرْحَمَ الرَّاحِمِيْنَ ؕ (ابن السنی)

24. Asbahna wa Asbaha-l-Mulk-o Lillah e 'Azza wa jalla wa-l Hamd-o Lillah-e wa-l kibriya-o wa-l-'Azmat o Lillah-e wa-l Khalq-o wa-l-Amr-o wa-l-lail-o wa-n-Nahar-o wa Ma Sakana Fi-hema Lillah-e 'Azz-a wa jall-a Allahummaj'al Awwala Haza-n Nahar e Salahan wa Ausata-hu Najahan wa Akhera-hu Falahain Ya Arham-a-r-Rahmeen a. (Ibnus Sunniy)

(We and the domain resumed the morning for devotion to Allah the Mighty, the Majestic. And praise is due to Allah. And the pride and the grandeur is for Allah. And the creation and the will and the dusk and the day and whatever dwells them is for Allah the Mighty, the Majestic. Allah, make the first of this day a source of creditable performance and the mid of it a success and its end a source of prosperity —O the beneficent, the Merciful).

EXPLANATORY NOTE :

This prayer should be recited only in the morning. By 'whatever dwells in the day and in the night' is meant that the whole creation belongs to Allah. By 'Khalq' and 'Amr' are meant the universe of imagination and matter. In short, the whole creation is the domain of Allah. The day has been divided into three parts.

and well-being has been sought in all the three parts.

(٢٥) اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ اَعُوْذُ بِاللّٰهِ الَّذِىْ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَاَ وَبَرَاَ ؕ (طبرانی)

(We and the domain resumed the evening for devotion to Allah. All praise is due to Allah. I seek refuge with Allah who holds the sky from falling on earth save by His own Will and from the hurtful effects of what He created, spread and weighed). (*Tabrani*)

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Him I depended and He is Sustainer of the High Throne– (seven times).

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EXPLANATORY NOTE :

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26. Allahumma Inni Asalo ka Min Fuja'at-il-khair e wa A'uzo Be-ka Min Fuja'at-is-Sharr e. (Ibnus Sunniy)

(Allah, I besecch Thee for Thy hastened good I seek refuge in Thee from the surprise of evil).

EXPLANATORY NOTE :

The actual meaning of Fuja'a is suffering a surprise. Fuja'a and Mufaja'ah are spoken on such occasions when one encounters a surprise. The Holy Prophet (Sal'am) used to recite this prayer in the morning and in the evening and used to comment that the servant does not know when he is going to suffer a surprise.

(۲۷) بِسْمِ اللّٰهِ عَلٰى نَفْسِىْ وَاَهْلِىْ وَمَالِىْ ؛ (ابن السنی)

27. Bismillah-e 'Ala Nafsi wa Ahli wa Mali. (Ibnus Sunniy)
(In the name of Allah on myself and on my family and on my wealth).

EXPLANATORY NOTE :

A person complained to the Holy Prophet (Sal'am) in regard to losses he suffered. He advised: Recite in the morning these words, no harm or affliction will affect thee. And that person did the same and all his sufferings were made up.

(۲۸) سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ - مائة مرة (مسلم، ابوداؤد، ترمذی نسائی، حاکم، ابن حبان، ابوعوانہ)

28. Subhanallah-il- Azeem-e wa Be-Hamde-hi—(Meah Marrah)
(*Muslim, Abu Daud, Tirmizi, Nasaee, Haakim, Ibn Hibban, Abu 'Awana*)
(Holy is Allah, the Supreme and I express His praise—(hundred times).

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am) that a person who recites these Kalimahs in the morning and in the evening, the deeds of such a person on the Day of Judgement won't be as much of a person who must have recited these Kalimahs as many times or must have recited then even more. In short, on the Day of Judgement nobody will be equal to him. But the person who must have recited this repetition prayer can be of his stature or a person who in addition to this Wazifah has recited something more. Otherwise his deeds will be more than anyone else. In some narrations, only Subhanallahe wa Be-Hamdehi also occurs. But we have adopted the narration in which the word 'Azeem' also occurs.

(۲۹) سُبْحَانَ اللّٰهِ مِائَةَ مرة اَلْحَمْدُ لِلّٰهِ مائة مرة لَآ اِلٰهَ اِلَّا اللّٰهُ مائة مرة - اَللّٰهُ اَكْبَرُ مائة مرة (ترمذی)

29. Subhan-Allah-e (Me'a Marrah), Al Hamd o Lillah-e (Meah Marrah), La Ilaha Illallaho (Meah Marrah), Allaho-Akbar-o (*Tirmizi*)
Holy is Allah (hundred times); All praise is due to Allah (hundred times); There is no god save Allah (hundred times); Allaho Akbaro (hundred times).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who would care to recite 'Subhanallahe' hundred times in the morning and in the evening, he gets Thawab of performing Hajj hundred times, and a person who would care to recite 'Alhamdu Lillahe' in the morning and in the evening hundred times, he gets Thawab of contributing 100 horses in the cause of jihad, and a person who would care to recite 'Lailaha Illallaho' in the morning and in the evening hundred times, he gets the Thawab of releasing 100 slaves, and that too of the standard of the children of Hazrat Ismail and a person who would care to recite 'Allaho Akbaro' in the morning and in the evening hundred times, no one will equal him in deeds or more than his deeds, save the one who must be careful to undertake this repetition prayer or recites something more in addition to this wazeefah. By his desiring to free slaves from among the children of Hazrat Ismail, is meant that although freeing of slaves is itself a matter of Thawab, helping the children of Hazrat Ismail to get freedom is a matter of utmost Thawab. Setting free of slave and making a good gesture with the children of a steadfast Messenger carries weight.

30. Wa yusalli 'Ala-n-Nabiyy-e Sallallah-o 'Alaih-e wa Sallam-a-'Ashara Marrat. (*Tibrani*)
(Reciting Darud Sharif on the Holy Prophet (Sal'am) ten times).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who cares to recite on me Darud in the morning and in the evening ten times, will be favoured with my Shafa'at (intercession) on the Day of

Judgement. And a person who recites on me Darud after the morning prayer and after the Maghrib Prayers before talking to anybody. Allah fulfils his 100 needs. Thirty out of hundred are fulfilled very soon and seventy of them are fulfilled delayedly. The aim is that after performing prayers one should not talk, and before talking should recite Darud Sharif ten times. In regard to Darud Sharif, it is necessary to say that a Darud which is easy to recite should be recited. Some of the Explainers of Hisn Husain, the following Darud have preferred :

(٣٠) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ عَدَدَ مَنْ صَلّٰى عَلَيْهِ مِنْ خَلْقِكَ وَصَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ كَمَا يَنْبَغِيْ لَنَا اَنْ نُصَلِّيَ عَلَيْهِ وَصَلِّ عَلٰى مُحَمَّدِنِ النَّبِيِّ كَمَا اَمَرْتَنَا اَنْ نُصَلِّيَ عَلَيْهِ

Great importance has been mentioned about this Darud Sharif in the Holy Tradition. As narrated by Hazrat Abu Bakr Siddiq, a person resorted to the Holy Prophet (Sal'am) and he offered his greetings. The Holy Prophet (Sal'am) replied to him and gladly seated him beside himself. When that person began to depart after consultations, the Holy Prophet (Sal'am) told me, "Abu Bakr, he is that person. His acts are raised in stature as high as that of the whole creation." I submitted, 'O the Messenger of Allah, which kind of act he performs'. The Holy Prophet (Sal'am) said on getting up in the morning, this person recites a Darud on me, which is in stature as high as the Darud of the whole creation. I submitted, O the Messenger of Allah, which is that Darud. Then He (Sal'am) told me this Darud. In case the aforementioned Darud is not in mind one is free to recite a Darud which is easy for him.

(٣١) مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ (ابن السنی)

31. Ma Sha'a-llah-o La Quwwat-a Illa Billah-e Ash-had-o Annallah-a 'Ala Kull-e Shai-in Qadir-un. (Ibnus Sunniy)

(Takes place what Allah so wills, no environ and no power save by the grace of Allah. I bear witness that Allah is powerful over everything).

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am) that a person who has recited these words in the morning, earns the well-being of that day, and probability of the evil heading towards him for that day has been thwarted. And a person who has recited these words at night, has earned the well-being of that night and the probability of the evil that night from heading towards him has been thwarted. In short, he will benefit from the good and will remain safe from the hurtful.

(٣٢) اَللّٰهُمَّ اَصْبَحْتُ مِنْكَ فِيْ نِعْمَةٍ وَّعَافِيَةٍ وَّسِتْرٍ فَاَتِمَّ عَلَيَّ نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْاٰخِرَةِ (ابن السنی)

32. Allahumma Asbaht-o Min-ka Fi Ne'mat-in-w wa 'Afeyatinw-wa Sitr-in Fa-atimm-a 'Alayya Ne'mata-ka wa 'Afeyata-ka wa Sitr-e-ka Fid-Duniya wa-l-Akherat-a. (Ibnus Sunniy)
(Allah, I resumed the morning by way of Thy favour in grace, safety and covering. So complete on me Thy favour and Thy safety and Thy covering in the world and the Hereafter).

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who cares to recite this prayer in the morning and in the evening thrice, it becomes a matter of right on Allah that he completes His graces on Him. This should be remembered that when this prayer is recited in the evening, one should say 'Amsaito instead of Asbahto

The main theme of this prayer is that, Allah, I am in enjoyment of the grace, that is, general kindness and health and covering over sins, but I beseech Thee for the completion of these graces in the world and the Hereafter.

(٣٣) اَلْحَمْدُ لِلّٰهِ رَبِّيْ اللّٰهُ لَآ اُشْرِكُ بِهٖ شَيْئًا اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ (ابن السنی)

33. Al-Hamd-o Lillah-e Rabbiyallah-o La Ushrek-o Behi Shai-an Ashhad-o An-l La Ilaha Illa-llah-o. **(Ibnus Sunniy)**
(All praise is due to Allah; Allah is my Sustainer, I do not associate with Him anything: I bear witness that there is no god save Allah).

EXPLANATORY NOTE

Said the Holy Prophet (Sal'am), a person who cares to say these words in the morning and in the evening, he is pardoned. The recital in the morning during the day and the recitor in the evening during the night is the recipient of Allah's pardon and leniency. 'Alhamdo Lillahe Rabbi, La Ushriko Behi Shaian' also occurs, that is, the word 'Allah' does not occur after the word 'Rabbi' we have taken the words of the narration in which the word 'Allah' also occurs.

(٣٤) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا طَيِّبًا وَّعَمَلًا مُّتَقَبَّلًا
(ابن السنی)

34. Allahumma Inni As-aloka 'Ilm-an Nafe'a-a-n-w Wa Rizqa-n Tayyeba n-w-wa 'Amala-n-m Mutaqabbalan. **(Ibnus Sunniy)**
(Allah, I beseech Thee for a knowledge which is useful, for pious (well-earned) sustenance, and for the performance of an act which is welcomed).

EXPLANATORY NOTE :

Says Hazrat Umm Salma, the Holy Prophet (Sal'am) used to say this prayer in the morning time.

CHAPTER-VIII

Prayers for recitation in the Friday morning

(٣٥) اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَيُّوْمُ
وَاَتُوْبُ اِلَيْهِ (ثلث مرّاتٍ) (ابن السنی)

35. Astaghfer-ullahallazi La Ilaha Illa Howa-l-Hayyul Qayyum-o wa Atub-o Ilaih-e (Thalatha Marrat). **(Ibnus Sunniy)**
I seek forgiveness from Allah, the One;there is no god save Him the ever-Abiding the ever-Remaining and incline with repentence to Him—(thrice).

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am), a person who has recited this Isteghfar before the morning prayer on Friday thrice, all his sins are excused, no matter if they are inquantity as much as the foams in an ocean.

(٣٦)
اَللّٰهُمَّ اَنْتَ اَحَقُّ مَنْ ذُكِرَ وَاَحَقُّ مَنْ عُبِدَ وَاَنْصَرُ مَنِ ابْتُغِیَ
وَاَرْأَفُ مَنْ تَلَكَ وَاَجْوَدُ مَنْ سُئِلَ وَاَوْسَعُ مَنْ اَعْطٰی اَنْتَ الْمَلِكُ
لَا شَرِيْكَ لَكَ وَالْفَرْدُ لَا نِدَّ لَكَ كُلُّ شَیْءٍ هَالِكٌ اِلَّا وَجْهَكَ
لَنْ تُطَاعَ اِلَّا بِاِذْنِكَ وَلَنْ تُعْصٰی اِلَّا بِعِلْمِكَ تُطَاعُ فَتَشْكُرُ وَ
تُعْصٰی فَتَغْفِرُ اَقْرَبُ شَهِيْدٍ وَّاَدْنٰی حَفِيْظٍ حُلْتَ دُوْنَ النُّفُوْسِ
وَاَخَذْتَ بِالنَّوَاصِیْ وَكَتَبَتِ الْاٰثَارَ وَنَسَخْتَ الْاٰجَالَ وَالْقُلُوْبُ
لَكَ مُفْضِيَةٌ وَالسِّرُّ عِنْدَكَ عَلَانِيَةٌ اَلْحَلَالُ مَا اَحْلَلْتَ
وَالْحَرَامُ مَا حَرَّمْتَ وَالدِّيْنُ مَا شَرَعْتَ وَالْاَمْرُ مَا قَضَيْتَ
وَالْخَلْقُ خَلْقُكَ وَالْعَبْدُ عَبْدُكَ وَاَنْتَ اللّٰهُ الرَّءُوْفُ

الرَّحِيْمُ اَسْئَلُكَ بِنُوْرِ وَجْهِكَ الَّذِىْ اَشْرَقَتْ لَهُ
السَّمٰوٰتُ وَالْاَرْضُ وَبِكُلِّ حَقٍّ هُوَلَكَ وَبِحَقِّ
السَّآئِلِيْنَ عَلَيْكَ اَنْ تُقِيْلَنِىْ فِىْ هٰذِهِ الْغَدٰوَةِ
اَوْفِىْ هٰذِهِ الْعَشِيَّةِ وَاَنْ تُجِيْرَنِىْ مِنَ النَّارِ بِقُدْرَتِكَ (طبرانی)

36. Allahumma Anta Ahaqq-o Man Zukera wa Ahaqq-o Man 'Obed-a wa Ansar-o Man-ibtoghiya wa Ar,af-o Man Malaka wa Ajwad-o Man Suela wa Awsa- o man A'ta Anta-l-Maliko La Sharika Laka wa-l-Fardo La Nidda Laka Kull-o Shai-in Halek-un Illa wajhaka Lan Tuta'a Illa Be-Izneka wa Lan tu'sa Illa Be-Ilmkea tuta'o Fa-tashkoro wa tu'sa Fa-taghfero Aqrab-o Shahid-in-w wa Adna Hafeez-in Hulta Duna-n-Nofuse wa Akhazta Bi-n-Nawasi wa Katabatal-Athara wa Nasakhta-l-Ajala wal-Qolub-o Laka Mufdiyyatun was-Sirr-o 'Indaka 'Alaniyyat unzal-Halal-o Ma Ahlalt-a wal-Haram-o Ma Harramta wad-Din-o Ma Shara'ta wa-l-Amr-o Ma Qadaita wal Khalqo Khalq-o-ka wa-l- 'Abd-o 'Abd-o-ka wa antallah-ur raoofur-Rahim-o Asaloka Be-Nur-e wajhe-ka-llazi Ashraq-at Lahu-s-Samawat-o wa-l-Ard-o wa Be-Kull-e Haqq-in Howa Laka wa Be-Haqq-e-s-Sa-e-lina 'Alai-ka An Toqila-ni Fi Haze-hi-l-Ghadwat-e e Au-Fi-Hazehi-l-'Ashiyyate wa An Tujira-ni Min-an-Nar-e Be-Qudrat-e-ka. (*Tabrani*)

(Allah, Thou art more deserving than the one who should be remembered, and more deserving than the one who should be worshipped, and more helpful than the one who should be aspired for and more kind than the one who should be reigning, and more generous than the one who should be approached for, and more large-hearted than the one who can give Thou art sovereign, no partners unto Thee: distinguished, no one alike Thee. Everything is perishable, save Thy face. Thou cannot be obeyed save by Thy own will, and Thou cannot be rebelled, save by Thy own knowledge. If Thou art obeyed, Thou art thankful, and if Thou art disobeyed, Thou pardons, Thou art the nearest of any witnessing and more closer of any safeguarding. Thou stands in between hearts and foreheads

are within Thy grip. Thou art the ordainer of the traces and Thou art the prescriber of the ages and hearts unto Thee are reflectors and secret unto Thee is declaration. Permissible is that which Thou made permissible, and forbidden is what Thou forbade. And religion is what Thou laid, and the decree is what Thou may wish to decide. And the creation is Thy creation and the servants are Thy servants and Thou art Allah the kind, the compassionate. I beseech Thee for light of Thy face for which glimmered the Heavens and the Earth. Indeed rightly it belongs to Thee, and by the justification of those who beseech Thee, Thou assuredly forgive me during this day or during this night and somehow save me from the Fire).

EXPLANATORY NOTE :

"Thou cannot be disobeyed; save by Thy own knowledge" means the uprightness cannot be the fortune without Taufiq(God-given capability) and although Thou art fully in knowledge of all types of disobedience, Thou deliberately dost not grip.

'Standing in between hearts', means that He extracts away the capability of uprightness, from hearts. Roominess of heart means large-heartedness that Thou maintained capability in hearts for Thyself and for Thy inspiration. 'By Thy interest', that is, the right Thy creation has on Thee and that right which Thou assumed by promise for looking after Thy servants. While reciting this prayer, one should say :

"Fi Hazehil Ghadwah" and while reciting this prayer, one should say ;

'Fi Hazehil Ashiyyah'.

The Holy Prophet (Sal'am) says, a person who cares to recite this prayer, ten creditable deeds are recorded in his account and ten of his stumblings are excused and he gets the Thawab (reward) of freeing ten slaves, and Allah the Almighty provides him safety from Satan.

CHAPTER-IX

Prayers for reciting at the Sun-rise

(٣٧) اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لَنَا هٰذَا الْیَوْمَ وَاَقَالَنَا فِیْهِ عَثَرَاتِنَا وَلَمْ یُعَذِّبْنَا بِالنَّارِ ؛ (طبرانی، ابن السنی موقوفًا)

1. Al-Hamd-o Lillah-i-l lazi wahaba Lana Haza-l-yaum-a wa Aqalana Fi-he 'Atharata-na wa Lam yu'azzib-na Bi-n-Nar-e.

(*Tibrani*, Ibnus Sunniy)

(All praise is due to Allah, the one who granted us this day and excused our stumblings during it, and did not punish us by the Fire).

EXPLANATORY NOTE :

It means that He did not punish us in the world due to our shortcomings and excused our stumblings. From this, it can be anticipated that we will be treated likewise on the Day of Judgement.

(٣٨) اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحَلَّنَا الْیَوْمَ عَافِیَةً وَجَاءَ بِالشَّمْسِ مَطْلَعَهَا اَللّٰهُمَّ اِنِّیْ اَصْبَحْتُ اُشْهِدُكَ بِمَا شَهِدْتَّ بِهٖ عَلٰی نَفْسِكَ وَشَهِدَتْ بِهٖ مَلٰٓئِكَتُكَ وَحَمَلَةُ عَرْشِكَ وَجَمِیْعُ خَلْقِكَ اَنَّكَ لَآ اِلٰهَ اِلَّآ اَنْتَ الْقَآئِمُ بِالْقِسْطِ لَآ اِلٰهَ اِلَّآ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ اِنَّ الدِّیْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ وَاَنَّ الْكُتُبَ شَهَادَتِیْ بَعْدَ شَهَادَةِ مَلٰٓئِكَتِكَ وَاُولِی الْعِلْمِ وَمَنْ لَمْ یَشْهَدْ مِثْلَ مَا شَهِدْتُ بِهٖ فَاكْتُبْ شَهَادَتِیْ مَكَانَ شَهَادَتِهٖ اَللّٰهُمَّ

اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَاِلَیْكَ السَّلَامُ تُحْیِیْ سَلَامٌ یَا ذَا الْجَلَالِ وَالْاِكْرَامِ اَنْ تَسْتَجِیْبَ لَنَا دَعْوَتَنَا وَاَنْ تُعْطِیَنَا رَغْبَتَنَا وَاَنْ تُغْنِیَنَا عَمَّنْ اَغْنَیْتَهٗ عَنَّا مِنْ خَلْقِكَ اَللّٰهُمَّ اَصْلِحْ لِیْ دِیْنِیَ الَّذِیْ هُوَ عِصْمَةُ اَمْرِیْ وَاَصْلِحْ لِیْ دُنْیَایَ الَّتِیْ فِیْهَا مَعَاشِیْ وَاَصْلِحْ لِیْ اٰخِرَتِیَ الَّتِیْ اِلَیْهَا مُنْقَلَبِیْ ؛

All praise is due to Allah Who entered me in the day with health and arose the sun from its rising spot. O Allah ! I attained morning in the state that I bear witness to what Thou hath Thyself borne witness and Thy angels have borne witness, and the holders of throne have borne witness and ail Thy creatures have borne witness—and all witnesses bear the fact that there is no god but Thee. Thou art the Lord of Justice; none is worthy of worship bnt Thee; Thou art Mighty and Wise.

Record my testimony O Allah, after the testimonials of Thy angels and scholars and also in place of those who have borne no testimony unto Thee. O Allah ! Thy Name is Peace and security descends from Thee and the resort of security lies with Thee. O Master of Greatness and Forgiveness, grant my prayers, and fulfil my desires and turn me independent of all such persons whom Thou hath turned independent of me. Put my religion right—the religion to which are attached protection of all my affairs. Rectify my worldly—affairs—the world which is the place of my livelihood; set my Hereafter right—the Hereafter which is place of my return. (Ibnus Sunniy)

Explanatory Note : Bearing witness of Himself means that Allah, the Exalted hath born witness about His own unity, or Allah observed in the Holy Qur'an :

'Shahedallaho an'nahu la ila'aha illa howa'

This prayer refers to the very Ayah :

By turning independent means that he be made Independent of those who are not dependant on me; keep him destitute of Himself only.

CHAPTER-X

Prayers and Repetition-prayers for day and night

In the first chapter we noted only those prayers and repetitio prayers in which words for morning and evening occured, o merely there was mention of morning or evening. In this chapte those prayers are being given in which mention of morning an evening has not been made. Instead, the Holy Prophet (Sal'am used to recite them anytime during the day or night.

1. O the descendant of Adam, recite for me four Raka'at at th start of the day, I will support for the end of the day.

(*Tirmizi, Abu Daud, Nasaee*

EXPLANATORY NOTE :

In one narration, two Raka'at are mentioned. The gener routine of the Holy Prophet (Sal'am) was that he used to engag himself in divine remembrance from after the morning prayer up to the rise of the sun. When the sun would come up well, h used to say two Raka'at prayers. This prayer is known as 'Salat ul-Ishraq. Two and also four Raka'at in Ishraq prayers are well proven. Some persons, in order to act in accordance with th two schools, say perform six Raka'at in Ishraq prayers. Any wa provision exists, whether he says two Raka'at, or four Raka'at or six Raka'at. Some Ulema say that two Raka'at are for Ishraq and four for chasht prayers. Ishraq prayers are said immediately after the sun-rise and chasht prayers when the day ha completely appeared.

2. A person who seeks refuge with Allah the Almighty from th Satan ten times during the day, Allah appoints for him an angel whose function is to keep Satan away from him. In short, one should recite 'A'uzo Billahe Min-ash-Shaitan-ir Rajeem' ten times during the day so that he remains safe from Satan.

3. A person who prays for the deliverance of Muslim men and Muslim women 27-times or 25-times everyday, that person is reckoned among those people whose prayers are heard and due to whom dwellers of earth are provided sustenance.

Isteghfar for Muslim men and Muslim women or saying like this—Allahumma-Ghfir Lil-Mo'menina wa-l-Mo'minat-e wa-l-Muslemina wa-l-Muslimat-e 27-times or 25-times. About both of these said the Holy Prophet (Sal'am), a person who would care to recite 27-times or 25-times everyday, will be included among 'Auliya-ullahe', for attaining the stature of Mustajab-ud-Da'wat and provision of sustenance to Allah's creation due to impact of their being weighty is a sign of being Ahl-ullah-e.

4. A person who has recited 50 Ayat from the Holy Quran any time during the day and night, he won't be recorded among the neglectful ones, and a person who has recited 100 Ayat, is recorded among pious ones, and a person who has recited 200 Ayat, Quran won't quarrel with him on the Day of Judgement. And a person who recites 500 Ayat everyday, for him is recorded immense Thawab.

EXPLANATORY NOTE :

In short, it signifies that recitation of the Holy Quran anytime during the day and night is desirable. In some narrations, instead of 50, the word 40 has come. In one of the narrations Ibn al-Saniy has noted 10 Ayat also.

5. A person who has recited 100 Ayat any time during the day and night, for him Thawab of performing prayer throughout the night is recorded. (Ibnus Sunniy)

6. Is every person from among you is incapable of earning 1000 creditabilities ? A person who utters 'Subhanallah-e' hundred times, 1000 creditabilities are recorded in his account or one thousand pitfalls are thrashed.

(*Muslim, Tirmizi, Nasaee, Ibn Hibban*)

NOTE :

In some of the narrations the word 'wa yuhatt-o' exists, which explains that one thousand creditabilities are recorded in the account and one thousand sins are forgiven. This reward is granted to one who utters 'Subhan-allah-e' hundred times any time during the day or during the night.

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(*Muslim, Tirmizi, Nasaee, Ibn Hibban*)

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٣٩- مَنْ قَرَأَ ثَلَاثَ مِائَةِ اٰيَةٍ مَرَّةً قَالَ اللّٰهُ عَزَّوَجَلَّ لِمَلٰئِكَتِهٖ نَصَبَ عَبْدِىْ اُشْهِدُكُمْ يَا مَلَائِكَتِىْ اِنِّىْ قَدْ غَفَرْتُ لَهٗ

7. Man Qura'a Thalatha Me'a Ayat-in Qale-llah-o 'Azza wa jall-a Le-Malaekate-hi Nasaba 'Abd ushhid-o-kum ya Malaekate Inni Qad-i-Ghafarto La-hu.
A person who cares to recite three hundred Ayat, Allah the Almighty speaks to His angels—My servant took pains in recitation. O' the angels, I make ye witness, I have forgiven him.

8. A person who has recited anytime during the day or during the night or anytime during a month these words :—

٤٠- مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ لَا شَرِيْكَ لَهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.

La Ilaha Illallah-o wallah-o Akbar-o La Ilaha Illallah-o wahdahu La Ilaha Illallah-o La Sharika Lahu La Ilaha Illallah-o Lahul-Mulko wa Lahul-Hamd-o La Ilaha Illallah-o wa La Hola wa La Quwwata Illa Billah-e.
and perchance that person has died during that day or during that night or during that month, his sins are excused.
(*Bukhari, Nasaee*)

9. A person who has recited Surah Yaseen anytime during a day or night just to earn the pleasure of Allah, Allah the Almighty forgives him. (Ibnus Sunniy)

10. Among the Repetition-prayers for the day and night, is Sayyid-ul-Isteghfar also. (Sahib Hisn Husain has counted it among the wazaif of the day and of the night).

We have already recorded this Isteghfar among the wazaif of the morning and of the evening. It has been given at No. 21 of the Repetition-prayers for the morning and for the evening. It is upto the recitor to decide whether he prefers this Sayyid-ul Isteghfar any time in the morning, in the evening, during the day or during the night.

11. There is no such Muslim male or female servant, who has recited 'Qul Howallah-o' two hundred times and Allah the Almighty won't thrash his pitfalls of fifty years.
(Ibnus Sunniy)

EXPLANATORY NOTE :

It explains that a person who has recited two hundred times 'Qul Howallah-o Ahad-un' anytime during the day or night, his pitfalls of fifty years are excused. The recitor of this a male-Muslim or a female-Muslim.

٤١- اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ صِحَّةً فِىْ اِيْمَانٍ وَّاِيْمَانًا فِىْ حُسْنِ خُلُقٍ وَّنَجَاةً يَّتْبَعُهَا فَلَاحٌ وَّرَحْمَةً مِّنْكَ وَعَافِيَةً وَّمَغْفِرَةً مِّنْكَ وَرِضْوَانًا (طبرانى)

12. Allahumma Inni As'aloka Seh hat an Fi Iman-in-w wa Iman an Fi Husn-e Khulq-in w wa Najat-an-y yatba'o-ha Falah un-w wa Rahmat-an-m-Min ka wa 'Afeyatun w wa Maghfera-tan-m-Min-ka wa Rid-wan-an. (*Tabrani*)
Allah, I beseech Thee for soundness in faith, and a faith in the goodness in character, and a deliverance followed by well-being and mercy from Thee and safety and forgiveness from Thee and (Thy) satisfaction.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) called up Hazrat Salman Farsi and spoke to him that the messenger of Allah wishes to teach him a few words revealed to him by the Merciful, so that by reciting them he may turn to Allah the Almighty, and that he should pray alongwith these words anytime during the day and during the night. Thereafter, he (Sal'am) taught the afore-mentioned words. The expression that 'I beseech for soundness in faith' it explains that I ask for perfect faith, and along with the faith, goodness of character and habits, and grant a faith which includes goodness of character, and ask for a deliverance which is followed by success and well-being, that is, freedom from worldliness and escape from punishment in the Hereafter.

The expression of the Holy Prophet (Sal'am) that he may in-

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La Ilaha Illallah-o wallah-o Akbar-o La Ilaha Illallah-o wahdahu La Ilaha Illallah-o La Sharika Lahu La Ilaha Illallah-o Lahul-Mulko wa Lahul-Hamd-o La Ilaha Illallah-o wa La Hola wa La Quwwata Illa Billah-e.
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(*Bukhari, Nasaee*)

9. A person who has recited Surah Yaseen anytime during a day or night just to earn the pleasure of Allah, Allah the Almighty forgives him. (Ibnus Sunniy)

10. Among the Repetition-prayers for the day and night, is Sayyid-ul-Isteghfar also. (Sahib Hisn Husain has counted it among the wazaif of the day and of the night).

We have already recorded this Isteghfar among the wazaif of the morning and of the evening. It has been given at No. 21 of the Repetition-prayers for the morning and for the evening. It is upto the recitor to decide whether he prefers this Sayyid-ul Isteghfar any time in the morning, in the evening, during the day or during the night.

11. There is no such Muslim male or female servant, who has recited 'Qul Howallah-o' two hundred times and Allah the Almighty won't thrash his pitfalls of fifty years.
(Ibnus Sunniy)

EXPLANATORY NOTE :

It explains that a person who has recited two hundred times 'Qul Howailah-o Ahad-un' anytime during the day or night, his pitfalls of fifty years are excused. The recitor of this a male-Muslim or a female-Muslim.

٤١- اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ صِحَّةً فِىْ اِيْمَانٍ وَّاِيْمَانًا فِىْ حُسْنِ خُلُقٍ وَّنَجَاةً يَّتْبَعُهَا فَلَاحٌ وَّرَحْمَةً مِّنْكَ وَعَافِيَةً وَّمَغْفِرَةً مِّنْكَ وَرِضْوَانًا (طبرانى)

12. Allahumma Inni As'aloka Seh hat an Fi Iman-in-w wa Iman an Fi Husn-e Khulq-in w wa Najat-an-y yatba'o-ha Falah un-w wa Rahmat-an-m-Min ka wa 'Afeyatun w wa Maghfera-tan-m-Min-ka wa Rid-wan-an. (*Tabrani*)
Allah, I beseech Thee for soundness in faith, and a faith in the goodness in character, and a deliverance followed by well-being and mercy from Thee and safety and forgiveness from Thee and (Thy) satisfaction.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) called up Hazrat Salman Farsi and spoke to him that the messenger of Allah wishes to teach him a few words revealed to him by the Merciful, so that by reciting them he may turn to Allah the Almighty, and that he should pray alongwith these words anytime during the day and during the night. Thereafter, he (Sal'am) taught the afore-mentioned words. The expression that 'I beseech for soundness in faith' it explains that I ask for perfect faith, and along with the faith, goodness of character and habits, and grant a faith which includes goodness of character, and ask for a deliverance which is followed by success and well-being, that is, freedom from worldliness and escape from punishment in the Hereafter.

The expression of the Holy Prophet (Sal'am) that he may in-

cline towards Allah the Almighty, explains that this prayer will enable you love and affection for Allah. This prayer is perfect enough for faith, freedom from worldly acts, safety, escape from punishment and for earning Allah's pleasure and satisfaction. Moreover, this prayer has been sent down by the side of Allah. One can recite in anything during the day or during the night.

13. A person who has completed reciting 'Qul Howallah o Ahad-un' ten times, due to its recitation, a palace is constructed for him in the Paradise. (*Ibn al-Sanij*)
14. A person who has memorized ten initial Ayat of Surah Kahaf, he will remain safe from the indulgeness of Dajjal. (Ibnus Sunnij)

EXPLANATORY NOTE :

Surah al-Kahaf is the second Surah of part fifteenth. Ten Ayat beginning from 'Al-Hamd-o Lillah-e' end up at 'Min Amr-e-na Rushd-an.

15. Anyone who has recited the initial and the last part of Surah al-Kahaf, an enlightement is created before him which serves as a partner for him. And a person who recites the entire Surah, an enlightenment is created for him right from the Heaven to Earth. (Ibnus Sunnij)

EXPLANATORY NOTE :

From the initial part are meant those Ayah which have been mentioned in No. 14, and from the last part are meant those three Ayah which begin from Innalla-zina Amanu and end up at Ahad-an. The enlightenment, will be alongwith him either on the Day of Judgement or in the grave. Or it may mean that in the world as well he will benefit from the effects of it. The writer of Jame Saghir says that a person who sleeps after reciting the Ayah of Sura al-Kahaf, that is from 'Innallazina Amanu wa 'Amelu s-Salchat-e' upto the end of the Surah, he will be able to get up any time he so wishes. For getting up from sleep, the going to bed after reciting them is well-experimented.

CHAPTER-XI

Prayers and Repetition-Prayers for recitation only at night

1. From among the matter for recitation at night, two Ayah from 'Amana-r-Rasul o' upto the end of Surah al-Baqarah—(Hisn Husain note this from Sihah Sitta). The Holy Prophet (Sal'am) has said, a person who would care to recite these two Ayah at night, these Ayah will be helpful to him. The last two Ayah of Surah Baqarah, that is from 'Amana-r-Rasul-o' upto 'Ala-l-Qaumil-Kaferin.
2. The recitation of 'Qul Howallah-o Ahad' is also well-proven. (*Bukhari, Muslim, Nasaee, 'An Hisn Husain*)
3. At least some other hundred Ayah should be recited at night. (*Haakim, 'An Hisn Husain*)
4. Narration also exists for reciting another ten Ayah. (*Haakim, 'An Hisn Husain*)
5. Recitation of another ten Ayah occurs like this : Initial four from Surah al-Baqarah and Ayat-ul-Kursi and Ayah occuring after Ayat-ul-Kursi and the last Ayah from Surah al-Baqarah. (*Tabrani*)

EXPLANATORY NOTE :

In some narrations, order given for reciting ten Ayah is also mentioned, that is, four starting Ayah from Surah al-Baqarah (from ALM upto Muflehoon plus Ayat-ul-kursi and two Ayah occuring after Ayat-ul-kursi that is, upto 'Al-Khaledun, and three last Ayah from 'Lillah-e Ma Fi-s-Samawat-e' upto the end.

6. And recitation of Surah al-Yasin is also desirable. (*Ibn Hibban, 'An Hisn Husain*)
7. The Holy Prophet (Sal'am) did not use to relax at night until he has recited Surah ALM Tanzeel, Sajdah and Taba-rak Allazi. (Ibnus Sunnij)

cline towards Allah the Almighty, explains that this prayer will enable you love and affection for Allah. This prayer is perfect-enough for faith, freedom from worldly acts, safety, escape from punishment and for earning Allah's pleasure and satisfaction. Moreover, this prayer has been sent down by the side of Allah. One can recite in anything during the day or during the night.

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7. The Holy Prophet (Sal'am) did not use to relax at night until he has recited Surah ALM Tanzeel, Sajdah and Taba-rak Allazi. (Ibnus Sunnij)

EXPLANATORY NOTE :

ALM-Tanzeel occurs in part twenty first, the title of Surah occuring in between Surah Luqman and Surah al-Ahzab is ALM-Tanzeel, and Tabara kallazi is the first Surah of part 29th.

8. The Holy Prophet (Sal'am) used to recite Surah Bani-Israel and Surah Zumr every night. (Ibnus Sunniy)

EXPLANATORY NOTE :

Surah Bani-Israel is the title of the first Surah of part 15th and Surah Zumr is the title of the last Surah of part 23rd.

9. A person who cares to recite Surah al-Dukhan at Friday night, he is pardoned by the morning. (Ibnus Sunniy)

NOTE :

Surah al-Dukhan is the title of HM wal-Kitab il Mubeen-e. It is the third Surah in part 25th.

10. A person who cares to recite Surah al-waqe'ah every night, will never face the hardship of starvation. (Ibnus Sunniy)

NOTE :

Surah al-waqe'ah is the title of the Surah occuring in between Surah 'Rahman' and Surah al-Hadid in part 27th.

EXPLANATORY NOTE :

Says Abdullah bin Mas'ud 'on hearing it I ordered my daughters to recite Surah al-waqe'ah every night.'

11. A person who has recited Surah Iza Zulzelat-il-Ard-o at night, gets the reward of reciting half of the Quran. And a person who recites 'Qul Ya Ayyoha-l-Ka'frun,' gets the reward of reciting one-fourth of the Quran. And a person who has recited 'Qul Howallah o Ahad', gets the reward of reciting one-third of Quran. (Ibnus Sunniy)

CHAPTER-XII

Manners and Prayers while going to bed

1. When it is dusk, hold your children from going out, because Satans spread out at this time. However, there is no harm in children's taking out when it is night. Close your doors by saying Bismillah, and put off light by saying Bismillah. And bind the mouth of your 'mashk' (water container) by saying Bismillah, and cover water pot by saying Bismillah, and in case there is nothing available to cover it, put anything to cover it by saying Bismillah. (*Sihah Sitta*)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has advised not to allow children to come out at dusk. The atmosphere at this time gets vicious and children at this time have the risk of being lifted. However, when the night has settled and effects of sun-rays have receded, there is no harm in taking out children. The door should be closed by saying Bismillah so that it may remain safe from the risk of being tempered by thieves. Similarly, the light should be put off by saying Bismillah, so that saving is effected and to enjoy proper sleep and it may not catch fire due to mouse etc. The mouth of water-pot should be covered so that nothing may fall into it. Covering the water-containers has been desired due to same reasons so that water may remain safe from poisonous objects.

In case a proper covering is not available, some wood-piece or some similar thing should be placed over the opening by saying Bismillah. Same advantages will flow by uttering Bismillah as from a proper covering.

2. And when coming to bed or going to sleep, one should perform ablution as for Salat. (*Sihah Sitta*)

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In case a proper covering is not available, some wood-piece or some similar thing should be placed over the opening by saying Bismillah. Same advantages will flow by uttering Bismillah as from a proper covering.

2. And when coming to bed or going to sleep, one should perform ablution as for Salat. (*Sihah Sitta*)

EXPLANATORY NOTE :

It explains that when going to sleep, one should perform ablution. The Holy Prophet (Sal'am) has said that—A person who sleeps by undertaking essential washing, an angel remains in guard for him throughout the night. And when this person takes turn, the angel prays for his deliverance.

In some narrations, it also occurs that a person who has performed essential washing and dies in sleep, dies a martyr.

3. While going to bed for sleeping, one should dust the bedding thrice and should sleep on his right-turning. (*Sihah Sitta*)
4. And one should keep his right-hand head-wise. (*Abu Daud*)

EXPLANATORY NOTE :

It explains that first of all, one should sleep by performing ablution, secondly one should dust the bedding before lying down; thirdly one should sleep on his right turn; fourthly the right-hand should be kept hand-wise or under cheek.

5. When intending to lie down on bed, better recite 'Qul Ya Ayyuha-l-Kaferun. Sleep on completing it. This Surah liberates from Shirk (blasphemy). (Ibnus Sunniy)
6. The Holy Prophet (Sal'am), preparatory to going to sleep, used to recite Musabbehat and used to advise :—Among these Surah, there is one such Ayat which weighs over reciting a thousand Ayah. (*Tirmizi, Abu Daud, Nasaee*)

EXPLANATORY NOTE :

By Musabbehat are meant those Surah which begin with 'Sabbeh' or 'Yusabbeh-o' words, and they are seven in number—The first Surah, 'Subhanallazi Asra' of part 15th, the last Surah, 'Hadeed' of part 25th, the second Surah 'Hashr', the fourth 'Saff' the fifth Jumo'ah' and the seventh 'Taghabun' of part 28th, and the Surah 'al-A'la, i.e. 'Sabbeh-ism e Rabbekal A'la of part 30th. From among these Surah, recitation of one has been regarded better than reciting a thousand Ayah. This Ayat has not been distinguished. On reciting all these Surah one may get the Thawab of this Ayat. The Holy Prophet (Sal'am) used to recite these Surah before going to bed.

7. While going to bed, every night he (Sal'am), by joining both palms, used to recite :

'Qul Howallah-o Ahad, Qul A'uz-o Be-Rabbi-l-Falaq-e and Qul A'uz-o Be-Rabb in-Nas'.

and then used to rub both the hands on his head, his face, and the front part of his body and used to repeat this act thrice and used to rub the body as far as the hand could go.

(Ibnus Sunniy)

EXPLANATORY NOTE :

This narration exists in other books of Hadeeth, but we have quoted here the words of Ibn al-Saniy.

The method is that first of all the three Surah should be recited by joining both the palms and having recited them, the whole body should be rubbed just like one does while taking a bath. This act should be performed thrice.

The rubbing of hands should be started from the head and face, then the front part of the body should be rubbed, then the back side of it as far as the hands can reach. In the narrations of Ibn al-Saniy, instead of 'yanfotho, yaqra-o' occurs: But in Bukhari it is—

وَيَجْمَعُ كَفَّيْهِ ثُمَّ يَنْفُثُ فِيهِمَا

which explains that by joining both the palms, one should air in them. Our presentation is in keeping with the explanation of Bukhari.

٤٢- بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ
أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا
تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ : (صحاح ستہ۔ ابن ابی شیبہ)

8. O my Lord ! I put my side on the bed in Thy name and would lift it by Thy help. If Thou seizeth my soul, forgive it; and if Thou believeth it, i.e. keepeth me alive, then protect it as Thou doth with those of Thy pious servants. (*Sihhah Sittah*)

The above prayer should be recited by one in a lying state.

٤٣ بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِي ۔ اَللّٰهُمَّ اغْفِرْ لِي ذَنْبِي وَاخْسَأْ شَيْطَانِي
وَفُكَّ رِهَانِي وَثَقِّلْ مِيزَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى (ابوداؤد، حاکم)

9. Allah, forgive me my sin and put my Satan to disgrace; free my neck and make my scale weighty and make me a part of the highest council.

EXPLANATORY NOTE :

It explains that when going to sleep, one should perform ablution. The Holy Prophet (Sal'am) has said that—A person who sleeps by undertaking essential washing, an angel remains in guard for him throughout the night. And when this person takes turn, the angel prays for his deliverance.

In some narrations, it also occurs that a person who has performed essential washing and dies in sleep, dies a martyr.

3. While going to bed for sleeping, one should dust the bedding thrice and should sleep on his right-turning. (*Sihah Sitta*)
4. And one should keep his right-hand head-wise. (*Abu Daud*)

EXPLANATORY NOTE :

It explains that first of all, one should sleep by performing ablution, secondly one should dust the bedding before lying down; thirdly one should sleep on his right turn; fourthly the right-hand should be kept hand-wise or under cheek.

5. When intending to lie down on bed, better recite 'Qul Ya Ayyuha-l-Kaferun. Sleep on completing it. This Surah liberates from Shirk (blasphemy). (Ibnus Sunniy)
6. The Holy Prophet (Sal'am), preparatory to going to sleep, used to recite Musabbehat and used to advise :—Among these Surah, there is one such Ayat which weighs over reciting a thousand Ayah. (*Tirmizi, Abu Daud, Nasaee*)

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which explains that by joining both the palms, one should air in them. Our presentation is in keeping with the explanation of Bukhari.

٤٢- بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِيْ فَاغْفِرْ لَهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ :(صحاح ستة-ابن ابى شيبه)

8. O my Lord ! I put my side on the bed in Thy name and would lift it by Thy help. If Thou seizeth my soul, forgive it; and if Thou believeth it, i.e. keepeth me alive, then protect it as Thou doth with those of Thy pious servants. (*Sihhah Sittah*)

The above prayer should be recited by one in a lying state.

٤٣ بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيْ - اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَأْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَثَقِّلْ مِيْزَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْأَعْلٰى (ابوداؤد، حاكم)

9. Allah, forgive me my sin and put my Satan to disgrace; free my neck and make my scale weighty and make me a part of the highest council.

EXPLANATORY NOTE :

Putting my Satan to disgrace explains that he may remain away from me and he may not exercise control over me. By making the scale weighty is meant abundance of good acts. By 'Majlis-e-A'la' is meant that I may find a place among favoured-angels and pious souls and their society.

٤٤- بِاسْمِكَ رَبِّيْ فَاغْفِرْلِيْ (احمد)

10. Bism-e-ka Rabb-i Faghfir-li. (*Ahmad*)
With Thy name, my Sustainer; So forgive me.

٤٥- بِاسْمِكَ وَضَعْتُ جَنْبِيْ فَاغْفِرْلِيْ : (ابن ابی شیبہ)

11. Bismeka wada't-o janb-i Faghfirli. (*Ibn Abi Shaiba*)
With the help of Thy name I am laving my side. So forgive me.

بِاسْمِكَ وَضَعْتُ جَنْبِيْ فَاغْفِرْلِيْ

"I lay on the bed with Thy name, so forgive me.

٤٦- اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى (بخاری، مسلم، ابوداؤد، ترمذی، نسائی)

12. Allahumma Bism-e-ka Amut-o wa Ahya'.
(*Bukhari, Muslim, Abu Daud, Tirmizi, Nasaee*)
Allah, I die in Thy name and live in Thy name.

NOTE :

By dying and living is meant sleeping and getting up.

٤٧- اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ثَلٰثَ مَرَّاتٍ (ترمذی)

13. Allahumma Qe-ni 'Azaba-ka yauma Tub'ath-o 'Ibadaka—Thalatha marrat. (*Abu Daud, Nasaee, Ibn al-Sani*)
Allah, save me from Thy punishment on the day Thy servants are raised again—thrice.

٤٨- سُبْحَانَ اللّٰهِ ثَلَاثًا وَّثَلٰثِيْنَ وَالْحَمْدُ لِلّٰهِ ثَلَاثًا وَّثَلٰثِيْنَ
وَاللّٰهُ اَكْبَرُ اَرْبَعًا وَّثَلَاثِيْنَ : (بخاری، مسلم، ابوداؤد، ترمذی، نسائی، ابن حبان)

14. One should say 'Subhan-Allah Thirty-three times, Al-Hamdo-lillah thirty-three times and Allaho-Akbar thirty-four times

٤٩- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقٰنَا وَكَفَانَا وَاٰوٰنَا فَكَمْ مِّمَّنْ
لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ لَهٗ : (مسلم، ابوداؤد، ترمذی، نسائی)

15. 'All praise be to Allah who made us eat and drink and did favour in all respects and gave us refuge as none is there to do favour and give refuge to many others.

16. All praise be to Allah Who becomes enough for me; who gave me refuge and caused us to eat and drink and gave me more and He only is worthy of thankfulness. O' Allah, worthy of worship, I seek refuge to Thee from the Fire of Hell.

17. 'O' Allah, Thou brought me to existence and Thou only would cause death. In case of bringing me to life Thou be on guard and in case of death extend Thy forgiveness. O' Allah ! I seek comfort and peace from Thee.

EXPLANATORY NOTE :

On the day Thy servants are raised again, that is, raised again from the graves. It short, it means that save us from the punishment on the Day of Judgement. In some narrations, instead of Allahumma, Rabb-a occurs.

٥٣- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ
رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرٰةِ
وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ
بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَّاَنْتَ الْاٰخِرُ فَلَيْسَ
بَعْدَكَ شَيْءٌ وَّاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَّاَنْتَ الْبَاطِنُ
فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنَّا الدَّيْنَ وَاَغْنِنَا مِنَ الْفَقْرِ (مسلم)

18. Allahumma Rabb-as-Samawat-e wa Rabbal-Ard-e wa Rabb-al-'Arsh-il-'Azeem-e Rabb-a-na wa Rabb-a Kull-e Shai-in Faleqa-l-Habb-e wa-n-Nawa Munzel-at-Taurat-e wa-l-Injeel-e wa l-Quran-e A'uzo Be-ka Min Sharr-e Kull-e Zi-Sharr-in Anta Akhez-un Be-Naseyate-hi Anta-l-Awwal-o Fa-Laisa Qablaka Shai-un wa Anta-l-Akher-o Fa-Laisa Ba-'daka Shai-un-w wa Anta-z-Zaher-o Fa-Laisa Fauqa-ka Shai un-w wa Anta-l-Baten-o Fa-Laisa Duna-ka Shai-un Iqd-e 'Anna-d-Daina wa Aghnena Min-al Faqr e.

EXPLANATORY NOTE :

Putting my Satan to disgrace explains that he may remain away from me and he may not exercise control over me. By making the scale weighty is meant abundance of good acts. By 'Majlis-e-A'la' is meant that I may find a place among favoured-angels and pious souls and their society.

٤٤- بِاسْمِكَ رَبِّيْ فَاغْفِرْلِيْ (احمد)

10. Bism-e-ka Rabb-i Faghfir-li. (*Ahmad*)
With Thy name, my Sustainer; So forgive me.

٤٥- بِاسْمِكَ وَضَعْتُ جَنْبِيْ فَاغْفِرْلِيْ : (ابن ابی شیبہ)

11. Bismeka wada't-o janb-i Faghfirli. (*Ibn Abi Shaiba*)
With the help of Thy name I am laving my side. So forgive me.

بِاسْمِكَ وَضَعْتُ جَنْبِيْ فَاغْفِرْلِيْ

"I lay on tne bed with Thy name, so forgive me.

٤٦- اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى (بخاری، مسلم، ابوداؤد، ترمذی، نسائی)

12. Allahumma Bism-e-ka Amut-o wa Ahya'.
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Allah, I die in Thy name and live in Thy name.

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By dying and living is meant sleeping and getting up.

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14. One should say 'Subhan-Allah Thirty-three times, Al-Hamdo-lillah thirty-three times and Allaho-Akbar thirty-four times

٤٩- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقٰنَا وَكَفَانَا وَاٰوٰنَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ لَهٗ : (مسلم، ابوداؤد، ترمذی، نسائی)

51

15. 'All praise be to Allah who made us eat and drink and did favour in all respects and gave us refuge as none is there to do favour and give refuge to many others.

16. All praise be to Allah Who becomes enough for me; who gave me refuge and caused us to eat and drink and gave me more and He only is worthy of thankfulness. O' Allah, worthy of worship, I seek refuge to Thee from the Fire of Hell.

17. 'O' Allah, Thou brought me to existence and Thou only would cause death. In case of bringing me to life Thou be on guard and in case of death extend Thy forgiveness. O' Allah ! I seek comfort and peace from Thee.

EXPLANATORY NOTE :

On the day Thy servants are raised again, that is, raised again from the graves. It short, it means that save us from the punishment on the Day of Judgement. In some narrations, instead of Allahumma, Rabb-a occurs.

٥٣- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرٰةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ اِقْضِ عَنَّا الدَّيْنَ وَاَغْنِنَا مِنَ الْفَقْرِ : (مسلم)

18. Allahumma Rabb-as-Samawat-e wa Rabbal-Ard-e wa Rabb-al-'Arsh-il-'Azeem-e Rabb-a-na wa Rabb-a Kull-e Shai-in Faleqa-l-Habb-e wa-n-Nawa Munzel-at-Taurat-e wa-l-Injeel-e wa l-Quran-e A'uzo Be-ka Min Sharr-e Kull-e Zi-Sharr-in Anta Akhez-un Be-Naseyate-hi Anta-l-Awwal-o Fa-Laisa Qablaka Shai-un wa Anta-l-Akher-o Fa-Laisa Ba-'daka Shai-un-w wa Anta-z-Zaher-o Fa-Laisa Fauqa-ka Shai-un-w wa Anta-l-Baten-o Fa-Laisa Duna-ka Shai-un Iqd-e 'Anna-d-Daina wa Aghnena Min-al Faqr-e.

Allah, Sustainer of the Heavens and Sustainer of the Earth, and Sustainer of the lofty-throne, our Sustainer and Sustainer of every thing. Unfolder of the grain and the seed, Revealer of the Taurah and the Testament and the Quran, I seek refuge with Thee from evil of every evilful. Thou art holding the hair of its forehead. Thou art the First, so there is none before Thee, and Thou art the Last, so there is nothing after Thee, and Thou art the Apparent, so there is nothing above Thee, and Thou art the Hidden, so there is nothing without Thee. So, settle our loan and make us uncareful of the poverty. (*Muslim, Tirmizi, Nasaee, Ibn Majah*)

EXPLANATORY NOTE :

By 'holding the hair of the forehead' is meant that everything is within the grip of Allah the Almighty. Nothing before Thee and nothing after Thee, that is, Thou art the First and Thou art the last. Apparent has been translated as such. It explains that Thou art the Apparent and Thou art the Hidden. Such Apparent as glittering from each particle of the universe, and such Hidden that none has got the true knowledge about Thee. Apparent also carries the meaning of overpowering. In this way, it means that Thou hast power over everything. This prayer also was taught by the Holy Prophet (Sal'am) to his daughter, Hazrat Fatema Zahra, and advised to recite this prayer at bed-time.

٥٤-اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ ۚ
وَاَتُوْبُ اِلَیْهِ ط عشر مرات (ترمذی)

20. Astaghfer-ullaha-llazi La Ilaha Illa Howa-l-Hayyul-Qayyum o Wa Atub o Ilaih-e Thalatha—Marrat. (*Tirmizi*)
I pray for the forgiveness of Allah, the One there is no god save Him, the Ever-Abiding, the Ever-Living and I incline for repentance unto Him—Three times.

EXPLANATORY NOTE :

Advised the Holy Prophet (Sal'am), a person who cares to recite this Istighfar thrice while going to bed, his sins are forgiven, no matter if the number of his sins are as much as that the foam of a river, or as much as the leaves of trees, or as much as the

atoms of forest, or his sins are as much as the days of the world. In short, whatever the number of his sins, they will be forgiven in case he recites it while going to sleep.

٥٥-اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِوَجْهِكَ الْكَرِیْمِ وَكَلِمَاتِكَ التَّآمَّةِ مِنْ شَرِّ مَآ
اَنْتَ اٰخِذٌ بِنَاصِیَتِهٖ اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَاْثَمَ
اَللّٰهُمَّ لَا یُهْزَمُ جُنْدُكَ وَلَا یُخْلَفُ وَعْدُكَ وَلَا یَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ سُبْحٰنَكَ وَبِحَمْدِكَ ۞ (ابوداؤد، نسائی، ابن ابی شیبہ)

21. Allahumma Inni A'uzo Be-wajhe-ka-l-Karim-e Wa Kalimat-e-ka-t-Tammat-e min Sharr-e Ma Anta Akhez-un Be-Naseyate hi Allahumma Anta Takshef ul-Maghrama Wa-l-Ma'tham-a. Allahumma La Yuhzam-o Jund-o-ka wa La Yukhlaf-o wa'da-ka wa La yanfa-'o za-l-jadd-e Min-ka-l jadd-o Subhana ka wa Be-Hamde-ka.
(*Abu Daud, Nasaee, Ibn Abi Shaibah*)
Allah, I seek refuge with Thy generous face and Thy perfect expressions from the evil of what Thou hath been holding by the hair of his forehead. Allah, Thou minimiseth the weight of indebtedness and the sins. Allah, Thy soldier won't suffer defeat and won't violate Thy promise, and no wealth can save a wealthy from Thee. I seek Thou art pious and express Thy praise.

EXPLANATORY NOTE :

By the perfection of words are meant those Books of Allah which He sent down, or their titles and their headings. By holding the forehead by hair is meant His control, that is, He has necessary power over everything. The wealth of a wealthy, or the family of a noble-family cannot save him from Thy punishment. And in case, instead of 'Jadd' 'Jidd' is read, which will mean that the effort of anybody cannot succeed in confrontation with Thee. Praiseful piety, that is, I say 'Subhanallah and Alhamdo Lillahe.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ط لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط

(٥٧)
سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ ط

22. La Ilaha Illallah-o wahda-hu La Sharika Lahu, Lahul Mulk-o wa Lahul Hamdo wa Howa 'Ala Kull-e Shai-in Qadirun. La Haula wa La Quwwata Illa Billah-e. Subhanallah e wa-l-Hamd-o Lillah-e Wa La Ilaha Illallah o wallah-o Akbar-o.
(*Ibn Hibban, Nasaee*)

There is no god save Allah alone, no partners unto Him. The domain belongs to Him, and the praise is due to Him, and He is powerful over everything. No power and no environ save by (the grace of) Allah and praise is due to Allah. Pious is Allah and there is no god save Him and Allah is Great.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) advised that a person who cares to recite these words lying on bed, Allah excuses all his pitfalls even though those pitfalls are as much as the foams of a sea.

23. Wa yaqra-o Ayat-al-Kursiy. ٥٨ وَيَقْرَأُ اٰيَةَ الْكُرْسِيِّ
(*Bukhari, Nasaee, Ibn Abi Shaibah*)

And should recite Ayat-ul-Kursi at bed-time.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that a person who recites at bed-time Ayat-ul Kursi, an angel is appointed for him by the side of Allah for his safety, and Satan is debarred from coming to him until the morning. And a person who recites Ayat-ul-Kursi while lying on bed, Allah makes safe his house, the house of his neighbour and the houses of his vicinity.

24. Wa yaqara-o Surat-al-Hashr. ٥٩- وَيَقْرَأُ سُوْرَةَ الْحَشْرِ ÷
(Ibnus Sunniy)

And should recite Surah al-Hashr at bed-time.

EXPLANATORY NOTE :

Surah al-Hashr is the title of the second Surah of part 28. The Holy Prophet (Sal'am) has said that a person who sleeps after reciting Surah al-Hashr and perchance he dies that night, he dies a martyr. Or the (Sal'am) said that the mortal of this night

enters the Paradise. That is, the narrator developed doubt whether he (Sal'am) said about martyrdom or about Paradise.

25. Iza wada'ta Janbaka 'Ala-l-Ferash e Wa Qara'ta Fate hat-al-Kitab Wa Qul Howallah o Ahad. Faqad Amanta Min Kull e Shai-in Illa-l-Maut-. (*Bazzaz*)

In case Thou laid Thyself on the bed from the side and recited Surah al-Fatehah and Qul Howallah o Ahad, thou hast become safe from everything save the death.

EXPLANATORY NOTE :

It means, in case the death has been ordained, that is bound to come. But the recitor of Surah al-Fatehah and Qul Howallah before sleeping will remain safe from all types of harms.

(٦١) ويقرأ الم السجدة وتبارك الملك (نسائى۔ترمذى)

26. Wa yaqra-o ALM al Sajdah wa Tabaraka l Mulk.
And one should recite Surah al Sajdah and Tabarakallazi before going to sleep.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has advised that you should care to recite the Surah of deliverance, and that is ALM-al-Sajdah; one person had made this Surah a constant object of recitation. He did not use to recite any wazeefah other than this Surah and that person was a great sinner. When that person died, this Surah took him in its safety and submitted to Allah—Allah, this man used to recite me profusely, forgive him. Allah the Almighty accepted its intercession and required the angels to record a creditability in place of each of his sin and raise him in his stature. It occurs in Hadeeth that this Surah quarrels in the grave for its recitor and submits—Allah, in case I am one of the Surah of Thy Book, accept my intercession or better erase me from Thy Book. And this Surah hides its recitor in the fashion of a bird and saves him from the punishment of the grave. The same is the importance of Surah Tabara-kallazi. Khalid al-Jehani is its narrator. He won't go to bed unless he has recited these two Surah.

The Surah which we have noted for night-wazeefah the Holy Prophet (Sal'am) used to recite them normally at night itself. At bed time, if not more, at least any one of the Surah from the Book of Allah must be recited. Says the Holy Prophet (Sal'am),

(٥٧)
سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ ط

22. La Ilaha Illallah-o wahda-hu La Sharika Lahu, Lahul Mulk-o wa Lahul Hamdo wa Howa 'Ala Kull-e Shai-in Qadirun. La Haula wa La Quwwata Illa Billah-e. Subhanallah e wa-l-Hamd-o Lillah-e Wa La Ilaha Illallah o wallah-o Akbar-o.
(*Ibn Hibban, Nasaee*)

There is no god save Allah alone, no partners unto Him. The domain belongs to Him, and the praise is due to Him, and He is powerful over everything. No power and no environ save by (the grace of) Allah and praise is due to Allah. Pious is Allah and there is no god save Him and Allah is Great.

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And should recite Surah al-Hashr at bed-time.

EXPLANATORY NOTE :

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(٦١) ويقرأ الم السجدة وتبارك الملك (نسائى۔ترمذى)

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EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has advised that you should care to recite the Surah of deliverance, and that is ALM-al-Sajdah; one person had made this Surah a constant object of recitation. He did not use to recite any wazeefah other than this Surah and that person was a great sinner. When that person died, this Surah took him in its safety and submitted to Allah—Allah, this man used to recite me profusely, forgive him. Allah the Almighty accepted its intercession and required the angels to record a creditability in place of each of his sin and raise him in his stature. It occurs in Hadeeth that this Surah quarrels in the grave for its recitor and submits—Allah, in case I am one of the Surah of Thy Book, accept my intercession or better erase me from Thy Book. And this Surah hides its recitor in the fashion of a bird and saves him from the punishment of the grave. The same is the importance of Surah Tabara-kallazi. Khalid al-Jehani is its narrator. He won't go to bed unless he has recited these two Surah.

The Surah which we have noted for night-wazeefah the Holy Prophet (Sal'am) used to recite them normally at night itself. At bed time, if not more, at least any one of the Surah from the Book of Allah must be recited. Says the Holy Prophet (Sal'am),

a person who recites any Surah from the Book of Allah by lying on bed, Allah appoints for him an angel for his safety who protects him from every thing hurtful, as long as this person takes time in getting up from sleep. Even if one does not remember the Surah from the Quran, he should engage himself in divine remembrance. The Holy Prophet (Sal'am) says that when a person recites on his bed for sleeping, one Satan and one angel rush towards him so that they may exercise control over him. The angel says end up at goodness, and the Satan says end up at evil and vulgarity. And in case this person engaged himself in some divine remembrance, the angel stands as guard for him throughout the night. In case this dies as a result of fall from bed, he will enter Paradise. In short, the desire of the Satan remains that some undesirable thing should occur from him at sleeping time and should remain neglectful from Allah. And the desire of the angel remains that the last act from him should be noteworthy.

٢٦-اَللّٰهُمَّ اَسْلَمْتُ وَجْهِيَ اِلَيْكَ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ
وَاَلْجَاْتُ ظَهْرِيْ اِلَيْكَ رَغْبَةً وَّرَهْبَةً اِلَيْكَ لَامَلْجَاَ وَلَا
مَنْجٰى مِنْكَ اِلَّآ اِلَيْكَ اٰمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ وَ
نَبِيِّكَ الَّذِيْ اَرْسَلْتَ ؛ (صحاح ستّہ)

27. Allahumma Aslamt-o wajhi Ilaika wa Fawwadt-o Amr-i Ilaika wa Alja'to Zahr-i Ilaika Raghbat-an-w wa Rahbata-n Ilaika La Malja'a wa La Manja'a Min-ka Illa Ilai ka Amant-o Be-kitabe-ka-llazi Anzalta wa Nabiyye ka-llazi Arsalta.
(*Sihah Sitta*)

Allah, I bow my face unto Thee and refer my case to Thee and depended on Thee willingly and with dread. No shelter and no safety from Thee save with Thee. I assure my faith in Thy Book which Thou revealed and in Thy Prophet whom Thou sent.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that a person who sleeps by reciting this prayer and dies that night, he dies a natural death, that is on Islam. The Holy Prophet (Sal'am) has also said that this

prayer should be recited in the last, that is prayer and repetition-prayers which should be recited at sleeping time, after reciting them all, this prayer should be recited. Or it may mean that after reciting this prayer, one should not engage himself in any worldly talk or in talks with any body. Because the Holy Prophet (Sal'am) advised to recite this prayer in the last, that is why we also included this prayer at the end of the prayers for the sleeping time.

Hazrat Abu Amamah narrates from the Holy Prophet (Sal'am) this also that a person who is overtaken by sleep while he is engaged in divine-remembrance, when he takes a turn at night while asleep and beseeches Allah for some goodness, Allah fulfils it. The sleep overtakes him, that is, he drowns into sleep while engaged in divine-remembrance.

٢٨-اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رُؤْيًا صَالِحَةً صَادِقَةً غَيْرَ
كَاذِبَةٍ نَّافِعَةً غَيْرَ ضَآرَّةٍ ؛ (ابن السنی)

28. Allahumma Inni Asalo ka Ru'y-an Salehat-an Sadeqatan Ghair-a Kazebatin Nafe'atan Ghaira Darratin. (*Ibn al-Saniy*)

Allah, I beseech Thee for a right true dream, not false, useful, not harmful. **(Ibnus Sunniy)**

EXPLANATORY NOTE :

Narrates Ibn al-Saniy from Hazrat 'Ayesha that, when the Holy Prophet (Sal'am) used to recite this prayer on his bed, I immediately used to discern that he (Sal'am) will not engage himself in any other talk until the morning. It appears that this was the prayer in the last which he used to recite. Or perhaps it may mean that at night the last prayer to be recited was which we mentioned at No. 21, and he used to recite these words for seeing a good dream. Or the meaning of Hazrat Ayesha's saying is that on hearing this prayer I used to discern that he (Sal'am) won't now talk to any body.

٢٩-اَللّٰهُمَّ اَسْلَمْتُ نَفْسِيْ اِلَيْكَ وَ
وَجَّهْتُ وَجْهِيَ اِلَيْكَ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ وَاَلْجَاْتُ
ظَهْرِيْ اِلَيْكَ رَغْبَةً وَّرَهْبَةً اِلَيْكَ

a person who recites any Surah from the Book of Allah by lying on bed, Allah appoints for him an angel for his safety who protects him from every thing hurtful, as long as this person takes time in getting up from sleep. Even if one does not remember the Surah from the Quran, he should engage himself in divine remembrance. The Holy Prophet (Sal'am) says that when a person recites on his bed for sleeping, one Satan and one angel rush towards him so that they may exercise control over him. The angel says end up at goodness, and the Satan says end up at evil and vulgarity. And in case this person engaged himself in some divine remembrance, the angel stands as guard for him throughout the night. In case this dies as a result of fall from bed, he will enter Paradise. In short, the desire of the Satan remains that some undesirable thing should occur from him at sleeping time and should remain neglectful from Allah. And the desire of the angel remains that the last act from him should be noteworthy.

٢٧-اَللّٰهُمَّ اَسْلَمْتُ وَجْهِيَ اِلَيْكَ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ
وَاَلْجَأْتُ ظَهْرِيْ اِلَيْكَ رَغْبَةً وَّرَهْبَةً اِلَيْكَ لَامَلْجَأَ وَلَا
مَنْجٰى مِنْكَ اِلَّآ اِلَيْكَ اٰمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ وَ
نَبِيِّكَ الَّذِيْ اَرْسَلْتَ ؛ (صحاح ستّه)

27. Allahumma Aslamt-o wajhi Ilaika wa Fawwadt-o Amri Ilaika wa Alja'to Zahr-i Ilaika Raghbat-an-w wa Rahbata-n Ilaika La Malja'a wa La Manja'a Min-ka Illa Ilai ka Amant-o Be-kitabe-ka-llazi Anzalta wa Nabiyye ka-llazi Arsalta.
(*Sihah Sitta*)

Allah, I bow my face unto Thee and refer my case to Thee and depended on Thee willingly and with dread. No shelter and no safety from Thee save with Thee. I assure my faith in Thy Book which Thou revealed and in Thy Prophet whom Thou sent.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that a person who sleeps by reciting this prayer and dies that night, he dies a natural death, that is on Islam. The Holy Prophet (Sal'am) has also said that this

prayer should be recited in the last, that is prayer and repetition-prayers which should be recited at sleeping time, after reciting them all, this prayer should be recited. Or it may mean that after reciting this prayer, one should not engage himself in any worldly talk or in talks with any body. Because the Holy Prophet (Sal'am) advised to recite this prayer in the last, that is why we also included this prayer at the end of the prayers for the sleeping time.

Hazrat Abu Amamah narrates from the Holy Prophet (Sal'am) this also that a person who is overtaken by sleep while he is engaged in divine-remembrance, when he takes a turn at night while asleep and beseeches Allah for some goodness, Allah fulfils it. The sleep overtakes him, that is, he drowns into sleep while engaged in divine-remembrance.

٢٨-اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رُؤْيًا صَالِحَةً صَادِقَةً غَيْرَ
كَاذِبَةٍ نَّافِعَةً غَيْرَ ضَآرَّةٍ ؛ (ابن السنى)

28. Allahumma Inni Asalo ka Ru'y-an Salehat-an Sadeqatan Ghair-a Kazebatin Nafe'atan Ghaira Darratin. (*Ibn al-Saniy*)

Allah, I beseech Thee for a right true dream, not false, useful, not harmful. **(Ibnus Sunniy)**

EXPLANATORY NOTE :

Narrates Ibn al-Saniy from Hazrat 'Ayesha that, when the Holy Prophet (Sal'am) used to recite this prayer on his bed, I immediately used to discern that he (Sal'am) will not engage himself in any other talk until the morning. It appears that this was the prayer in the last which he used to recite. Or perhaps it may mean that at night the last prayer to be recited was which we mentioned at No. 21, and he used to recite these words for seeing a good dream. Or the meaning of Hazrat Ayesha's saying is that on hearing this prayer I used to discern that he (Sal'am) won't now talk to any body.

٢٩-اَللّٰهُمَّ اَسْلَمْتُ نَفْسِيْ اِلَيْكَ وَ
وَجَّهْتُ وَجْهِيَ اِلَيْكَ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ وَاَلْجَاْتُ
ظَهْرِيْ اِلَيْكَ رَغْبَةً وَّرَهْبَةً اِلَيْكَ

لَامَلْجَأَ وَلَا مَنْجٰى مِنْكَ اِلَّآ اِلَيْكَ اٰمَنْتُ بِكِتَابِكَ الَّذِىْٓ اَنْزَلْتَ
وَبِنَبِيِّكَ الَّذِىْٓ اَرْسَلْتَ ؛ (صحاح ستّه، ابن السّنى)

29. Allahumma Aslamt-o Nafsi Ilaika wa wajjaht o Wajh-i Ilaika wa Fawwadt-o Amr-i Ilaika wa Alja't-o Zahr-i Ilaika Raghbat an-w wa Rahbat-an Ilaika La Manja'a wa La Manja'a Min-ka Illa Ilai-ka Amant o Be-kitabe-ka-llazi Anzalta Wa Be-Nabiyyeka-llazi Arsalta.

(*Sihah Sitta*, Ibnus Sunniy)

Allah, I hand over myself to Thee, and turn my face unto Thee and refer my case unto Thee and depend on Thee willingly and dreadfully. No shelter and no escape from Thee save with Thee. I declare my faith in Thy Book revealed by Thee and in Thy Prophet whom Thou sent.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that a person who sleeps after reciting this prayer and this person dies that night, he dies a natural death that is on Islam. The Holy Prophet (Sla'am) has also said that this prayer should be recited in the last, that is, whatever wazaef one wishes to recite, he should recite them first and this prayer is recited after all those prayers.

In the narrations of Sihah Sitta, the words 'Wajjaht-o Waj'hi does not occur after 'Aslamt-o Nafsi. But Ibn al-Saniy has noted these words. In our book, we have adopted the words of Ibn al-Saniy.

CHAPTER-XIII

Attitudes on seeing a Dream

1. Iza Ra'a Ahado-kum ur-Ru'ya yuhibbo-ha Fa-Innama Heya Min-Allah-e Azza wa jalla Fa-l-yahmad-u-llah-a 'Alaiha wa-l-yuhaddith Be-ha, Fa-Iza Ra'a Ghair-a zaleka mimma yakraho Fa-Innama Heya Min-ash-Shaitan-e Fa-l-yasta'izz Billah-e Min Sharr-e-ha wa La yazko-ro ha Le-Ahad-in Fa-Inna-ha La Tadurro-hu. (**Ibnus Sunniy** *Bukhari, Muslim*)

If anyone of you sees a dream and likes it, decidely it is from the side of Allah the Mighty. the Majesty. So let him praise Allah over it and he may wish to speak about it. And in case he sees contrary to it which he dislikes, it is decidedly from the side of the Satan and seek refuge with Allah from its evil effects and should not mention it to anyone. Thereby it won't harm him.

EXPLANATORY NOTE :

All Books of Hadeeth speak with a little variations about seeing a dream. The main gist of all Ahadeeth is this that, when one happens to see a good dream, should thank Allah and should regard this dream from the side of Allah, and may wish to speak about it to his friends. The words of Bukhari, Muslim are 'Wa La Yuhaddith Be-ha Illa Man yuhibb', that is, one should speak about it only to a person whom he holds dear and loves him, and should not mention it to anyone. And in case one sees a dream which he dislikes, that is, he happens to see an undesirable dream, he should spit thrice on his left side and recite 'Auz-o Billahe Min ash Shaitan-ir-Rajeem' and should change the side he was sleeping at and should not speak to anyone about this dream. If possible, he should get up and perform Salat, that is, by performing ablution should perform at least two Raka'at. Then, god-willing, no harm will come to him by this dream.

٦٥- اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَمَلِ الشَّيْطَانِ وَسَيِّاٰتِ الْاَحْلَامِ ؕ (ابن السنی)

2. Allahumma Inni A'uz-o Be-ka Min 'Amal-ish-Shaitan-e wa Sayyeat-il-Ahlam-e. (Ibnus Sunniy)
Allah, I seek refuge with Thee from the act of the Satan and harmful effects of dreams.

NOTE :

If possible, one should recite these prayers after seeing a bad undesirable dream.

CHAPTER-XIV

About fright, disturbance and disruption of sleep

٦٦- اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَ شَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيٰطِيْنِ وَاَنْ يَّحْضُرُوْنَ ؕ (احمد)

A'uz-o Be-ka lemat-illah-it. Tammat-e Min Ghadabe hi wa 'Iqabe-hi wa Sharr-e 'Ibade-hi wa Min Hamazat-ish-Shaiyatine wa An Tahdorun. (*Ahmad*)
And in case, a person gets frightened during sleep, or feels nervous or the sleep is disrupted, he should recite this prayer: I seek refuge with all the words of Allah from His anger and His grip and from evil of His servants and from the probability of their appearance.

EXPLANATORY NOTE :

By all the words are meant Allah's names and Divine-Books. The teasings of Satans are that they beguile and mislead or cause clashes by pushing towards anger. Refuge from the probability of their appearance means that they may not behave with me. If some evil will come, he should effect us with evil.

The method of Hazrat 'Abdallah 'Omaru Bin al-'As was that he used to help his children memorize this prayer and used to hang this prayer written on a piece of paper in the neck of infants. This method of Hazrat 'Abdallah has been noted by Abu Daud, Tirmizi, Nasaee and Haakim. It appears from this narration that it is permissible to hang Ta'veez (written prayer) in the neck of children provided there should be nothing other than a Quranic Ayah and Allah's names.

٢- أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ
مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ مَا ذَرَأَ
فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَفِتَنِ النَّهَارِ
وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمٰنُ ؛ (طبرانی)

2. A'uzo Be-ka lemat-illah-it-Tammat il-Lati La yuja wer o Hunna Birr-un-w wa La Fajer-un-m Min Sharr-e Ma yanzel-o Min-as-Samae Wa Ma ya'rojo Fi-ha Wa Min Sharr-e Ma Zara'a Fi l-Ard-e Wa Ma yakhrojo Min-ha Wa Min Sharr-e Fetan-i llail e wa Fetan-in-Nahar e Wa Min Sharr-e Taware-qil. Lail e wa-n-Nahare Illa Tareq-an Tatroq o Be-khair e Ya Rahman-o. (*Tabrani*)

I seek refuge with Allah's all the words from which cannot exceed neither the upright nor evilsome from the evil of what descend from the Heaven and what ascend in it in the earth and from what is planted in the earth and from what comes out of it and from the evil of mischiefs of the night and mis-chiefs of the day and from the evil of the knocker of the night and the day save the knocker which knocks only for good, O the Merciful.

EXPLANATORY NOTE :

By complete words are meant the same Divine names and Heavenly books. The expression that no good or bad can go beyond explains that Thy decrees and Thy words equally apply both on the upright and the evilsome. It is impossible for a person to escape from Thy decrees and decisions unaffected. By descending from and ascending to Heaven' means any incident or any affliction or anything else fraught with evil. Similarly, I seek refuge from the evils of occurrences. However, any incident hope-ful of good and well-being has been made an exception. This prayer also should be recited at being frightened in sleep or at the sleep being disrupted.

٣- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرَضِينَ

وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ كُنْ لِي جَارًا مِنْ
شَرِّ خَلْقِكَ أَجْمَعِينَ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَطْغَى
عَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ ؛ (طبرانی فی الاوسط ابن ابی شیبہ)

3. Allahumma Rabba-s-Samawat-is-Sab'e wa Ma Azallat wa Rabb-al-Ardeen-a Wa Ma Aqallat wa Rabb-ash-Shayatin-a wa Ma Adallat kun Ti jara-n-m Min Sharr-e Khalq-e-ka Ajma'eena An-y-yafrota 'Alayya Ahad-un-m-Minhum ___aw An-y yatgha 'Azza jar-o-ka wa Tabara-k-asm-o-ka.

(*Tabrani, Ibn Abi Shaibah*)

Allah, Sustainer of the seven Heavens and what they cover, and Sustainer of the Earths and what they hold and Sustainer of the Satans and what they beguile, become my close to-ward the evil of Thy whole creation from anyone of them getting excessive with me or going beyond limits. Indeed overwhelming is the one who is close to Thee and Thy name is fullsome.

EXPLANATORY NOTE :

It explains that the arrears which the Heavens cover or what they are holding or the Satanic powers which exist and those who are under their victimization or mislead under their instigation, Thou art their Sustainer and so I seek refuge with Thee from the evil, excesses and wrong-doings of the whole creation, for the one who has come under Thy refuge and the one whom thou takethin Thy refuge, he not only becomes safe from the evils of every evil-some, but becomes dominant by the help of Thy refuge. This prayer should be recited at the disruption of sleep, Allah willing he will get sleep.

٤- اَللّٰهُمَّ عَارَتِ النُّجُومُ وَهَدَأَتِ الْعُيُونُ
وَأَنْتَ حَيٌّ قَيُّومٌ لَا تَأْخُذُكَ سِنَةٌ وَّلَا نَوْمٌ - يَا حَيُّ يَا
قَيُّومُ لِأَهْدَأَ لَيْلِي وَأَنِمْ عَيْنِي ؛ (ابن السنی)

4. Allahumma arat-in-Nojum-e wa Hada,at-il-'oyun-o Wa Anta Hayy-un Qayyum-un La Ta'khozo-ka Sinat-un-w Wa

La Naum-un Ya Hayy-o Ya-Qayyum-o Ah,da' Lail-i wa Anim aiyn-i. (Ibnus Sunniy)

Allah, the stars re-appeared and the eyes eased, and Thou art the Ever-Living, the Ever-Abiding, drowsiness does not overtake Thee nor the sleep, O' the Ever-Abiding, the Ever-Remaining, make my night easy, and give sleep to my eyes.

EXPLANATORY NOTE :

The stars re-appeared, that is, the sun has receded. The translation of Qayyum, that is maintainer, supporter and deviser of all. Ease my night, that is, may my night is spent in comfort as a result of sleep.

CHAPTER-XV

Prayers for recitation on incidentally getting-up and taking a turn at night

٧. من تعار من اللّيل فقال. لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ط اَلْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط اَللّٰهُمَّ اغْفِرْ لِىْ وَيَدْعُوا اُسْتُجِيْبَ له فان توضأ وصلى قبلت صلوته ؛ (بخارى ـ ابوداؤد ـ وغيره)

1. Man Ta'ara Min-al lail-e Fa-qala La Ilaha Illallah-o Wahda-hu La Sharika Lahu, Lahu-l-Mulk-o wa Lahu-l-Hamd-o wa Howa 'Ala Kull-e Shai-in Qadir-un. Al-Hamd-o Lillah-e wa Subhanallah-e Wa La Ilaha Illallah-o walla-ho Akbar-o Wa La Hola wa La Quwwata Illa Billah-e. Allahumma-ghfir Li, Yad'u Astajib-o Lahu Au Fa-in Tawadda'a wa Salla, Qubelat Salata-hu.

(*Bukhari, Abu Daud, Tirmizi, Nasaee, Ibn Majah*)

Anyone who incidentally gets-up from sleep at night and says—There is no god save Allah alone, no partners unto Him, to Him belongs the domain and due to Him is the praise and He is powerful over every thing. All praise is due to Allah and pious is Allah and there is no god save Allah and Allah is great. And no environ and no power save the help of Allah. Allah, forgive me. And in case he cares to perform ablution and says prayer, his prayer will be welcomed.

EXPLANATORY NOTE :

Sometimes one gets up from sleep at night. At that time these words should be recited from 'La Ilaha Illallah upto Illa Billah. After that one should say Allahumma-ghfir li or some other prayer

La Naum-un Ya Hayy-o Ya-Qayyum-o Ah,da' Lail-i wa Anim aiyn-i. (Ibnus Sunniy)

Allah, the stars re-appeared and the eyes cased, and Thou art the Ever-Living, the Ever-Abiding, drowsiness does not overtake Thee nor the sleep, O' the Ever-Abiding, the Ever-Remaining, make my night easy, and give sleep to my eyes.

EXPLANATORY NOTE :

The stars re-appeared, that is, the sun has receded. The translation of Qayyum, that is maintainer, supporter and deviser of all. Ease my night, that is, may my night is spent in comfort as a result of sleep.

CHAPTER-XV

Prayers for recitation on incidentally getting-up and taking a turn at night

١. من تعار من اللّيل فقال لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ط اَلْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط اَللّٰهُمَّ اغْفِرْ لِىْ وَيَدْعُوا اُسْتُجِيْبَ لَه فَان توضأ وصلى قبلت صلوٰته ؛ (بخارى ـ ابوداؤد ـ وغيره)

1. Man Ta'ara Min-al lail-e Fa-qala La Ilaha Illallah-o Wahdahu La Sharika Lahu, Lahu-l-Mulk-o wa Lahu-l-Hamd-o wa Howa 'Ala Kull-e Shai-in Qadir-un. Al-Hamd-o Lillah-e wa Subhanallah-e Wa La Ilaha Illallah-o walla-ho Akbar-o Wa La Hola wa La Quwwata Illa Billah-e. Allahumma-ghfir Li, Yad'u Astajib-o Lahu Au Fa-in Tawadda'a wa Salla, Qubelat Salata-hu.

(*Bukhari, Abu Daud, Tirmizi, Nasaee, Ibn Majah*)

Anyone who incidentally gets up from sleep at night and says—There is no god save Allah alone, no partners unto Him, to Him belongs the domain and due to Him is the praise and He is powerful over every thing. All praise is due to Allah and pious is Allah and there is no god save Allah and Allah is great. And no environ and no power save the help of Allah. Allah, forgive me. And in case he cares to perform ablution and says prayer, his prayer will be welcomed.

EXPLANATORY NOTE :

Sometimes one gets up from sleep at night. At that time these words should be recited from 'La Ilaha Illallah upto Illa Billah. After that one should say Allahumma-ghfir li or some other prayer

should be recited. After reciting these words, whatever prayer one will take up, it will be granted. And in case of getting up one performs ablution and prayer, his prayer will be welcomed. Some well-informed experts say that a person who would care to recite these words on getting up from sleep, and then will take-up some prayer, the welcomability of his prayer is such as a right coin, that is, as one does not encounter any difficulty in circulating the right coin, there should be no doubt in the fulfilment of his prayer.

من قال حين يتحرك من اللّيل ـ بسم اللّٰهِ عشر مرّات وسُبْحَانَ اللّٰهِ عشرًا ـ وَاٰمَنْتُ بِاللّٰهِ وَكَفَرْتُ بِالطَّاغُوْتِ عشرًا وَفِي كُلِّ شَيْءٍ يتخوفه. ولم ينبغ لذنب ان يدركه الى مثلها (طبرانی فی الاوسط)

2. Man Qala Hina yatharrako Minal-Lail-e Bismillahe, Asharan Marrat-in wa Subhanallah-e, Asharan. Wa Amant-o Billah-e wa kafart-o Bittaghut-e, 'Asharan, Wafi Kulle Shai in yatakhawwafo-hu Wa Lam yanbagh-e Le-Zanb in An yudrik-hu Ila Mithle-ha. (*Tabrani*)

Anyone who said while shifting at night, Bismillah e ten times, wa Subhanallah-e ten times, wa Amant-o Billah e wa kafart-o Bi-ttaghut e—ten times, saved himself from that everything which frightens him, and no sin can dare touch him until the occurence of a similar example.

EXPLANATORY NOTE :

The words which are to be recited have been underlined, facilitate their memorizing. Rest of the words are that of Hadeeth. They have been translated. "No sin can dare touch him" explained that no sin will occur from him. By Illa Mithl-e-ha is meant the time when he took a turn and uttered these words, he will remain safe till then, that is completely for 24 hours. By taghut is meant every Jinn or Satan or every rebellious and disobidient.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (ابن السنی)

3. Ashhad-o An-l La Ilaha Illallah o Wahda-hu La Sharika Lahu Lahul-Mulk-o Wa Lahu-l Hamd o Yuhiyi wa yumit-o wa Howa Hayy un-l La yamut-o Be yad e hi l-Khair-o wa Howa 'Ala Kull-e Shai-in Qadirun. (**Ibnus Sunniy**)

I bear witness that there is no god save Allah alone, no partners unto Him, to Him belongs the domain and to Him is due all praise, the life He gives and the death He gives, and he is ever-Abiding and won't die, the good is in His hands, and He is powerful over everything.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, that a person while taking a turn on the right or on the left recites these words, Allah the Almighty tells His angels—Look at this servant, he does not forget me at such a time also. Remain witnesses I have turned with mercy to him and have forgiven his sins.

CHAPTER-XVI

About getting-up from bed and lying down on the bed again

إذا قام من اللّيل عن فراشه ثم عاد اليه فلينفضهُ بصنفةِ
ره ثلاثَ مرات فانه لايدرى ماخلفه فاذا اضطجع فليقل

مِكَ اللّٰهُمَّ وَضَعتُ جَنبِى وَبِكَ اَرفَعُهُ اِنْ اَمسَكتَ نَفسِى
جَهَا وَاِنْ رَدَدتَّهَا فَاحفَظهَا بِمَا تَحفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ ۞

Bi-sm-e-ka Allahumma wada't-o janb-i wa Be-
Arfa'o-hu In Amsakta Nafsi Fa-r-ham-ha wa In Raddatta-
Fahfaz-ha Be-ma tahfaz-o Behi 'Ibad-as-Salehin-a.

(*Tirmizi*, Ibnus Sun

And in case anyone got-up in the night from his bed, a
came back to it again, let him dust it by the corner of
covering thrice, for he does not know what lies behind
And when he lies down on it, let him say—in Thy na
Allah, I have placed my side and in Thy name I lift it.
case Thou may wish to hold myself, have mercy on it,
in case Thou may wish to restore it, protect it, by what T
protects the upright servants.

EXPLANATORY NOTE :

This prayer has been given earlier also in the prayers for sle
ing-time. It explains that, in case incidentally one gets a
from bed at night, for example, for saying prescribed prayers

in connection with some necessity, and again may wish to lie down on bed, he should repeat all that he did in the beginning, that is, dust the bedding with a cloth and also recite prayer at sleeping-time.

CHAPTER-XVI

About getting-up from bed and lying down on the bed again

إذا قام من اللّيل عن فراشه ثم عاد اليه فلينفضهُ بصنفةِ
ره ثلاث مرات فانه لا يدرى ما خلفه فاذا اضطجع فليقل

بِكَ اللّٰهُمَّ وَضَعْتُ جَنْبِى وَبِكَ اَرْفَعُهُ اِنْ اَمْسَكْتَ نَفْسِى
حِمْهَا وَاِنْ رَدَدْتَّهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ ۞

Bi-sm-e-ka Allahumma wada't-o janb-i wa Be-
Arfa'o-hu In Amsakta Nafsi Fa-r-ham-ha wa In Raddatta-
Fahfaz-ha Be-ma tahfaz-o Behi 'Ibad as-Salehin-a.

(*Tirmizi*, Ibnus Sun

And in case anyone got-up in the night from his bed, a
came back to it again, let him dust it by the corner of
covering thrice, for he does not know what lies behind
And when he lies down on it, let him say—in Thy nam
Allah, I have placed my side and in Thy name I lift it.
case Thou may wish to hold myself, have mercy on it,
in case Thou may wish to restore it, protect it, by what Th
protects the upright servants.

EXPLANATORY NOTE :

This prayer has been given earlier also in the prayers for sle
ing-time. It explains that, in case incidentally one gets a
from bed at night, for example, for saying prescribed prayers

in connection with some necessity, and again may wish to lie
down on bed, he should repeat all that he did in the beginning,
that is, dust the bedding with a cloth and also recite prayer at
sleeping-time.

in connection with some necessity, and again may wish to lie down on bed, he should repeat all that he did in the beginning, that is, dust the bedding with a cloth and also recite prayer at sleeping-time.

CHAPTER-XVI

About getting-up from bed and lying down on the bed again

وإذا قام من الليل عن فراشه ثم عاد اليه فلينفضه بصنفة إزاره ثلاث مرات فانه لا يدري ما خلفه فاذا اضطجع فليقل

بِاسْمِكَ اللّٰهُمَّ وَضَعْتُ جَنْبِيْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا وَاِنْ رَدَدْتَّهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ ۞

Bi-sm-e-ka Allahumma wada't-o janb-i wa Be-ka Arfa'o-hu In Amsakta Nafsi Fa-r-ham-ha wa In Raddatta-ha Fahfaz-ha Be-ma tahfaz-o Behi 'Ibad as-Salehin-a.

(*Tirmizi*, Ibnus Sunni)

And in case anyone got-up in the night from his bed, and came back to it again, let him dust it by the corner of his covering thrice, for he does not know what lies behind it. And when he lies down on it, let him say—in Thy name, Allah, I have placed my side and in Thy name I lift it. In case Thou may wish to hold myself, have mercy on it, and in case Thou may wish to restore it, protect it, by what Thou protects the upright servants.

EXPLANATORY NOTE :

This prayer has been given earlier also in the prayers for sleeping-time. It explains that, in case incidentally one gets away from bed at night, for example, for saying prescribed prayers or

CHAPTER-XVI

About getting-up from bed and lying down on the bed again

واذا قام من اللّيل عن فراشه ثم عاد اليه فلينفضهُ بصنفةِ
ازاره ثلاثَ مرات فانه لايدرى ماخلفه فاذا اضطجع فليقل

٧٣

بِاسمِكَ اللّٰهُمَّ وَضَعتُ جَنبِى وَبِكَ اَرفَعُهُ اِن اَمسَكتَ نَفسِى
فَارحَمهَا وَاِن رَدَدتَّهَا فَاحفَظهَا بِمَا تَحفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ ۞

Bi-sm-e-ka Allahumma wada't-o janb-i wa Be-ka Arfa'o-hu In Amsakta Nafsi Fa-r-ham-ha wa In Raddatta-ha Fahfaz-ha Be ma tahfaz-o Behi 'Ibad as-Salehin-a.

(*Tirmizi*, Ibnus Sunniy)

And in case anyone got-up in the night from his bed, and came back to it again, let him dust it by the corner of his covering thrice, for he does not know what lies behind it. And when he lies down on it, let him say—in Thy name, Allah, I have placed my side and in Thy name I lift it. In case Thou may wish to hold myself, have mercy on it, and in case Thou may wish to restore it, protect it, by what Thou protects the upright servants.

EXPLANATORY NOTE :

This prayer has been given earlier also in the prayers for sleeping-time. It explains that, in case incidentally one gets away from bed at night, for example, for saying prescribed prayers or

in connection with some necessity, and again may wish to lie down on bed, he should repeat all that he did in the beginning, that is, dust the bedding with a cloth and also recite prayer at sleeping-time.

CHAPTER—XVII

Prayers for recitation while putting on and taking off the clothes

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَیْرِهٖ وَخَیْرِ مَا هُوَ لَهٗ
وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا هُوَ لَهٗ ؕ

Allah, I beseech Thee for the good in it and for the good for whom it belongs and seek refuge with Thee from the evil within it and from the evil for whom it may confront.

EXPLANATORY NOTE :

While putting on clothes one should recite this prayer. The goodness and badness of a cloth is that it may remain on my body with safety and may not get spoiled. And for whom it has been made is the nakedness, should be advantageous in hot and in cold. Haughtiness, hypocrisy, self-boasting and necessary pride should not develop in the heart and the body may also remain safe from evil and the heart also.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَآ اُوَارِیْ بِهٖ عَوْرَتِیْ
وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ ؕ

All praise is due to Allah who clothed me in what I hide my nakedness and decorate myself in my life.

EXPLANATORY NOTE :

It explains the covering of the body and the nakedness and a source of decoration as well.

٧٦) اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا (ابوداؤد، ترمذی
وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ ؕ ابن ماجہ، حاکم)

(*Abu Daud, Tirmizi, IbneMajah, Haakim*)

All praise is due to Allah who provided me this dress without any undesirable indulgence on my part or without exertion.

EXPLANATORY NOTE :

In traditions, these words also come that a person who recites this prayer, his earlier and later sins are forgiven without any indulgence or exertion explain that this dress was achieved without too much difficulty and inconvenience. That is, even if it has been achieved through earning and through means, even then the conditions of its availability and facility were ushered in by Him.

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِیْهِ اَسْئَلُكَ خَیْرَهٗ وَخَیْرَ مَا صُنِعَ
لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ ؕ (ابوداؤد، ترمذی
نسائی، ابن حبان، حاکم)

Allah, all praise is due to Thee. Thou dressed me in it. I beseech Thee for its good and for the good of what it has been prepared for and seek refuge with Thee from its evil-some effects and from the evilsome effects of what it has been made for. (*Abu Daud, Tirmizi, Nasaee, Ibn Hibban, Haakim*)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has advised that, when anyone should put on new clothes, he should say by mentioning it that Allah the Almighty provided me dress or provided me 'Amamah or provided me trouser. Thereafter he should recite the prayer which has been mentioned in No. 4.

واذا رای علیٰ صاحبه ثوبا جدیدا قاله تبلی ویُخلِفُ اللّٰهُ
(ابوداؤد، ابن ابی شیبہ)

And in case one sees on his Companion a new dress, he should say "Tubli wa yukhlefullah-o." That is, wear long this dress, and may Allah provide Thee a new one in place of this one.

(*Abu Daud, Ibn Abi Shaibah*)

(۷۹) اَبْلِ وَاَخْلِقْ ثُمَّ اَبْلِ وَاَخْلِقْ ثُمَّ اَبْلِ وَاَخْلِقْ ؛ (بخاری) (ابوداؤد)

May you wear it long and make fresh one, again may you wear it long and make fresh one, again may you wear it long and make fresh one.

(*Bukhari, Abu Daud*)

EXPLANATORY NOTE :

It explains that, when you find any one wearing new clothes, you should say like this : Able wa Akhliq, that is, may you live long and wear many clothes and wear it on.

(۸۰) فاذا خلع ثیابه فسترما بین اعین الجن وعورته ان یقول بِسْمِ اللّٰهِ ؛

And in case any one who took off his clothes, so the screen in between the eyes of Jinn and his nakedness is that he should say 'Bismillah-i'.

(**Ibnus Sunniy** *IbneAbi Shaibah*)

EXPLANATORY NOTE :

In short while taking off clothes, if one should say Bismillah-e, it becomes screen in the eyes of Jinns, Satans etc. and they cannot see the nakedness of the one taking off clothes.

CHAPTER—XVIII

While going out from home

(۸۱) بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ؛ (ابوداؤد، نسائی، ابنِ ماجہ، حاکم)

In the name of Allah, and I depended on Allah.

(*Abu Daud, Nasaec, IbneMajah, Haakim*)

(۸۲) بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ؛ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ (ابوداؤد، نسائی، ترمذی، ابن حبان، ابن السنی)

With the name of Allah, and I depended on Allah, no environ and no power save by Allah.

(*Abu Daud, Nasaee, Tirmizi, Ibn Hibban,* **Ibnus Sunniy**)

بِسْمِ اللّٰهِ التُّكْلَانُ عَلَى اللّٰهِ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ (ابن السنی)

With the name of Allah, I depended on Allah, no environ and no power save Allah.

(**Ibnus Sunniy**)

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَّزِلَّ اَوْنُزَلَّ اَوْنَضِلَّ اَوْنُظْلَمَ اَوْنَجْهَلَ اَوْيُجْهَلَ عَلَيْنَا.

Allah, we seek refuge with Thee from slipping or slipping others or mislead or oppress or commit an act of ignorance or are treated by the ignorants.

(*Abu Daud, Tirmizi, IbneMajah, Nasaee, Haakim*)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said, a person who, while coming out of home recites Bismillah-e tawakkalto Alallahe La Haula wa La Quwwata Illa Billahe he is informed that he has adopted the straight path. Take it for granted that his aspirations have been fulfilled, he remained safe from all evils. Satan falls apart from such a person and refrains from misleading him and from harming him. Another Satan says to the Satan of this person : How can you exercise control over such a person who has been imparted necessary guidance and is in advantage and has been kept safe from all sorts of evil.

(۸۵)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَزِلَّ اَوْ اُزَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ ؕ

(*Abu Daud, IbneMajah*)

Allah, I seek refuge with Thee from misleading or being misled or stoop down to sin or be stooped down to sin, or do wrong or suffer wrong, or act meanly or be behaved meanly.

EXPLANATORY NOTE :

This prayer should be recited by looking up into the sky while coming out from home. The same is proven by the example of the Holy Prophet (Sal'am).

Detailed explanation of this prayer has been given in No. 4.

بِسْمِ اللّٰهِ عَلٰى نَفْسِیْ وَدِيْنِیْ وَمَالِیْ اَللّٰهُمَّ رَضِّنِیْ بِقَضَآئِكَ وَبَارِكْ لِیْ فِیْمَا قَدَّرْتَ لِیْ حَتّٰى لَا اُحِبَّ تَعْجِيْلَ مَآ اَخَّرْتَ وَلَا تَاْخِيْرَ مَا عَجَّلْتَ ؕ (ابن السنی)

With the name of Allah on myself and my religion and my wealth. Allah, content me with what Thou ordained and enhance me in what has been apportioned for me until I do not love the hastening of what Thou hath kept delayed nor the delay of what Thou wishedst to hasten.

(Ibnus Sunniy)

EXPLANATORY NOTE :

It explains that, make me such a patient one and thankful that I may remain content with what Thou ordained. A fulfilment which Thou hath wished to be kept delayed, I should not wish it to be hastened. And a fulfilment which Thou hath wished to be hastened, I should not wish it to be delayed.

Narrates Hazrat Abdullah Ibn Omar directly from the Holy Prophet (Sal'am) that, what prevents the one who is facing the acuteness in sustenance that he recites these words while coming out from home, and Allah the Almighty removes the acuteness from him and turn his hard-pressedness into well-being.

We have collected here the prayers which occurred in Traditions. A Muslim may wish to recite any one of these prayers which is easy for him. The last prayer, though meant for the expansion in means of sustenance and for abundance of livelihood, but, since they were meant for recitation while coming out from home, we have, therefore, recorded them here. This should be remembered that these prayers were meant only for while coming out from home. But if a person comes out for heading towards mosque, separate prayers are for this purpose which are mentioned in the coming chapter.

CHAPTER—XIX

Coming out from home for heading towards Mosque

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّعَنْ يَّمِيْنِيْ نُوْرًا وَّعَنْ شِمَالِيْ نُوْرًا وَّخَلْفِيْ نُوْرًا وَّاجْعَلْ لِّيْ نُوْرًا وَّفِيْ عَصَبِيْ نُوْرًا وَّفِيْ لَحْمِيْ نُوْرًا وَّفِيْ دَمِيْ نُوْرًا وَّفِيْ شَعْرِيْ نُوْرًا وَّفِيْ بَشَرِيْ نُوْرًا وَّفِيْ لِسَانِيْ نُوْرًا وَّاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَّاَعْظِمْ لِيْ نُوْرًا وَّاجْعَلْنِيْ نُوْرًا ؕ

And in case one comes out for prescribed prayers, one should say Allah, make a light in my heart, and in my eye-sight a light and in my hearing a light, and from my right a light and from my left a light, and behind me a light, and make for me a light, and in my nerves a light, and in my flesh a light, and in my blood a light, and in my hair a light, and in my skin a light, and in my tongue a light, and make in myself a light, and magnify for me a light, and make me a light.

(*Bukhari, Muslim, Abu Daud, Nasaee, IbneMajah, Haakim*)

EXPLANATORY NOTE :

This prayer occurs in pieces in various Books of Traditions. We have gathered it in one place in a compact form. When the Holy Prophet (Sal'am) used to come out for saying the morning Sunnah prayers he used to proceed towards the mosque while reciting this prayer. In this prayer, by the light is meant the light

of guidance and obedience. It signifies that may thou fill all my parts of the body, external and internal, from head to the toe with the light of Thy guidance and obedience. Some elderly men say that those who give this prayer the respect it deserves, feel a unique enhancement.

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ لِسَانِيْ نُوْرًا وَّاجْعَلْ فِيْ سَمْعِيْ نُوْرًا وَّاجْعَلْ فِيْ بَصَرِيْ نُوْرًا وَّاجْعَلْ مِنْ خَلْفِيْ نُوْرًا وَّمِنْ اَمَامِيْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِيْ نُوْرًا وَّمِنْ تَحْتِيْ نُوْرًا ؕ

اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا ؕ

(*Muslim, Abu Daud, Nasaee*)

Allah, make in my heart a light, and in my tongue a light, and make in my hearing a light, and make in my eye-sight a light, and make from my behind a light and from my front a light and make from my above a light, and from my below a light. Allah, give me light.

EXPLANATORY NOTE :

This also explains the same that, make me lighty from head to toe, and enlighten my each side with Thy guidance and Thy willingness, so that danger of the darkness of bewilderment is totally eliminated.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ بِحَقِّ السَّآئِلِيْنَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هٰذَا فَاِنِّيْ لَمْ اَخْرُجْ اَشِرًا وَّلَا بَطَرًا وَّلَا رِيَآءً وَّلَا سُمْعَةً خَرَجْتُ اِتِّقَآءَ سَخَطِكَ وَابْتِغَآءَ مَرْضَاتِكَ اَسْئَلُكَ اَنْ تُنْقِذَنِيْ مِنَ النَّارِ وَاَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ ؕ (ابن السنی)

Allah, I beseech Thee by the right of those who beseech Thee and by the virtue of this treading, certainly I have not come

out in search of haughtiness, pride and fame. In fact I came out to escape Thy anger and to earn Thy satisfaction. I beseech Thee that Thou Saveth me from the Fire and that Thou forgiveth me my sins, for indeed no one pardons the sins save Thee.

(Ibnus Sunniy)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) says that when a servant comes out for saying Salat and recites this prayer Allah appoints for him 70,000 angels who ask forgiveness for this servant and so long as this servant does not get free from prayers, Allah the Almighty, remains attentive to him. The right on Allah of the beseechers is that He has promised to hear and to grant the prayers of the prayerful ones. This promise has been likened with the right. Since proceeding towards mosque is a creditable act, and it is permissible to beseech by making the kind acts a means, that is why he said : Mamshaya.

CHAPTER-XX

Prayers for entering the Mosque and discipline for the Mosque

وَعِنْدَ دُخُوْلِ الْمَسْجِد

اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ

مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط (ابوداوٗد)

And while entering the mosque, I seek refuge with Allah the Supreme, and with his noble face and His continuous reign from the Satan the cursed. *Abu Daud)*

۱/۲ـ وَاِذَا دَخَلَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

And while approaching, let one salute the Prophet (Sal'am).

EXPLANATORY NOTE :

One should salute the Holy Prophet (Sal'am), that is, one should say :

اَلسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

or should say like this :

اَلسَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ؛

(۹۳) اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ؛

(مسلم۔ابوداؤد۔نسائی۔ابن ماجہ۔ابن حبان۔حاکم۔ابن السنی)

Allah, open for me avenues of Thy mercy.

(*Muslim, Abu Daud, Nasaee, IbneMajah, IbneHibban, Haakim,*)

(Ibnus Sunniy)

(۹۴) اَللّٰهُمَّ افْتَحْ لَنَا اَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا اَبْوَابَ رِزْقِكَ ؛ (ابن ماجہ۔ابوعوانہ)

Allah, open for us avenues of Thy mercy and facilitate for us avenues of Thy sustenance.

(*IbneMajah, Abu 'Owana*)

EXPLANATORY NOTE :

Avenues of sustenance explains that means of livelihood be available without much tribulations. (ابن ماجہ، ترمذی، ابن ابی شیبہ، ابن خزیمہ)

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ

With the name of Allah and with peace on the Messenger of Allah and on the treaders of the path of Allah's Messenger.

(*IbneMajah, Tirmizi, IbneAbi Shaibah, IbneKhuzeimah*)

(۹۶) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ ؛ (ابن خزیمہ)

(*IbneKhuzeemah*)

Allah, send down mercy on Muhammad and on the children of Muhammad.

(۹۷) اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ؛ (ابن خزیمہ)

(*Ibn Khuzeemah*)

Allah, forgive me my sins and open for me avenues of Thy mercy.

(۹۸) اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ ؛ (حاکم موقوفاً)

Allah's Peace on us and on upright servants of Allah.

(*Haakim*)

EXPLANATORY NOTE :

Peace on us all, means those present in the Mosque whether the Muslims or the Angels.

اَللّٰهُمَّ اجْعَلْنِيْ اَوْجَهَ مَنْ تَوَجَّهَ اِلَيْكَ وَاَقْرَبَ مَنْ تَقَرَّبَ اِلَيْكَ وَاَفْضَلَ مَنْ سَاَلَكَ وَرَغِبَ اِلَيْكَ ؛ (ابن السنی)

Allah, make me more-inclining than the one who inclined towards Thee, and more near than the one who drew nearer to Thee, and better than the one who became interested in Thee

(Ibnus Sunniy)

EXPLANATORY NOTE :

In case a person heads towards the mosque on Friday, he should recite the above-noted prayer by taking the two sides of the gate in his hands.

Recite by holding the two sides of the gate of the mosque, this can be possible if the gate is within the reach of the hands. In case the gate is wide enough, this desirability won't be possible. In such mosques, only extending both the hands with the same intention should be enough. And Allah knows better.

NECESSARY GUIDANCE

While entering a mosque, one should step in by the right leg. And while coming out from the mosque, first keep the left foot out. One should not indulge in worldly talks in the mosque and so long as one is in the mosque, one should sit with discipline. No romantic poetry etc. should be recited other than the praise. Mosques should be kept safe from noise, uproars and other worldly quarrels. Also no worldly business should be undertaken there. Beggers and their types should not bed in the mosques, nor such beggers should be given anything in the mosques. No selling and purchasing should be transacted in mosques.

And if anyone is found transacting selling and purchasing, 'La Rabaha llaho tyarakata' should be uttered addressing him, that is may Allah not profit thy business. And in case a person search his lost thing by crying out, he also should be addressed :

لَا رَدَّهَا اللّٰهُ عَلَيْكَ فَاِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا

La Raddaha-llah-o 'Alaika, Fa Inn-al-Masjid-a Lam Tubna Le-Haza.

that is, May Allah not restore Thy lost thing, for mosques have not been built for such matters. As such, no such act should be undertaken in mosques which might distract the devotees. If a poet is seen reciting poems in the mosque thrice this should be said: 'Faddallah-o Faka' (May Allah hurt thy mouth). In short, mosques have been designed for divine remembrance. No such activity should be undertaken in mosques which violates these requirements. And having entered the mosque, one should sbetter say two Raka'at as 'Tahiyyat-ul-Masjid'. It is in the narration of

Bukhari, Muslim, that before sitting one should perform two Raka'ats, and these Raka'ats are desirable. And therefore if one enters the mosque when it is undesirable to perform Nafil one should not say Nafil. And instead of Nafil, one should recite :

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

Subhanallah-e Wal-Hamdo Lillah-e wa La Ilaha Illallah-o wallah-o Akbar-o.

CHAPTER—XXI

Prayers for recitation while coming out from the Mosque

١- اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ ؛ (مسلم، ابوداؤد، نسائی)

(*Muslim, Abu Daud, Nasaee*)

Allah I beseech Thee for thy favour.

٢- اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ ؛

(*Tirmizi, IbneMajah, IbneAbi Shaibah, IbneKhuzeema*)

Allah, forgive me my sins and open avenues of Thy favour.

٣- بِسْمِ اللهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ ؛ (ابن ابی شیبہ، ترمذی)

(*IbneAbi Shaibah, Tirmizi, IbneMajah, IbneKhuzeemah*)

With the name of Allah, and peace on the Messenger of Allah.

٤- اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ ؛ (ابن خزیمہ)

(*IbneKhuzeemah*)

Allah, be kind to Muhammad and to the children of Muhammad.

٥- اَللّٰهُمَّ اَعْصِمْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ ؛ (نسائی، ابن ماجہ)

5. Allahumma A'sim-ni- Min-ash-Shaitan-ir-Rajeem-e.

Allah, safeguard me from the Satan the cursed.

(*Nasaee, IbneMajah, IbneHibban, Haakim*)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) has said that when anyone of you comes out of the Mosque, Satan calls out his army, and his army gathers around him, just like the honey bees collect around their king. So, when anyone of you approaches the gate of a Mosque with the intention of coming out, he should say like this :—'Allahumma Inni Au'zo Be-ka Min Iblees wa Jonudehi' (Allah, I seek refuge with Thee from Satan and his army). A person who will care to recite these words, the army of Iblees won't be able to harm him. The gist of the prayer by Ibn Majah, Nasaee etc. given at No. 5 is also the same in the narrations before these words this much also occurs that one should intend peace on the Holy Prophet (Sal'am) and thereafter one should say: 'Allahumma A'sim-ni Min ash-Shaitan-ir-Rajeem-e' (Allah, safeguard me from the Satan the cursed). The word 'Fadl' which occurs in these prayers, thereby certain persons drive wealth and pious sustenance, and some Ulema say that by 'Fadl' is meant re-entry into the mosque that is, grant me the success of coming to the mosque again.

CHAPTER-XXII

About 'Azan and Takbeer

When anyone happens to hear the Moazzin calling out for prayers, one should go on saying the same as the Moazzin. When he says 'Allah-o Akbar-o', one should also repeat the same. And when he says 'Ash-had-o Anl La Ilaha Illallah-o', one should also repeat the same. The Holy Prophet (Sal'am) used to say 'La Hola wa La Quwwat-a Illa Billah-e' in return of Hayya 'Alas-s-Salat and Hayya 'Ala-l-Falah. And therefore one is free to totally conform with the Azan, or in return of Hayya 'Ala s Salat and Hayya 'Ala-l-Falah, should say 'La Hola wa La Quwwata Illa Billah-e' or, sometimes, he may wish in return of Hayya 'Ala-s-Salat, Hayya 'Ala-l-Falah, to suffice by saying La Hola, and sometimes he may repeat the same words. In some narrations in return for Hayya 'Ala-l-Falah, 'Allahumma-j'al na Mufleheen-a' also occurs, that is, Allah, make us of the beneficiaries. And alongwith replying with tongue, one should enter the mosque also, that is, one should reply with the tongue and present himself physically in the mosque. And in case a person already is present in the mosque, it is not necessary for him to say anything in reply to Azan. And in return for 'As-salat-o Khair-un-m Min-an-Naum-e, one should say :

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ صَدَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ نَبِّهْنِىْ مِنْ نَوْمِ الْغَفْلَةِ ؕ

Sadaqat wa Barrarta wa Bil-Haqq-e Nataqta Sadaqa Rasul-ullah-e Salla-llah-o 'Alaih-e wa Sallama, Allahumma-nab-toheni Min Naumil-Ghaflate.

that is Indeed, thou spoke the truth and did a creditable act and uttered the Kalemat-ul-Haqq. Indeed the Messenger of Allah (Sal'am) spoke the truth. Allah, awaken me from the sleep of

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The Holy Prophet (Sal'am) has said that when anyone of you comes out of the Mosque, Satan calls out his army, and his army gathers around him, just like the honey bees collect around their king. So, when anyone of you approaches the gate of a Mosque with the intention of coming out, he should say like this :—'Allahumma Inni Au'zo Be-ka Min Iblees wa Jonudehi' (Allah, I seek refuge with Thee from Satan and his army). A person who will care to recite these words, the army of Iblees won't be able to harm him. The gist of the prayer by Ibn Majah, Nasaee etc. given at No. 5 is also the same in the narrations before these words this much also occurs that one should intend peace on the Holy Prophet (Sal'am) and thereafter one should say: 'Allahumma A'sim-ni Min ash-Shaitan-ir-Rajeem-e' (Allah, safeguard me from the Satan the cursed). The word 'Fadl' which occurs in these prayers, thereby certain persons drive wealth and pious sustenance, and some Ulema say that by 'Fadl' is meant re-entry into the mosque that is, grant me the success of coming to the mosque again.

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صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ صَدَقَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ نَبِّهْنِىْ مِنْ نَوْمِ الْغَفْلَةِ ؕ

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that is Indeed, thou spoke the truth and did a creditable act and uttered the Kalemat-ul-Haqq. Indeed the Messenger of Allah (Sal'am) spoke the truth. Allah, awaken me from the sleep of

indifference. And in Takbeer in return for 'Qad Qamat is-Salaten one should say—Aqamaha-ha-llah-o wa Adama-ha, that is may Allah set it up and may Allah perpetuate it.

اذا سمعتم المؤذن يوذن فقولوا

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاَتْمِمْ عَلَيْنَا نِعْمَتَكَ مِنْ فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ ۝ (ابن السنی)

(Ibnus Sunniy)

When listening the Moazzin calling for prayers, let them say—Allah, open-up the locks of our hearts with the help of Thy remembrance and complete on us Thy benevolence out of Thy grace and make us one from among Thy upright-servants.

من قال حين يسمع المؤذن اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَّ بِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ رَّسُوْلًا غفر له ذنبه (ابن السنی وغیرہ)

(Ibnussunniy, Ibne Majah, Abu Daud, Nasaee, Tirmizi)

Anyone who said, while listening to the Moazzin, I bear witness that there is no god save Allah, no partners unto Him and that Muhammad is His servant and His Messenger; I am content with Allah being the Sustainer and with Islam being the religion and with Muhammad being His Messenger—Allah pardons his sins.

EXPLANATORY NOTE :

Narrates Hazrat Abu Hurairah, that there were two persons during the period of the Holy Prophet (Sal'am). The record of these two was ordinary. When he died, the Holy Prophet (Sal'am) said, "Allah the Almighty has forgiven your Companion. People

felt surprised, because apparently his performance was not good-enough. People approached his wife and enquired from her. The wife told them—I do not know much of the record of the deceased more than that whenever the Moazzin used to make a call for prayers in return to:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

he used to after repeating these words, say this much more:

اُقِرُّ بِهِمَا وَاُكَفِّرُ مَنْ اَبٰى

that is, I bear witness of these two words, and a person who denies these two facts, I regard him as Kafir and express my indifference with him. And this act of my husband was with every Azan, whether it is the night Azan or the day Azan.

CHAPTER—XXIII

Prayers for recitation after Azan

It occurs in the Hadeeth, says the Holy Prophet (Sal'am)—Send Darud on me after the Moazzin has made the call for prayers. And ask Allah the Almighty for a channel for me; for such a person Paradise and my intercession becomes obligatory. After Darud Sharif, one may wish to recite any one of the following prayers :

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ
اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِىْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ط

(Ibnus Sunniy *Baihaqi*)

Allah, Sustainer of this perfect call, and of the set-up prayer. Bestow on Muhammad the channel and superiority and a high stature and depute him to a well-praised place which Thou hast promised. Indeed Thou doth not violate the promise.

EXPLANATORY NOTE :

By perfect call, Azan is meant which comprises the unity and call of the Messengerhood. By channel and dignity are meant the various high standards of the Holy Prophet (Sal'am). And by the well-praised place (point) is the point of (the luck of) intercession which is special only for the Holy Prophet (Sal'am). The day all Prophets will be mum, the Holy Prophet (Sal'am) will be granted this status. By reaching there, he will praise Allah and will intercede for the sinful ones. This is the place which has

been mentioned in the Holy Quran :

عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

that is, perhaps Thy Lord may wish to depute Thee to a well-praised place.

اَللّٰهُمَّ اَعْطِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ
وَاجْعَلْهُ فِى الْاَعْلِيْنَ دَرَجَةً وَفِى الْمُصْطَفَيْنَ مَحَبَّتَهٗ
وَفِى الْمُقَرَّبِيْنَ ذِكْرَهٗ ؕ

(*Tabrani*)

Allah, grant Muhammad a channel and dignity and make him among the superior ones in standards and among those already lined-up his love and among chosen for His remembrance.

EXPLANATORY NOTE :

It explains that he (Sal'am) should be remembered among the Holy Prophets and in the chosen sections.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ الْقَآئِمَةِ وَالصَّلٰوةِ النَّافِعَةِ
صَلِّ عَلٰى مُحَمَّدٍ وَّارْضَ عَنِّىْ رِضًا لَّا تَسْخَطُ بَعْدَهٗ ؕ

(*Tabrani*, (Ibnus Sunniy)

Allah, Sustainer of this well-set call and the beneficial prayer, be kind to Muhammad, and be satisfied with me in a way that Thou may not turn angry thereafter.

EXPLANATORY NOTE :

By the ever-reverberating call is meant Azan which, Allah willing, will last up to the Day of Judgement. Prayer's being useful is clear. In fact, Salat checks from unbecoming things in the world and protects from hell in the Hereafter. The satisfaction of Allah which has been sought is such that thereafter He may not feel unsatisfied or morose.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ
صَلِّ عَلٰى مُحَمَّدٍ وَّاٰتِهِ سُؤْلَهُ يَوْمَ الْقِيٰمَةِ ؕ

(Ibnus Sunniy)

Allah, Sustainer of this complete call and the well-set-up prayer, be kind to Muhammad and grant him on the Day of Judgement what he may wish to ask.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ الصَّادِقَةِ الْمُسْتَجَابِ لَهَا دَعْوَةُ
الْحَقِّ وَكَلِمَةُ التَّقْوٰى اَحْيِنَا عَلَيْهَا وَاَمِتْنَا عَلَيْهَا وَابْعَثْنَا عَلَيْهَا
وَاجْعَلْنَا مِنْ خِيَارِ اَهْلِهَا اَحْيَاءً وَّاَمْوَاتًا ؕ

(*Haakim, Ibn al-Saniy*)

Allah, Sustainer of this true call the fulfiller of it, call of the truth and voice of the piety, keep us alive on it and give us death on it and raise us again over it and make us among the best of those who belong to it alive and in death.

EXPLANATORY NOTE :

Azan actually is a call for the right, the uprightness and piousness and that of unity. Desire has been expressed for remaining steadfast, for living and for dying on it.

FOOT NOTE :

It occurs in Hadeeth that when a person happens to suffer a hardship or affliction, he should normally be attentive to the call of Moazzin, and as soon as the Moazzin makes the call, he should respond to each of his words and thereafter should recite this prayer and then beseech Allah for his need.

CHAPTER—XXIV

The After-Sun-Set Azan

We have already collected as many prayers as connected with Azan which we could spot in the Books of Ahadeeth. One may recite any one of these prayers which he can memorize easily. But, alongwith these prayers the prayer for the After-sun-set Azan has also been narrated. Abu Daud, Tirmizi and Ibn al-Saniy transfer this prayer through Hazrat Umm Salmah. Hazrat Umm Salmah says, the Holy Prophet taught me this prayer and advised : Recite this prayer at the After-sun-set Azan. It can also be that this prayer is recited immediately on hearing the Azan or after the Azan.

The prayer is :

اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ
دُعَاتِكَ فَاغْفِرْ لِيْ ؕ

1. Allahumma Haza Iqbal-o Lail-e-ka Wa Idbar-o Nahar-e-ka wa Aswat-o Ru'at-e-ka Fa-Ghfir-Li.
   Allah, this is the time of the approach of Thy night and disappearance of Thy Day, and (the time of the) voices of Thy callers. So, forgive me.

(*Abu Daud, Tirmizi,*)

EXPLANATORY NOTE :

It explains that this is a revolutionary time, a time for the app-

roach of night and recess of the day and the time of Moazzin calling out for prayers. At a time when a change is coming in, bring about a change in my case also. Forgive my sins and include me among the upright ones.

NECESSARY GUIDANCE

1. This should be remembered that after Azan, one should beseech Allah in regard to one's needs. This is a time when prayers are heard. Says the Holy Prophet (Sal'am)—'Prayers are heard at the time of Azan'.

2. One can beseech Allah even in between Azan and Takbeer, that is not necessarily immediately after, but with an interval. Says the Holy Prophet (Sal'am) :

   اَلدُّعَآءُ بَيْنَ الْاَذَانِ وَالْاِقَامَةِ لَا يُرَدُّ ؕ

   "Ad-Do'a-o Bain-al-Azan-e wa-l-Iqamat-e La Yuradd-o' that is, Prayer made in between Azan and Iqamah is not rejected.

3. Although every Muslim prays for the fulfilment of his needs, and provision exists for this. But the Holy Prophet (Sal'am) says that, better beseech Allah for safe-passage both in religion and in worldly matters,—that is, say like this :

   اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ الْعَافِيَةَ فِی الدُّنْيَا وَالْاٰخِرَةِ ط

   Allahumma Inni As'alo-ka-l-'Afeyata Fi-d-Duniya wa-l-Akherat-e.

   And it is a fact that the one who is blessed with a safe-passage both in religion and in worldliness, he has earned everything.

CHAPTER—XXV

Repetition-Prayer preparatory to saying the Prescribed Prayers

سُبْحَانَ اللّٰهِ عشرًا لَآ اِلٰهَ اِلَّا اللّٰهُ عشرًا اَلْحَمْدُ لِلّٰهِ عشرًا ؛

(*Ibn al-Sanij*)

Pious is Allah—ten times, There is no god save Allah—ten times, All praise is due to Allah—ten times.

EXPLANATORY NOTE :

Hazrat Umme-e Rafe' had submitted to the Prophet (Sal'am)—tell me an act due to which Allah may reward me. The Holy Prophet (Sal'am) said : O Umm-e Rafe', when thou get prepared to say the prescribed prayers, better recite this (the fore-mentioned) Wazeefah.

CHAPTER—XXVI

Prayers (Subject-matter) of the prescribed Prayers (Salat)

Takbeer o-Tahreema :—After saying the first Takbir of Salat and after making up the mind, one should recite anyone of the following prayers which one can easily memorize. All these prayers and their words have been copied from the authentic traditions. If one wishes, one can recite all of these prayers. In Nawafil, it is upto the recitor to recite all of the prayers, or some times one or sometimes some other. But if person is Imam, who leads the prayers, he should not recite lengthy prayers and should remain mindful of the inconvenience of those following him. After Takbeer-e-Tahreema, the words or prayers which are recited, are called 'Thana. After Thana, Surat-ul-Fatehah is recited coupled with any other Surah. Thereafter one goes into Ruku'. Whatever is recited After Thana, is called Qir'at. The 'Auzo Billah-e and Bismillah-e which are recited before the Surat-ul-Fatehah is not included in Thana'.

سُبْحَنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ؛

(*Abu Daud, Tirmizi, IbneMajah, Haakim, Tabrani, Muslim*)

In the name of Thy Piety, Allah; and with Thy praise and

blessed is Thou in Thy name and sublime is Thy stature and there is no god save Thee.

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ ؕ

(*Bukhari, Muslim, Abu Daud, Nasace, IbneMajah*)

Allah, create a breach in between me and my pitfalls, just as Thou created distance in between the East and the West. Allah, wash off my errors with water, snow and with cold.

EXPLANATORY NOTE :

Washing by water, snow and cold means I may be cleaned of the pitfalls, stumblings.

اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا ؕ

(*Muslim, Tirmizi, Nasae*

Allah is Great in greatness, and all praise is due to Allah in abundance and I glorify Allah day and night.

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ ذَنْبِيْ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ نَقِّنِيْ مِنْ خَطِيْئَتِيْ كَمَا نَقَّيْتَ الثَّوْبَ مِنَ الدَّنَسِ ؕ

(*Tabran*

Allah, create breach in between me and my sin just as Thou created breach in between the east and the west and purify me from my fault just as Thou purified the cloth from dirt.

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ ؕ

(*Muslim, Abu Daud, Nasae*

All praise is due to Allah, the oft-returning, the praiseful of blessedness.

Pious, that is, free from hypocrisy and showiness, a praise for Allah.

سُبْحَانَ ذِى الْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَآءِ وَالْعَظَمَةِ ؕ

(*Tabrani*)

Pure is the one who is master of the domain, and the hold and the supremacy and the grandeur.

وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ط اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَاشَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ط اَللّٰهُمَّ اَنْتَ الْمَلِكُ لَآ اِلٰهَ اِلَّآ اَنْتَ اَنْتَ رَبِّيْ وَاَنَا عَبْدُكَ ظَلَمْتُ نَفْسِيْ وَاعْتَرَفْتُ بِذَنْبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ جَمِيْعًا اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِيْ لِاَحْسَنِهَآ اِلَّآ اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ عَنِّيْ سَيِّئَهَآ اِلَّآ اَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهٗ فِيْ يَدَيْكَ وَالشَّرُّ لَيْسَ اِلَيْكَ اَنَا بِكَ وَاِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ؕ

(*Muslim, Abu Daud, Tirmizi, Nasaee, IbneMajah, IbneHibban, Tabrani*)

I have turned my face for the one who fashioned the Heavens and the Earth devotedly, and I am not of those who practise blasphemy. Indeed, my prayer and my worship and my being alive and my death belong to the Sustainer of the universe. No partners unto Him. And to that effect I was ordained and I am the first from among the Muslims. Allah ! Thou art the the king, there is no god save Thee. Thou art my Sustainer and I am Thy servant. I did wrong to myself and I have admitted all my sins. Indeed no one forgives the sins save Thee. And guide me unto the best of character; no one

guides unto the best of them save Thee. And remove from me their harmful effects save Thee. I am here before Thy pleasure. And the good, the whole of it is in Thy hands and evil can be ascribed towards Thee. I exist due to Thee. Blessed art Thou and sublime art Thou. I beseech forgiveness from Thee and turn with repentence unto Thee.

EXPLANATORY NOTE :

This prayers occurs in almost all the books of Hadeeth. It appears from some of the narrations that the Holy Prophet (Sal'am) used to recite this prayer after Takbeer-e-Tehrima and from some of narrations it appears that the Holy Prophet used to recite this prayer before Takbeer-e-Tahrima. In any case, provision exists for both. It is also possible that this prayer is recited before Takbeer-e-Tahrima or after the Takbeer-e-Tahrima.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

I seek refuge with Allah from the Satan the cursed.

أَعُوذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

I seek refuge with Allah, the well-hearing, the well-knowing from the Satan the cursed.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ مِنْ نَفْخِهٖ وَنَفْثِهٖ وَهَمْزِهٖ

(Abu Daud, Tirmizi, Nasaee, Ibn Majah)

I seek refuge with Allah from the Satan the cursed from his blowing and from his adverse effects and his co-runners.

أَعُوذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ

11 I seek refuge with Allah the well-hearing the well-knowing from the Satan the cursed from his blowing and from the harmful effects of his co-runners.

EXPLANATORY NOTE :

The words Nafkh, Nafth and Hamz which occur in Hadeeth, have been given various meanings. Imam Nudi says in Kitab-ul

Azkar, by Nafkh is meant pride, by Nafth, poetry and by Hamz madness. Some of these three things, some have relationship with blowing and some with whispering. And that is why we have translated them as Satanic effects.

REGARDING RUKU :

سُبْحَانَ رَبِّيَ الْعَظِيْمِ ط

Pious is my Sustainer, the sublime

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ

Pious art Thou Allah, our Sustainer, and with Thy praise. Allah, forgive me

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Pious is Allah and with the praise due to Him.

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ ؕ

Allah, I went into Ruku' for Thee, and believed in Thee and submitted to Thee. Because obedient to Thee are my hearing, and my eye-sight, and my brain, and my bone and my nerves.

EXPLANATORY NOTE :

It explains that from head to toe, each part of the body, even the brain and bones is available for bowing down before Thee and is in submission before Thee.

سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ ط

Pious and pure is Lord of the angels and of the soul,

(Abu Daud, Nasaee,)

رَكَعَ لَكَ سَوَادِيْ وَخَيَالِيْ وَاٰمَنَ بِكَ فُؤَادِيْ اَبُوْٓءُ بِنِعْمَتِكَ عَلَيَّ هٰذِهٖ يَدَايَ وَمَا جَنَيْتُ عَلٰى نَفْسِيْ ؕ

guides unto the best of them save Thee. And remove from me their harmful effects save Thee. I am here before Thy pleasure. And the good, the whole of it is in Thy hands and evil can be ascribed towards Thee. I exist due to Thee. Blessed art Thou and sublime art Thou. I beseech forgiveness from Thee and turn with repentence unto Thee.

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This prayers occurs in almost all the books of Hadeeth. It appears from some of the narrations that the Holy Prophet (Sal'am) used to recite this prayer after Takbeer-e-Tehrima and from some of narrations it appears that the Holy Prophet used to recite this prayer before Takbeer-e-Tahrima. In any case, provision exists for both. It is also possible that this prayer is recited before Takbeer-e-Tahrima or after the Takbeer-e-Tahrima.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ط

I seek refuge with Allah from the Satan the cursed.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ط

I seek refuge with Allah, the well-hearing, the well-knowing from the Satan the cursed.

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ مِنْ نَفْخِهٖ وَنَفْثِهٖ وَهَمْزِهٖ

(Abu Daud, Tirmizi, Nasaee, Ibn Majah)

I seek refuge with Allah from the Satan the cursed from his blowing and from his adverse effects and his co-runners.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ

11 I seek refuge with Allah the well-hearing the well-knowing from the Satan the cursed from his blowing and from the harmful effects of his co-runners.

EXPLANATORY NOTE :

The words Nafkh, Nafth and Hamz which occur in Hadeeth, have been given various meanings. Imam Nudi says in Kitab-ul

Azkar, by Nafkh is meant pride, by Nafth, poetry and by Hamz madness. Some of these three things, some have relationship with blowing and some with whispering. And that is why we have translated them as Satanic effects.

REGARDING RUKU :

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Pious is my Sustainer, the sublime.

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ

Pious art Thou Allah, our Sustainer, and with Thy praise. Allah, forgive me

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Pious is Allah and with the praise due to Him.

اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ خَشَعَ لَكَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ ؕ

Allah, I went into Ruku' for Thee, and believed in Thee and submitted to Thee. Because obedient to Thee are my hearing, and my eye-sight, and my brain, and my bone and my nerves.

EXPLANATORY NOTE :

It explains that from head to toe, each part of the body, even the brain and bones is available for bowing down before Thee and is in submission before Thee.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلٰٓئِكَةِ وَالرُّوحِ ط

Pious and pure is Lord of the angels and of the soul,

(Abu Daud, Nasaee,)

رَكَعَ لَكَ سَوَادِيْ وَخَيَالِيْ وَاٰمَنَ بِكَ فُؤَادِيْ اَبُوْٓءُ بِنِعْمَتِكَ عَلَيَّ هٰذِهٖ يَدَايَ وَمَا جَنَيْتُ عَلٰى نَفْسِيْ ؕ

Went into Ruku, my apparent and my hidden, and believed in Thee my heart.
I acknowledge Thy benevolence on me. These are my hands and what I reaped against myself.

EXPLANATORY NOTE :

Both the hands are before Thee, and whatever I did it also before Thee, that is, as if I am standing before Thee as a culprit.

سُبْحَانَ ذِي الْجَبَرُوْتِ وَالْمَلَكُوْتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Pious is the Master of over-dominance and pious is master of eulogization and grandeur. (*Abu Daud,*)

EXPLANATORY NOTE :

The Tasbihat as narrated in authentic Ahadith in regard to 'Ruku', have been given here. The Holy Prophet (Sal'am) has narrated these sentences as Tasbeehat. One is free to adopt anyone Tasbeeh from among them. In Nawafil, one may recite even all of them. But in Faraid, one should recite only Subhana Rabbeya-l-'Azeem. In any case, which ever Tasbeeh one may chose to recite, should recite it thrice. Other one should recite it five times or seven times. For Imam, reciting it five times is desirable.

So that those being led in prayers do not feel strenuous. In Nawafil, it is discretionary to prolong 'Ruku' as long as one wish to. Sometimes, the Holy Prophet (Sal'am) prolonged the Ruku' to the extent that during this period one is able to recite Surah al-Nisa'.

REGARDING QAUMAH

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ۞

Allah heard the one who praised Him.

رَبَّنَا لَكَ الْحَمْدُ ۞

O' our Sustainer, praise is due to Thee.

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ ۞

Allah, our Sustainer, praise is due to Thee.

رَبَّنَا وَلَكَ الْحَمْدُ ۞

Thou art our Sustainer, and praise is due to Thee.

اَللّٰهُمَّ لَكَ الْحَمْدُ مِلْاَءَ السَّمٰوٰتِ وَمِلْاَءَ الْاَرْضِ
وَمِلْاَءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اَللّٰهُمَّ طَهِّرْنِيْ بِالثَّلْجِ
وَالْبَرَدِ وَالْمَآءِ الْبَارِدِ اَللّٰهُمَّ طَهِّرْنِيْ مِنَ الذُّنُوْبِ
وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الْوَسَخِ -

Allah, praise is due to Thee, full as much as the Heavens and full as much as the Earth, and full as much as Thou may have wished to in any thing next to them. Allah purify me by the snow, and the cold and the cool water. Allah, purify me from the sins and the pitfalls just as a white cloth is cleaned off from the dirt.

EXPLANATORY NOTE :

'full as much the earth and the heavens'—it explains that if the praise is provided with an structure, it should be as much full as the earth and the sky and the throne the chair. That is to say, that praise should be so much as the capacity for them.

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْاَ السَّمٰوٰتِ وَالْاَرْضِ وَمِلْاَءَ
مَا بَيْنَهُمَا وَمِلْاَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اَهْلَ الثَّنَآءِ وَالْمَجْدِ
اَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا اَعْطَيْتَ
وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ۞

Allah, our Sustainer Praise is due to Thee as much full as contained in the Heavens and the Earth and full as much as what is contained in both of them and full as much as Thou may have wished to in anything next to them, people enjoying the eulogisation and glory. More deserving what a servant may express. And each of us is a servant to Thee. No blocking for what Thou may have wished to bestow and no beneficiary for what Thou may have wished to block. And the one enjoining glory won't benefit to him, for glory is from Thee.

EXPLANATORY NOTE :

Although Jadd carries various meaning, but we have adopted only one meaning. It can also mean that in challenge with Thee no body's family can be helpful, and ancestral prestige can be of no avail in face with Thy decree. And in case the word Jadd is read as Jidd, it will mean that in face of Thy challenge, no effort and no endeavour can be effective.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُّبَارَكًا فِيهِ ط

O' our Sustainer, praise is due to Thee, a blessed, good and an abundant praise.

EXPLANATORY NOTE :

The piousness of praise is this that it should be free from hypocrisy, and blasphemy and its blessedness is this that there should be whole-heartedness in it and its effect should be lasting. From Ruku' to the stand-up position is called Qaumah. Whatever prayers and words are recited in Qaumah, we have already collected them together. The words which were carrying very little variations have been excluded, in order to avoid inconvenience to followers. One may wish to recite anyone of these prayers, and if one wishes, he can recite all of these prayers and can devote in reciting these prayers as long as one may so wish. Such a possibility exists in Nawafils and Sunan. But as far as Faraiz are concerned, it is necessary to the inconvenience into consideration.

IN REGARD TO SAJDAH

Pious is my Sustainer, the Sublime. سُبْحَانَ رَبِّيَ الْأَعْلَى

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَآ اُحْصِيْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ ؕ

Allah, I seek refuge with Thy being content from with Thy admonition and Thy pardon from Thy tracing down, and I seek refuge with Thee from Thee. I can hardly eluogise Thee enough just as Thou eulogise Thyself.

EXPLANATORY NOTE :

In this prayer, refuge of the Divine Truth has been sought from his grip and punishment, and it has been made clear that Thou is't in a position to save every one and can confront everyone. But no one can guard himself if in confrontation with Thee.

It is Thy satisfaction alone which can face Thy anger, Thy mercy and Thy displeasure, as if only Thou can provide a shelter to Thy culprit and only this way he can find a shelter. Otherwise there is no way out. اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ

اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ فَاَحْسَنَ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ط

Allah, for Thee I prostrate and in Thee I have faith, and to Thee I submit myself. My face prostrate for the One who created, gave shape to and improved its hearing and its eye-sight. Blessed is Allah, the best of creators.

خَشَعَ سَمْعِيْ وَبَصَرِيْ وَدَمِيْ وَلَحْمِيْ وَعَظْمِيْ وَعَصَبِيْ وَمَا اسْتَقَلَّتْ بِهٖ قَدَمِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ؕ

In devotion is my hearing, and my eye-sight, and my flesh, and my bones and my nerves and all that it has been holding

Allah, our Sustainer Praise is due to Thee as much full as contained in the Heavens and the Earth and full as much as what is contained in both of them and full as much as Thou may have wished to in anything next to them, people enjoying the eulogisation and glory. More deserving what a servant may express. And each of us is a servant to Thee. No blocking for what Thou may have wished to bestow and no beneficiary for what Thou may have wished to block. And the one enjoining glory won't benefit to him, for glory is from Thee.

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It is Thy satisfaction alone which can face Thy anger, Thy mercy and Thy displeasure, as if only Thou can provide a shelter to Thy culprit and only this way he can find a shelter. Otherwise there is no way out.

اَللّٰهُمَّ لَكَ سَجَدْتُّ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهٗ وَصَوَّرَهٗ فَاَحْسَنَ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ط

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In devotion is my hearing, and my eye-sight, and my flesh, and my bones and my nerves and all that it has been holding

over my feet for Allah, the Sustainer of the whole creation.

EXPLANATORY NOTE :

Things which my feet hold on, that is, all parts of the body are in devotion to Allah the Almighty. The whole body of a human being rests on feet.

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوحِ ط

Pious, holiest is the Sustainer of the angels and the soul.

EXPLANATORY NOTE :

Jibrael (Gabriel) is also reckoned among the angels. But since he enjoys a special status among the angels, that is why he has been mentioned separately.

سُبْحَانَكَ اَللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ

Pious is Allah, Sustainer of us and with the praise due to Thee.

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهٗ دِقَّهٗ وَجِلَّهٗ
وَاَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِيَتَهٗ وَسِرَّهٗ۔

Allah, forgive me my sin all of it, whether less or more, whether earlier or later, whether open or hidden.

EXPLANATORY NOTE :

By the earlier and later sins are meant either sins of the past or sins ahead, or it may mean those already committed or may befall in future.

اَللّٰهُمَّ سَجَدَ لَكَ سَوَادِيْ وَخَيَالِيْ وَبِكَ اٰمَنَ فُؤَادِيْ اَبُوْءُ بِنِعْمَتِكَ
عَلَيَّ وَهٰذَا مَا جَنَيْتُ عَلٰى نَفْسِيْ يَا عَظِيْمُ اغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ
الْعَظِيْمَةَ اِلَّا الرَّبُّ الْعَظِيْمُ ط

Allah, postrated for Thee my apparent and my hidden, and believed in Thee my heart. I acknowledge Thy bounty on

me, and this gross sin is of what I reaped against myself. O, the Sublime, forgive me, for no one forgives the serious sins save the Supreme Sustainer.

EXPLANATORY NOTE :

"The gravity of the sin and the wrong which I have inflicted on myself, is beside me". By this phrase is, acknowledgement of the sin is intended, and admission of sin can be a source of deliverance.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوْتِ ط سُبْحَانَ
ذِي الْعِزَّةِ وَالْجَبَرُوْتِ ط سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِيْ لَا
يَمُوْتُ ط اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَاَعُوْذُ بِرِضَاكَ
مِنْ سَخَطِكَ وَاَعُوْذُ بِكَ مِنْكَ ظَلَّ وَجْهُكَ ؕ

Pious is the One Who is owner of the domain and the sovereignty. Pious is the owner of the respect and dignity. Pious is the Ever Alert ruler Whom death is nought. I seek refuge with Thy amnesty from Thy punishment, and I seek refuge with Thy contentment from Thy admonition, and I seek refuge with Thee from Thee. May Thy attention perpetuate.

EXPLANATORY NOTE :

It means, no one can save any as much as Thee. If any thing can save any from Thy quality of mightiness, it is Thy quality of kindness. The quality of forgiving can save from Thy quality of revenge. Thy quality of accomodation can save from Thy quality of anger. Moreover, Thy culprit can find a shelter only in Thy covering. No one among Thy creation can save Thy culprit and Thy criminal.

رَبِّ اَعْطِ نَفْسِيْ تَقْوٰىهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكّٰهَا اَنْتَ
وَلِيُّهَا وَمَوْلٰهَا ؕ

O my Sustainer, provide me its piety, and purify it, for Thou art best of those who purify it. Thou art its guardian and its master.

over my feet for Allah, the Sustainer of the whole creation.

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Things which my feet hold on, that is, all parts of the body are in devotion to Allah the Almighty. The whole body of a human being rests on feet.

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ذِي الْعِزَّةِ وَالْجَبَرُوْتِ ط سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِيْ لَا
يَمُوْتُ ط اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَاَعُوْذُ بِرِضَاكَ
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وَلِيُّهَا وَمَوْلٰهَا ؕ

O my Sustainer, provide me its piety, and purify it, for Thou art best of those who purify it. Thou art its guardian and its master.

EXPLANATORY NOTE :

Granting self its discretion and safe control means that, make it self-reliant and improve the self. Thou art best of those who improve. Wali carries various meanings endeavourer, close friend, guardian.

اَللّٰهُمَّ اغْفِرْلِیْ مَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ ؕ

O' Allah ! Forgive all my sins secret and declared.

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْرًا وَّاجْعَلْ فِیْ سَمْعِیْ نُوْرًا وَّاجْعَلْ فِیْ بَصَرِیْ نُوْرًا وَّاجْعَلْ اَمَامِیْ نُوْرًا وَّاجْعَلْ خَلْفِیْ نُوْرًا وَّاجْعَلْ مِنْ تَحْتِیْ نُوْرًا وَّاَعْظِمْ لِیْ نُوْرًا ؕ

Allah, enlighten my heart, and enlighten my hearing, and enlighten my eye-sight, and enlighten my front and enlighten my back, and enlighten what is below me and widen the enlightment for me.

EXPLANATORY NOTE :

It explains that, make me enlightened from every point of view and enlighten me with the enlightment of knowledge, action and following of the Sunnah.

It is well-proven that the Holy Prophet (Sal'am) used to recite these prayers and these words in Sajdah. One may wish to recite any of these which he can easily memorize for the purpose. In Nawafil (discretionary prayers) it is upto the recitor to recite all of these prayers. But in Faraid, one should recite only Subhana Rabbeyal A'la and not less than thrice. This is the minimum required standard of Tasbeeh. It is upto the performer in Sunnah and Nawafil to prolong the Sajdah as much as he may like. But in case he is Imam (leading the prayers), he should be careful about the convenience of those following him.

Sajdah (prostration) is such a devotion which brings the servant closer to Allah. Ibn Abi Shaibah narrates that when a servant

recites thrice in Sajdah "Ya Rabbi-Ghfir Li" (O' my Sustainer, forgive me), that servant is forgiven as soon as he lifts his head from the Sajdah.

Sajdah-e-Tilawat :—There are certain Ayah of the Holy Quran, on reciting or on hearing them, one should go into Sajdah. This Sajdah is called Sajda-e-Tilawat. There are forteen Sajdah in Quran, details of which are given in book on 'Fiqh'. One is free to recite any Tasbeeh in the Sajdah-h-Tilawat. In addition to the aforementioned Kalema, there are certain more Kalema and prayers meant for Sajdah-e-Tilawat. They are reproduced below :

سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ بِحَوْلِهٖ وَقُوَّتِهٖ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِیْنَ ط

Went into Sajdah (prostration) my face for the One who created him, and gave him a shape, and provided a hearing to him and a sight to him by His own will and power. So blessed is Allah, the best of creators.

EXPLANATORY NOTE :

Abu Daud, Tirmizi, Nasaee quote this prayer only upto 'Quwwat-e-hi'. But Haakim quotes also :

'Fa-Tabarak Allah-o Ahsan ul-Khaleqeen-a'.

In Abu Daud, this much also exists that the Holy Prophet (Sal'am) used to recite these words many times.

اَللّٰهُمَّ اكْتُبْ لِیْ عِنْدَكَ بِهَآ اَجْرًا وَّضَعْ عَنِّیْ بِهَا وِزْرًا وَّاجْعَلْهَا لِیْ عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّیْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ

Allah, ordain for me beside Thee through this (Sajdah) a reward, and remove from me through this the burden and turn it for me beside Thee a treasure, and accept it from me just as Thou accepted it from Thy servant, Daud.

EXPLANATORY NOTE :

A person, having resorted to the Holy Prophet (Sal'am) submitted : O the Messenger of Allah, I saw a dream that I am per-

EXPLANATORY NOTE :

Granting self its discretion and safe control means that, make it self-reliant and improve the self. Thou art best of those who improve. Wali carries various meanings endeavourer, close friend, guardian.

اَللّٰهُمَّ اغْفِرْلِيْ مَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ ؕ

O' Allah ! Forgive all my sins secret and declared.

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّاجْعَلْ فِيْ سَمْعِيْ نُوْرًا وَّاجْعَلْ فِيْ بَصَرِيْ نُوْرًا وَّاجْعَلْ اَمَامِيْ نُوْرًا وَّاجْعَلْ خَلْفِيْ نُوْرًا وَّاجْعَلْ مِنْ تَحْتِيْ نُوْرًا وَّاَعْظِمْ لِيْ نُوْرًا ؕ

Allah, enlighten my heart, and enlighten my hearing, and enlighten my eye-sight, and enlighten my front and enlighten my back, and enlighten what is below me and widen the enlightment for me.

EXPLANATORY NOTE :

It explains that, make me enlightened from every point of view and enlighten me with the enlightment of knowledge, action and following of the Sunnah.

It is well-proven that the Holy Prophet (Sal'am) used to recite these prayers and these words in Sajdah. One may wish to recite any of these which he can easily memorize for the purpose. In Nawafil (discretionary prayers) it is upto the recitor to recite all of these prayers. But in Faraid, one should recite only Subhana Rabbeyal A'la and not less than thrice. This is the minimum required standard of Tasbeeh. It is upto the performer in Sunnah and Nawafil to prolong the Sajdah as much as he may like. But in case he is Imam (leading the prayers), he should be careful about the convenience of those following him.

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Went into Sajdah (prostration) my face for the One who created him, and gave him a shape, and provided a hearing to him and a sight to him by His own will and power. So blessed is Allah, the best of creators.

EXPLANATORY NOTE :

Abu Daud, Tirmizi, Nasaee quote this prayer only upto 'Quwwat-e-hi'. But Haakim quotes also :

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In Abu Daud, this much also exists that the Holy Prophet (Sal'am) used to recite these words many times,

اَللّٰهُمَّ اكْتُبْ لِيْ عِنْدَكَ بِهَآ اَجْرًا وَّضَعْ عَنِّيْ بِهَا وِزْرًا وَّاجْعَلْهَا لِيْ عِنْدَكَ ذُخْرًا وَّتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوٗدَ

Allah, ordain for me beside Thee through this (Sajdah) a reward, and remove from me through this the burden and turn it for me beside Thee a treasure, and accept it from me just as Thou accepted it from Thy servant, Daud.

EXPLANATORY NOTE :

A person, having resorted to the Holy Prophet (Sal'am) submitted : O the Messenger of Allah, I saw a dream that I am per-

forming Salat under a tree, and when I went into Sajdah, the tree also went into Sajdah and recited this prayer. On hearing it the Holy Prophet (Sal'am) recited an Ayah pertaining to Sajdah and went into Sajdah and in Sajdah recited this prayer 'Allahumma ktub Li' etc.

Imam Nudi quotes in Kitab-ul-Azkar from Hazrat Imam Shafe'i, that it is desirable to recite in Sajdat-ul-Tilawah this prayer :—

سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ط

that is, Pious is our Sustainer, and indeed His promise becomes effective.

Pause for Recess :—Sitting in between the two Sajdah is called Jalsat-ul-Isteraha. In Jalsat-ul-Isteraha recitation of the following words and prayers is well-proven :—

رَبِّ اغْفِرْلِیْ رَبِّ اغْفِرْلِیْ

O my Sustainer, forgive me.

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَعَافِنِیْ وَاهْدِنِیْ وَارْزُقْنِیْ وَاجْبُرْنِیْ وَارْفَعْنِیْ ؕ

Allah, forgive me, and have mercy on me, and save me, and straighten me, and provide me with sustenance, and recompense me, and raise me (in my status).

EXPLANATORY NOTE :

Safety, that is; grant me health and fitness. Guidance, that is Guide me unto the right path. Compensation for loss, that is, in case I suffer some loss, it should be recompensed. Some of these pieces occur in some of the books, and in some not. We have collected all of them together. Recitation of these prayers is desirable.

About expression of confirmation :—After performing the two Rak'ah whatever is recited in sitting is called 'Tashah-hud'. In

the Salat of four—Raka'ah one sits twice for Tashah-hud. Similarly, one sits twice for Tashah-hud in the Salat of three—Raka'ah. While sitting for the first Tashah-hud is called 'al-Qa'dat-ul-Ula, sitting for Tashah-hud in the last Raka'ah is called 'al-Qa'dat-ul-Akhirah. While in al-Qa'dat-ul-ula, only At-Tahayyat-o is recited, in al-Qa'dat-ul-Akhirah, Darud and some other prayers are also recited alongwith At-Tahayyat-o. All these prayers are reproduced below :

بِسْمِ اللّٰهِ وَبِاللّٰهِ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ط اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ؕ

With the name of Allah, and with the help of Allah, all devotions, all prayers and all good expressions are for Allah. Peace be on you, O the Prophet, and Allah's mercy and His blessings. Peace be on us and on Allah's good servants. I bear witness that there is no god save Allah, and I bear witness that Muhammad is His servant and His Messenger.

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ الخ ؕ

All devotions—physical, oral and monetary are for Allah (the remaining words are the same as given in No. 1).

اَلتَّحِيَّاتُ الْمُبٰرَكَاتُ الصَّلَوٰتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ الخ

All successful devotions, prayers and all good expressions are for Allah. Peace be on you—(upto the end).

اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوٰتُ لِلّٰهِ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ؕ

All devotions, all good expressions, all physical and monetary prayers are for Allah I bear witness that there is no god

forming Salat under a tree, and when I went into Sajdah, this tree also went into Sajdah and recited this prayer. On hearing it, the Holy Prophet (Sal'am) recited an Ayah pertaining to Sajdah and went into Sajdah and in Sajdah recited this prayer 'Allahumma ktub Li' etc.

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رَبِّ اغْفِرْلِیْ رَبِّ اغْفِرْلِیْ

O my Sustainer, forgive me.

اَللّٰهُمَّ اغْفِرْلِیْ وَارْحَمْنِیْ وَعَافِنِیْ وَاهْدِنِیْ وَارْزُقْنِیْ وَاجْبُرْنِیْ وَارْفَعْنِیْ ؕ

Allah, forgive me, and have mercy on me, and save me, and straighten me, and provide me with sustenance, and recompense me, and raise me (in my status).

EXPLANATORY NOTE :

Safety, that is; grant me health and fitness. Guidance, that is, Guide me unto the right path. Compensation for loss, that is, in case I suffer some loss, it should be recompensed. Some of these pieces occur in some of the books, and in some not. We have collected all of them together. Recitation of these prayers is desirable.

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With the name of Allah, and with the help of Allah, all devotions, all prayers and all good expressions are for Allah. Peace be on you, O the Prophet, and Allah's mercy and His blessings. Peace be on us and on Allah's good servants. I bear witness that there is no god save Allah, and I bear witness that Muhammad is His servant and His Messenger.

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ الخ ؕ

All devotions—physical, oral and monetary are for Allah (the remaining words are the same as given in No. 1).

اَلتَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوٰتُ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ الخ

All successful devotions, prayers and all good expressions are for Allah. Peace be on you—(upto the end).

اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوٰتُ لِلّٰهِ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ؕ

All devotions, all good expressions, all physical and monetary prayers are for Allah I bear witness that there is no god

save Allah, no partners unto Him.

اَلتَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوٰتُ وَالْمُلْكُ لِلّٰهِ الخ

All devotions, all good expressions, and prayers and the domain are for Allah—(upto the end).

اَلتَّحِيَّاتُ الزَّاكِيَاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ ؕ

All pious devotions are for Allah, all good expressions and prayers are for Allah.

بِسْمِ اللّٰهِ وَبِاللّٰهِ خَيْرُ الْاَسْمَآءِ اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوٰتُ
لِلّٰهِ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا وَّاَنَّ السَّاعَةَ
اٰتِيَةٌ لَّا رَيْبَ فِيْهَا اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ؕ
اَللّٰهُمَّ اغْفِرْ لِيْ وَاهْدِنِيْ ؕ

With the name of Allah, and with the help of Allah. All good ascriptions, devotions, good expressions, prayers are for Allah. I bear witness that there is no god save Allah alone, no partners unto Him, and I bear witness that Muhammad is His servant and His Messenger, sent him alongwith the truth, as giver of glad tidings and as a warner, and (to tell) that the hour is fast-approaching, no doubt in it. Peace be on you, O the Prophet, and Allah's mercy and His blessings. Peace be on us and on Allah's upright servants. Allah, forgive me and straighten me.

EXPLANATORY NOTE :

Hazrat 'Abdullah Bin 'Abbas, Abdullah Bin Mas'ud, Abdullah Ibn Umar, Abu Musa Ash'ari, Hazrat 'Aesha narrate At-Tahiyyat-

o in different tones. We have quoted all of them. The At-Tahiyyat-o; most accustomed to Sayyedena Imam A'zam Rahmatullah 'Alaih-e, is that is given in No. 2. This at-Tahiyyat-o is more preferred and popular from its construction and grammatical point of view. This at-Tahiyyat-o has been quoted by Hazrat Abdullah Bin Mas'ud Shafe'i adopted the at-Tahiyyato which has been quoted by Hazrat Abdullah Bin Abbas. We have given it in No. 3. At-Tahiyyato should be recited only once.

Darud Sharif :—

The Darud Sharif which is recited after Tashah-hud is as follows :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ
بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

Allah, Be kind to Muhammad and to his children, just as Thou wast kind to Ibrahim and to his children. Indeed Thou art Praise-worthy, Glorified. Allah, Bless Muhammad and his children, just as Thou blessed Ibrahim and his children. Indeed Thou art Praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ
عَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Allah, Be kind to Muhammad and to his children, just as Thou wast kind to Abraham. Indeed, Thou art Praise-worthy, Glorified. Allah, Bless Muhammad and children of Muhammad, just as Thou blessed Abraham. Indeed Thou art Praise-worthy, Glorified.

save Allah, no partners unto Him.

اَلتَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوٰتُ وَالْمُلْكُ لِلّٰهِ الخ

All devotions, all good expressions, and prayers and the domain are for Allah—(upto the end).

اَلتَّحِيَّاتُ الزَّاكِيَاتُ لِلّٰهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلّٰهِ ؕ

All pious devotions are for Allah, all good expressions and prayers are for Allah.

بِسْمِ اللّٰهِ وَبِاللّٰهِ خَيْرُ الْاَسْمَآءِ اَلتَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوٰتُ
لِلّٰهِ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا وَّاَنَّ السَّاعَةَ
اٰتِيَةٌ لَّا رَيْبَ فِيْهَا اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ؕ
اَللّٰهُمَّ اغْفِرْ لِيْ وَاهْدِنِيْ ؕ

With the name of Allah, and with the help of Allah. All good ascriptions, devotions, good expressions, prayers are for Allah. I bear witness that there is no god save Allah alone, no partners unto Him, and I bear witness that Muhammad is His servant and His Messenger, sent him alongwith the truth, as giver of glad tidings and as a warner, and (to tell) that the hour is fast-approaching, no doubt in it. Peace be on you, O the Prophet, and Allah's mercy and His blessings. Peace be on us and on Allah's upright servants. Allah, forgive me and straighten me.

EXPLANATORY NOTE :

Hazrat 'Abdullah Bin 'Abbas, Abdullah Bin Mas'ud, Abdullah Ibn Umar, Abu Musa Ash'ari, Hazrat 'Aesha narrate At-Tahiyyat-o in different tones. We have quoted all of them. The At-Tahiyyat-o; most accustomed to Sayyedena Imam A'zam Rahmatullah 'Alaih-e, is that is given in No. 2. This at-Tahiyyat-o is more preferred and popular from its construction and grammatical point of view. This at-Tahiyyat-o has been quoted by Hazrat Abdullah Bin Mas'ud Shafe'i adopted the at-Tahiyyato which has been quoted by Hazrat Abdullah Bin Abbas. We have given it in No. 3. At-Tahiyyato should be recited only once.

Darud Sharif :—

The Darud Sharif which is recited after Tashah-hud is as follows :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ
بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

Allah, Be kind to Muhammad and to his children, just as Thou wast kind to Ibrahim and to his children. Indeed Thou art Praise-worthy, Glorified. Allah, Bless Muhammad and his children, just as Thou blessed Ibrahim and his children. Indeed Thou art Praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ
عَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Allah, Be kind to Muhammad and to his children, just as Thou wast kind to Abraham. Indeed, Thou art Praise-worthy, Glorified. Allah, Bless Muhammad and children of Muhammad, just as Thou blessed Abraham. Indeed Thou art Praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

Allah ! Be kind to Muhammad and to his children, just as Thou wast kind to Abraham. Indeed Thou art Praise-worthy, Glorified. Allah, Bless Muhammad and his children, just as Thou blessed Abraham. Indeed Thou art Praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا
بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؕ

Allah, Be kind to Muhammad and to his wives and his descendants just as Thou wast kind to Abraham, and bless Muhammad and his wives and his descendants just as Thou art praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى
اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اٰلِ اِبْرَاهِيْمَ ط

Allah, Be kind to Muhammad, Thy servant and Thy Messenger, just as Thou wast kind to children of Abraham, and bless Muhammad and children of Muhammad, just as Thou blessed children of Abraham.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ
عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ

Allah, be kind to Muhammad just as Thou wast kind to Abraham and bless Muhammad and children of Muhammad just as Thou blessed Abraham and children of Abraham.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ فِى الْعٰلَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؕ

Allah, Be kind to Muhammad and to children of Muhammad, just as Thou wast kind to Abraham, and bless Muhammad and children of Muhammad just as Thou blessed Abraham, family among the whole humanity. Indeed Thou art Praise-worthy Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ كَمَا
بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؕ

Allah, Be kind to Muhammad the illiterate Prophet and to children of Muhammad, just as Thou wast kind to Abraham, and bless Muhammad, the illiterate Prophet, just as Thou blessed Abraham. Indeed, Thou art Praise-worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ وَبَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ؕ

9. Allahumma Sall-e 'Ala Muhammad-in-w wa Barik 'Al-a Muhammad in-w Wa 'Ala Al-e Muhammad-in Kama Sallaita Wa Barakta 'ala Ibrahim-a Inna-ka Hameed-un-m Majeed-

Allah, Be kind to Muhammad and bless Muhammad and children of Muhammad just as Thou wast kind to and blessed

Abraham. Indeed, Thou art Praise-worthy Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞

10. Allahumma Sall-e 'Ala Muhammad-e nin-Nabiyyil-Ummiyy-e Wa 'ala Al e Muhammad-in Kama Sallaita 'ala Ibrahim-a Wa 'Ala Al-e Ibrahim-a Wa Barik 'ala Muhammad-e-nin-Nabiyy-il-Ummiyy-e Wa 'ala Al-e Muhammad-in Kama Barakta 'ala Ibrahim-a Inna-ka Hameed-un-m Majeed-

Allah, Be kind to Muhammad, the illiterate Prophet and to children of Muhammad, just as Thou wast kind to Abraham and to children of Abraham and bless Muhammad the illiterate Prophet and the children of Muhammad, just as Thou art Praise worthy, Glorified.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ نِ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهٖ اُمَّهٰتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهٖ وَاَهْلِ بَيْتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۞

11. Allahumma Sall-e 'ala Muhammad-e-nin-Nabiyy-il-Ummiy-y-e Wa Azwaje-hi Ummahat-ul-Mo'menin-a Wa Zurriyyat-e-hi wa Ahl-e Bait-e-hi Kama Sallaita 'Ala Ibrahim-a Inna-ka Hameed-un-m Majeed-

Allah, be kind to Muhammad, the illiterate Prophet and to his wives, mothers of the believers and his descendants and to members of his house, just as Thou wast kind to Abraham. Indeed Thou art Praise-worthy, Glorified.

EXPLANATORY NOTE :

We have collected here all those words of Darud Sharif which Hisn Husain quote from authentic Ahadeeth in this connection. It should not be taken that all that occurs here is to form a Darud Sharif as a whole. It only means that these are the various Darud Sharif which can be recited after at-Tahiyyat-o.

It is upto the performer of the Nawafil and Sunan prayers to recite any one or all of the Darud Sharif here. But in Faraid (obligatory prayers) one should recite only the Darud Sharif which we have given in No. 1. This one is the best and more authentic from the point of view of its words and from the point of validity of narration. The Holy Prophet (Sal'am) has said a person who recites a Darud for me and recites this prayer :

اَللّٰهُمَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيٰمَةِ ۞

Allahumma Anzil-hu-l-Maqada-l-Muqarrab-a Inda-ka Yaum-al-Qiyamat-e.

(Allah, provide him most favoured place beside Thee on the Day of Judgement), my intercession for him becomes a must.

PRAYERS FOR RECITATION AFTER DARUD SHARIF

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ۞

1. Allahumma Inni Zalamt-o Nafs-i Zulma-n Katheera-n-w wa La Yaghferu-z-Zonub-a Illa Anta Fa-Ghfir-Li Maghferat--an-m min Inde-ka Wa-Rham-ni Inna-ka Anta-l-Ghafur-ur-Raheem-o

Allah, I wronged myself a lot, and no one would forego sins save Thee. So grant me forgiveness from beside Thee and be compassionate to me. Indeed Thou art the oft-forgiving most merciful.

EXPLANATORY NOTE :

In Muslim instead of 'Katheer', the word 'Kabir' also occurs. It is therefore better to recite 'Katheeran'. The writer is accustomed to this routine, although certain Ulema preferred to some times 'Katheeran', sometimes 'Kabiran'. This prayer is very popular. The Holy Prophet (Sal'am) taught this prayer to Siddique Akbar.

اَللّٰهُمَّ اغْفِرْلِيْ مَاقَدَّمْتُ وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ وَمَآ اَسْرَفْتُ وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّآ اَنْتَ ؕ

2. Allahumma-Ghfir Li Ma Qaddamt-o wa Ma Akhkhart o Wa Ma Asrarto Wa Ma A'lant-o Wa Ma Asraft-o Wa Ma Anta A'lam-o Be hi Minni Anta-l-Muqaddem-o wa Anta l-Moakhkh-e-r-o La Ilaha Illa Anta.
Allah, forgive me for what I advanced and what I left behind and what I kept as secret and what I may have to declare and what I squandered and what Thou may be knowing better than me. Thou art the One who advances and Thou art the One who keeps back. There is no god save Thee.

EXPLANATORY NOTE :

'Israf' means transgressing the limits. It occurs in the Holy Quran-Inna-hu La yuhibbul-Musrefeen-a'. That is, Allah does not love those who transgress the limits. In translation, we have written it as excesses. Al-Muqad dim-o, Al-Moakhkhero, that is, capable to put any one through His Grace and kindness in a higher position, and capable to deprive anyone from His Grace and benevolence and throw him from high position to low—

كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ

Kazaleka Yudill-ullah-o Man-y Yasha'o wa yahdi Man-y Yasha'-o.

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ

وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ ؕ

Allah, I seek refuge with Thee from the punishment of Jahannam (Hell) and from the punishment in grave and from the mishaps of life and death and from the evil-effects of the mischief of Maseeh Dajjal.

EXPLANATORY NOTE :

Mishaps of life and death, that is turning away from the right path, to be misled in life itself. At time of death, falling into the bluff of the Satan, or not attaining a peaceful end. The mischievous manoevrings of Dajjal is well-known. Dajjal is also known as Masih, that is Mamsuh. Mamsuh means erased. His one eye will be erased. Or it may mean that he will traverse the earth much. Or it may mean that he will rub his hand on sick ones. The word Masih carries various meanings. Jesus has also been called Masih. There it means blessed (Mubarak), and it is an Arabised pronunciation of the Hebrew word 'Masheeh'. But the word Maseeh attached to Dajjal is looked into the books of commentries.

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَالْمَغْرَمِ ؕ

4. Allahumma Inni A'uz-o Be-ka min 'Azab i-l-Qabr-e Wa A'uz-o Be-ka min Fitnat-i-l Maseeh-id-Dajjal-e Wa A'uz o Be-ka min Fitnat-il-mahya wa-l-mamat-e Allahumma Inni 'Auz-o Be-ka min-al Ma'thame-wa-l-Maghram-e.
Allah, I seek refuge with Thee from the punishment in the grave, and I seek refuge with Thee from the mischief of Maseeh the Dajjal, and I seek refuge with Thee from the mishaps of life and death. Allah, I seek refuge with Thee from the sin and loan.

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ يَا اَللّٰهُ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ اَنْ تَغْفِرَلِیْ ذُنُوْبِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ۞

5. Allahumma Inni As'alo-ka Ya Allah-ul-Ahad-us-Samad-ullazi Lam yalid wa Lam yulad wa Lam yakun-l-La-hu Kofow-an Ahad-un an Taghfir Li Zonub-i Inna-ka Anta-l-Ghafoor-ur-Raheem-
Allah, I beseech Thee O Allah, the one, the Carefree who neither begets nor is begotten, neither any one could be alike Him. Forgive me my sins. Indeed Thou art the oft-forgiving, Most Merciful.

EXPLANATORY NOTE :

None is unique like Him, that He has no clan or Kofuw. Samad means, the one who is in need of none, and every one is in need of Him.

اَللّٰهُمَّ حَاسِبْنِیْ حِسَابًا يَّسِيْرًا ط

6. Allahumma Hasib-ni Hisab-an y Yasir-a
Allah, account me an easy account

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ۞

Allahumma Inni A'uz-o Be-ka min 'Azab-e Jahannam-a Wa A'uz-o Be-ka min 'Azab-i-l-Qabr e wa A'uz-o Be-ka min Fitnat-il-Masih-id-Dajjal-e wa A'uz-o Be-ka min Fitnat-il Mahya Wa-l-Mamat-
Allah, I seek refuge with Thee from the punishment of Jahannam and I seek refuge with Thee from the punishment in grave and I seek refuge with Thee from the mischief of

Dajjal the Maseeh, and I seek refuge with Thee from mishaps of life and death.

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ بِهٖ عِبَادُكَ الصّٰلِحُوْنَ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اَعَاذَ مِنْهُ عِبَادُكَ الصّٰلِحُوْنَ رَبَّنَآ اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰی رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۞

Allahumma Inni As'alo-ka Min-al-Khair-e Kull-e-hi Ma 'Alimt-o min-hu Wa Ma Lam A'lam. Allahumma Inni As,alo-ka min Khair-e Ma Sa'ala-ka Be-hi Ibado-ka-s Salehoon-a Wa 'Au'z-o Be-ka min Sharr-e Ma a'aza min-ho 'Ibad-o-ka-s-Salehun-a Rabba-na Ate-na Fi-d-Duniya Hasanat-an-w Wa Fi-l-Akherat-e Hasanat-an-w Wa Qe na Azab-an-Nar-e. Rabb-a-na wa Ate-na Ma wa'adtta na 'ala Rosol e-ka Wa La Tukhze-na Yaum-al-Qiyamat e Inna-ka La Tukhlef-ul-Mi'ad-
Allah, I beseech Thee for the good as a whole, that which I may not be knowing. Allah, I beseech Thee for the good, that which Thy upright servants may have sought it from Thee, and I seek refuge with Thee from the evilsome. Thy upright servants may have sought refuge from. Our Sustainer, give us in the world that which is good, and in the Hereafter that which is good, and save us from the punishment of fire. Our Sustainer, and give us what Thou promised us through Thy Messengers and do not let us down on the Day of Judgement. Indeed, Thou dost not violate the promise.

EXPLANATORY NOTE :

This prayer is most comprehensive. Generally, whenever any one happened to request the Holy Prophet (Sal'am) and say that—Tell me some prayers, he used to tell him the prayer :

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ يَا اَللّٰهُ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ اَنْ تَغْفِرَلِیْ ذُنُوْبِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ؕ

5. Allahumma Inni As'alo-ka Ya Allah-ul-Ahad-us-Samad-ullazi Lam yalid wa Lam yulad wa Lam yakun-l-La-hu Kofow-an Ahad-un an Taghfir Li Zonub-i Inna-ka Anta-l-Ghafoor-ur-Raheem.

Allah, I beseech Thee O Allah, the one, the Carefree who neither begets nor is begotten, neither any one could be alike Him. Forgive me my sins. Indeed Thou art the oft-forgiving, Most Merciful.

EXPLANATORY NOTE :

None is unique like Him, that He has no clan or Kofuw. Samad means, the one who is in need of none, and every one is in need of Him.

اَللّٰهُمَّ حَاسِبْنِیْ حِسَابًا يَّسِيْرًا ط

6. Allahumma Hasib-ni Hisab-an y Yasir-a

Allah, account me an easy account

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ؕ

Allahumma Inni A'uz-o Be-ka min 'Azab-e Jahannam-a Wa A'uz-o Be-ka min 'Azab-i-l-Qabr e wa A'uz-o Be-ka min Fitnat-il-Masih-id-Dajjal-e wa A'uz-o Be-ka min Fitnat-il Mahya Wa-l-Mamat.

Allah, I seek refuge with Thee from the punishment of Jahannam and I seek refuge with Thee from the punishment in grave and I seek refuge with Thee from the mischief of

Dajjal the Maseeh, and I seek refuge with Thee from mishaps of life and death.

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ بِهٖ عِبَادُكَ الصّٰلِحُوْنَ وَاَعُوْذُبِكَ مِنْ شَرِّ مَآ اَعَاذَ مِنْهُ عِبَادُكَ الصّٰلِحُوْنَ رَبَّنَآ اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰی رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ؕ

Allahumma Inni As'alo-ka Min-al-Khair-e Kull-e-hi Ma 'Alimt-o min-hu Wa Ma Lam A'lam. Allahumma Inni As,alo-ka min Khair-e Ma Sa'ala-ka Be-hi Ibado-ka-s Salehoon-a Wa 'Au'z-o Be-ka min Sharr-e Ma a'aza min-ho 'Ibad-o-ka-s-Salehun-a Rabba-na Ate-na Fi-d-Duniya Hasanat-an-w Wa Fi-l-Akherat-e Hasanat-an-w Wa Qe na Azab-an-Nar-e. Rabb-a-na wa Ate-na Ma wa'adtta na 'ala Rosol e-ka Wa La Tukhze-na Yaum-al-Qiyamat e Inna-ka La Tukhlef-ul-Mi'ad.

Allah, I beseech Thee for the good as a whole, that which I may not be knowing. Allah, I beseech Thee for the good, that which Thy upright servants may have sought it from Thee, and I seek refuge with Thee from the evilsome. Thy upright servants may have sought refuge from. Our Sustainer, give us in the world that which is good, and in the Hereafter that which is good, and save us from the punishment of fire. Our Sustainer, and give us what Thou promised us through Thy Messengers and do not let us down on the Day of Judgement. Indeed, Thou dost not violate the promise.

EXPLANATORY NOTE :

This prayer is most comprehensive. Generally, whenever any one happened to request the Holy Prophet (Sal'am) and say that—Tell me some prayers, he used to tell him the prayer :

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

'Rabba-na Ate-na Fi-d-Duniya Hasanat-an'
elakh' (upto the end). And thereafter when used to request again, he used to tell—What else Thou wanteth more than the well-being of the world and the Hereafter.

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ اِلٰى اٰخِرِهٖ

9. Allahumma, Anta Rabb-i La Ilaha Illa Anta—(Elakh).
Allah, Thou art my Sustainer, there is no god save Thee—(upto the end).

NOTE :—

This is the Sayyed-ul-Isteghfar which has been given at No. 21 among the Repetition Prayers for the morning and the evening.

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ قَلْبًا سَلِيْمًا وَّلِسَانًا صَادِقًا وَّاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ ؕ

10. Allahumma Inni As,alo-ka-l-Thabat-a Fi-l-Amr e Wa-l-'Azeemat-a 'Ala-r-Rushd-e wa As,alo-ka Shukr-a Ne'mat-e-ka wa Husn-a Ibadat-e-ka Wa As,alo-ka Qalb-an Saleem-an-w wa Lisan-an Sadeq-an wWa As,alo-ka Min Khair-e Ma Ta'lam-o Wa A'uz-o Be-ka Min Sharr-e Ma Ta'lam-o Wa Astaghfer-o-ka Le-ma Ta'lam-o.

Allah, I beseech Thy steadfastness in what matters, and boldness in maturity, and I beseech Thee thankfulness on Thy grace and purity of Thy worship, and I beseech Thee a pious heart and a truthful tongue, and I beseech Thee for a good which may be in Thy knowledge and seek refuge with Thee

from an eviisome which may be in Thy knowledge and seek Thy forgiveness at what may be in Thy knowledge.

EXPLANATORY NOTE :

One should recite any one of these prayers after Tashah-hud and Darud. One can recite all of these prayers in Nawafil and Sunan, but in Faraid, recitation of prayer at No. 1 should be enough. After reciting these prayers, the Salat will come to its close and the performer will turn his face for expressing Salam (peace). The prayers after Salam as quoted from the Holy Prophet (Sal'am) are given below :—

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

'Rabba-na Ate-na Fi-d-Duniya Hasanat-an'
elakh' (upto the end). And thereafter when used to request again, he used to tell—What else Thou wanteth more than the well-being of the world and the Hereafter.

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ۔ اِلٰى اٰخِرِهٖ

9. Allahumma, Anta Rabb-i La ilaha Illa Anta—(Elakh). Allah, Thou art my Sustainer, there is no god save Thee—(upto the end).

NOTE :—

This is the Sayyed-ul-Isteghfar which has been given at No. 21 among the Repetition Prayers for the morning and the evening.

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ الثَّبَاتَ فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ قَلْبًا سَلِيْمًا وَّلِسَانًا صَادِقًا وَّاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ ؕ

10. Allahumma Inni As,alo-ka-l-Thabat-a Fi-l-Amr e Wa-l-'Azeemat-a 'Ala-r-Rushd-e wa As,alo-ka Shukr-a Ne'mat-e-ka wa Husn-a Ibadat-e-ka Wa As,alo-ka Qalb-an Saleem-an-w wa Lisan-an Sadeq-anwWa As,alo-ka Min Khair-e Ma Ta'lam-o Wa A'uz-o Be-ka Min Sharr-e Ma Ta'lam-o Wa Astaghfer-o-ka Le-ma Ta'lam-o.

Allah, I beseech Thy steadfastness in what matters, and boldness in maturity, and I beseech Thee thankfulness on Thy grace and purity of Thy worship, and I beseech Thee a pious heart and a truthful tongue, and I beseech Thee for a good which may be in Thy knowledge and seek refuge with Thee

from an evilsome which may be in Thy knowledge and seek Thy forgiveness at what may be in Thy knowledge.

EXPLANATORY NOTE :

One should recite any one of these prayers after Tashah-hud and Darud. One can recite all of these prayers in Nawafil and Sunan, but in Faraid, recitation of prayer at No. 1 should be enough. After reciting these prayers, the Salat will come to its close and the performer will turn his face for expressing Salam (peace). The prayers after Salam as quoted from the Holy Prophet (Sal'am) are given below :—

CHAPTER—XXVII

Prayers for reciting after Salat

اَللّٰهُ اَكْبَرُ اَسْتَغْفِرُ اللّٰهَ اَسْتَغْفِرُ اللّٰهَ اَسْتَغْفِرُ اللّٰهَ
اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ ۞

1. Allah-o Akbar-o Astaghferullah-a Astaghferullah-a Astaghferullah-a Allahumma anta-s-Salam-o Wa Min-ka-s-Salam-o Tabarakta Ya Za-l-Jalal-e Wa-l-Ikram.

Great is Allah, I seek forgiveness of Allah, I seek forgiveness of Allah, I seek forgiveness of Allah. Allah—Thou art peace and peace is from Thee. Blessed art Thou O Master of the Majesty and Benevolence.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ
وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط اَللّٰهُمَّ لَا مَانِعَ
لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

2. La Ilaha Illallah-o wahda-hu La Sharik-a Lahu Lahu-l-Mulk-o Wa Lahu-l-Hamd-o Yuhyi wa Yumit-o Be-yade-hi-l-Khair-o Wa Howa 'Ala Kull-e Shai-in Qadir Allahumma La

Mane'a Lema A'taita Wa La Mu'teya Le-ma Mana'ta Wa La Yanfa-o Za-l-jadd-e Min-ka-l-jadd-o.

There is no god save Allah who is alone with no partners unto Him. The domain belongs to Him and the praise belongs to Him. It is He who gives life and it is He who gives death. The good is in His hand and He is powerful over everything. Allah there is no one to prevent what Thou may have wished to bestow, and there is no one to give what Thou may have wished to prevent. And no influential can be helpful in comparison to Thy hold.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ ؕ

Allahumma Inni A'uz-o Be-ka Min-al-Kufre Wa-l-Faqr-e wa 'Azab-il Qabr-e.

Allah, I seek refuge with Thee from disbelief and poverty and from the punishment in the grave.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط ثلث مرّاتٍ

There is no god save Allah alone, no partners unto Him. The domain belongs to Him and the praise belongs to Him and He is powerful over everything—Thrice.

Au Marrat-an wa Ba'da-hu La Hola wa La Quwwat-a Illa Billah-e La Ilaha Illallah-o wa La Na'bod-o Illa Iyya-ho La hu n-Ne'mat-o wa La-hu-l-Fadl o wa la-hu-th-Thanal Hasan-La Ilaha Illallah-o Mukhleseen-a La-hu-d-Din-a wa Lau Kareha-l Kafe-run-a.

Or once, and thereafter—'No environ and no power save by the grace of Allah. There is no god save Allah and we do not worship any save Him. The grace belongs to Him and belongs to Him superiority and belongs to Him the appropriate eulogization. There is no god save Allah. Sincere we are unto Him. The religion belongs to Him irrespective of the irksome feeling the disbelievers may have.

EXPLANATORY NOTE :

In Bukhari and Nasaee, reciting the above-noted Kalema thrice

CHAPTER—XXVII

Prayers for reciting after Salat

اَللّٰهُ اَكْبَرُ اَسْتَغْفِرُ اللّٰهَ اَسْتَغْفِرُ اللّٰهَ اَسْتَغْفِرُ اللّٰهَ
اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ ؕ

1. Allah-o Akbar-o Astaghferullah-a Astaghferullah-a Astaghferullah-a Allahumma anta-s-Salam-o Wa Min-ka-s-Salam-o Tabarakta Ya Za-l-Jalal-e Wa-l-Ikram.

Great is Allah, I seek forgiveness of Allah, I seek forgiveness of Allah, I seek forgiveness of Allah. Allah—Thou art peace and peace is from Thee. Blessed art Thou O Master of the Majesty and Benevolence.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ
وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط اَللّٰهُمَّ لَا مَانِعَ
لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

2. La Ilaha Illallah-o wahda-hu La Sharik-a Lahu Lahu-l-Mulk-o Wa Lahu-l-Hamd-o Yuhyi wa Yumit-o Be-yade-hi-l-Khair-o Wa Howa 'Ala Kull-e Shai-in Qadir Allahumma La

Mane'a Lema A'taita Wa La Mu'teya Le-ma Mana'ta Wa La Yanfa-o Za-l-jadd-e Min-ka-l-jadd-o.

There is no god save Allah who is alone with no partners unto Him. The domain belongs to Him and the praise belongs to Him. It is He who gives life and it is He who gives death. The good is in His hand and He is powerful over everything. Allah there is no one to prevent what Thou may have wished to bestow, and there is no one to give what Thou may have wished to prevent. And no influential can be helpful in comparison to Thy hold.

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ ؕ

Allahumma Inni A'uz-o Be-ka Min-al-Kufre Wa-l-Faqr-e wa 'Azab-il Qabr-e.

Allah, I seek refuge with Thee from disbelief and poverty and from the punishment in the grave.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط ثلث مرّاتٍ

There is no god save Allah alone, no partners unto Him. The domain belongs to Him and the praise belongs to Him and He is powerful over everything—Thrice.

Au Marrat-an wa Ba'da-hu La Hola wa La Quwwat-a Illa Billah-e La Ilaha Illallah-o wa La Na'bod-o Illa Iyya-ho La hu n-Ne'mat-o wa La-hu-l-Fadl o wa la-hu-th-Thanal-Hasan-La Ilaha Illallah-o Mukhleseen-a La-hu-d-Din-a wa Lau Kareha-l Kafe-run-a.

Or once, and thereafter—'No environ and no power save by the grace of Allah. There is no god save Allah and we do not worship any save Him. The grace belongs to Him and belongs to Him superiority and belongs to Him the appropriate eulogization. There is no god save Allah. Sincere we are unto Him. The religion belongs to Him irrespective of the irksome feeling the disbelievers may have.

EXPLANATORY NOTE :

In Bukhari and Nasaee, reciting the above-noted Kalema thrice

has been mentioned. And in the rest of Books of Traditions, it occurs that one can recite even only once. In any case :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

'La Ilaha Illallah-o Wahda-hu La Sharika La-hu.

should be recited thrice, or only once. After reciting this Kalema, one should recite from 'La Hola wa La Quwwata upto Kaferun-a'. The expression that, we reiterate 'La Ilaha Illallah-o' while acknowledging that religion purely in His grace means that we do not mix in between this religion, that is Islam, and any other religion. We, in fact, act upon a pure, clean religion which has been turned over to us inspite of the feeling of displeasure the disbelievers may harbour at our this uniformity and conformity. And let them dislike, if they so dislike. We hardly care for this. Or it may mean that we keep away the pure oneness safe from the idol worship.

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنْ اَنْ اُرَدَّ اِلٰٓى اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ ؕ

5. Allahumma Inni A'uz-o Be-ka Minal-Jubn-e wa A'uz-o Be-ka Min an Uradda Ila Arzal il-Umor-e wa A'uz o Be-ka Min Fitnatid-Duniya wa A'uz-o Be-ka Min 'Azab-il Qabr-
Allah, I seek refuge with Thee from cowardice, and I seek refuge with Thee from being pushed to meanest stages of life, and I seek refuge with Thee from the mischief of the world, and I seek refuge with Thee from the punishment in grave.

EXPLANATORY NOTE :

Meanest stages of life, that is, I should not become so much old that people begin feeling burdensome and I become a burden on those alive. The Holy Prophet (Sal'am) always used to wish escape from the meanest stages of life, because in old-age, man becomes disabled and people feel strained from rendering service.

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ ؕ

6. Allahumma-Ghfir Li wa-Rham-ni wa-hde-ni War-zuq-ni.
Allah, forgive me and have mercy on me and guide me and provide me sustenance.

اَللّٰهُمَّ رَبَّ جِبْرَئِيْلَ وَمِيْكَآئِيْلَ وَاِسْرَافِيْلَ اَعِذْنِيْ مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ ؕ

Allah, Sustainer of Gabriel and Michael and Israfil, save me from the heat of the fire and punishment in grave.

رَبِّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ؕ

8. Rabb-i Qe-ni 'Azaba-ka Yaum-a Tub'ath-o 'Ibad-oka.
My Sustainer, save me from Thy punishment on the day Thy servants will be re-raised.

اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ وَمَآ اَعْلَنْتُ وَمَآ اَسْرَفْتُ وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَآ اِلٰهَ اِلَّآ اَنْتَ

9. Allahumma-Ghfir Li Ma Qaddamt-o Wa Ma Akhkhart-o Wa Ma Asrart-o Wa Ma A'lant-o Wa Ma Asraft-o Wa Ma Anta A'lam-o Be-hi min-ni anta-l-Muqaddem-o wa anta-l-Moakh-kher-o La Ilaha Illa Anta.
Allah, forgive me for what I may have to advance and what I have left behind and what I maintain as secret and what I declare and what I squandered and what Thou knowest better than I. Thou art the advancer and Thou art the Retarder. There is no god save Thee.

EXPLANATORY NOTE :

By the likely and the past sins are meant those sins which befell and which may befall, that is, those which have not occured yet and which may occur in the life ahead or the old and the new sins.

Since this prayer has already preceded, we refrain from giving any more details.

has been mentioned. And in the rest of Books of Traditions, it occurs that one can recite even only once. In any case :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

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EXPLANATORY NOTE :

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Since this prayer has already preceded, we refrain from giving any more details.

اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اَنَا شَهِيْدٌ اَنَّكَ الرَّبُّ وَحْدَكَ
لَاشَرِيْكَ لَكَ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اَنَا شَهِيْدٌ اَنَّ مُحَمَّدًا
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدُكَ وَرَسُوْلُكَ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ
شَيْءٍ اَنَا شَهِيْدٌ اَنَّ الْعِبَادَ كُلَّهُمْ اِخْوَةٌ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ
شَيْءٍ اِجْعَلْنِيْ مُخْلِصًا لَّكَ وَاَهْلِيْ فِيْ كُلِّ سَاعَةٍ فِي الدُّنْيَا
وَالْاٰخِرَةِ ذَا الْجَلَالِ وَالْاِكْرَامِ ط اِسْمَعْ وَاسْتَجِبْ اَللّٰهُ الْاَكْبَرُ
اَللّٰهُ الْاَكْبَرُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ اَللّٰهُ الْاَكْبَرُ اَللّٰهُ الْاَكْبَرُ
حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ اَللّٰهُ الْاَكْبَرُ الْاَكْبَرُ ط

10. Allahumma Rabb-a-na wa Rabb-a-Kull-e Shai-in Ana Shahid-un Anna ka-r-Rabb-o Wahda-ka La Sharika Laka Allahumma Rabba-na wa Rabba Kull-e Shai-in Ana Shahid-un Anna Muhammad-an Sallallah-o 'alai-he Wa Sallam 'Abdoka Wa Rasul o ka Allahumma Rabba-na Wa Rabba Kull-e Shai-in Ana Shahid-un anna-l Ibad-a Kulla-hum Ikhwat-un Allahumma Rabba-na Wa Rabba Kull-e Shai-in Ij'al-ni Mukhlesan-l-La ka Wa Ahl-i Fi Kull-e Sa'at-in Fid-Duniya Wa-l-Akherat-e Za-l-Jalal-e Wa-l-Ikrame Isma' wastajib Allah-ul-Akbar-o Allah-ul-Akbar-o Nur-us-Samawat-e wa-l-ard e Allah-ul Akbar-o Allah-ul-Akbar-o Hasbeya-llah-o wa Ne'ma-l-wakil-o Allah-ul-Akbar-o Allah-ul-Akbar.

Allah, our Sustainer and Sustainer of everything I bear witness that Thou art the Sustainer by Thyself no partners unto Thee, Allah, our Sustainer and Sustainer of everything, I bear witness that Muhammad (may Allah have mercy on him and save him) is Thy servant and Thy Messenger. Allah, our Sustainer and Sustainer of everything. I bear witness that all the servants are brothers, Allah, our Sustainer and Sustainer

of everything, make me sincere to Thyself and to my folks every moment in the world and in the Hereafter, O Master of the Majesty and Benevolence. Listen and repeat Allah is the Greatest, Allah is the Greatest, light of the Heavens and the earth, Allah is the Greatest, Allah is the Greatest. Sufficient to me is Allah and best of interceder. Allah is the Greatest, Allah is the Greatest.

اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ؕ

Allahumma a'in-ni 'ala Zikr-e-ka wa Shukr-e ka wa Husn e 'Ibadat-e-ka.

Allah, help me to remember Thee and to thank Thee and to worshipping Thee.

اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ جَعَلْتَهُ عِصْمَةَ اَمْرِيْ وَاَصْلِحْ
لِيْ دُنْيَايَ الَّتِيْ جَعَلْتَ فِيْهَا مَعَاشِيْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ
بِرِضَاكَ مِنْ سَخَطِكَ وَاَعُوْذُ بِعَفْوِكَ مِنْ نَقْمَتِكَ وَاَعُوْذُبِكَ
مِنْكَ لَامَانِعَ لِمَا اَعْطَيْتَ وَلَامُعْطِيَ لِمَا مَنَعْتَ وَلَارَآدَّ لِمَا
قَضَيْتَ وَلَايَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ؕ

Allahumma Asleh Li Dineya-llazi Ja'alta-hu 'Ismata amr-i wa asleh Li Dunya-ya-llati Ja'alta Fi ha Ma-'ash-i Allahumma inni A'uz-o Be-'Reda-ka-Min Sakhat-e-ka wa 'Auz-o Be-'Afwe ka Min Naqmate-ka wa A'uz-o Be-ka Min-ka La Mane'a Le ma A'taita wa La Mu'teya Le-ma Mana'ta wa La Radda Le-ma Qadaita wa La yanfa'o Zal-jadd-e Min-ka l jadd-o.

Allah, make fruitful for me my religion which Thou made it my prestige and make fruitful for me my world in which Thou provided my livelihood. Allah, I seek refuge with Thy compromise, Thy retribution and I seek refuge with Thy pardon from Thy revenge and I seek refuge with Thee from Thee. There can be no one to prevent from what Thou may have wished to grant and there can be no releaser for what Thou may have wished to withhold, and there can be no

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صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدُكَ وَرَسُوْلُكَ اَللّٰهُمَّ رَبَّنَا وَرَبَّ كُلِّ
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شَيْءٍ اِجْعَلْنِيْ مُخْلِصًا لَّكَ وَاَهْلِيْ فِيْ كُلِّ سَاعَةٍ فِي الدُّنْيَا
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اَللّٰهُ الْاَكْبَرُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ اَللّٰهُ الْاَكْبَرُ اَللّٰهُ الْاَكْبَرُ
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Allah, our Sustainer and Sustainer of everything I bear witness that Thou art the Sustainer by Thyself no partners unto Thee, Allah, our Sustainer and Sustainer of everything, I bear witness that Muhammad (may Allah have mercy on him and save him) is Thy servant and Thy Messenger. Allah, our Sustainer and Sustainer of everything, I bear witness that all the servants are brothers, Allah, our Sustainer and Sustainer

of everything, make me sincere to Thyself and to my folks every moment in the world and in the Hereafter, O Master of the Majesty and Benevolence. Listen and repeat Allah is the Greatest, Allah is the Greatest, light of the Heavens and the earth, Allah is the Greatest, Allah is the Greatest. Sufficient to me is Allah and best of interceder. Allah is the Greatest, Allah is the Greatest.

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Allah, help me to remember Thee and to thank Thee and to worshipping Thee.

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لِيْ دُنْيَايَ الَّتِيْ جَعَلْتَ فِيْهَا مَعَاشِيْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ
بِرِضَاكَ مِنْ سَخَطِكَ وَاَعُوْذُ بِعَفْوِكَ مِنْ نَقْمَتِكَ وَاَعُوْذُبِكَ
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thwarter of what Thou may have wished to ordain nor can any influential prove helpful in face of Thy influence.

EXPLANATORY NOTE :

In some narrations, after Ma'asheya, this much also occurs :—

اَللّٰهُمَّ اَصْلِحْ لِیْ اٰخِرَتِیْ جَعَلْتَ اِلَیْهَا مَرْجِعِیْ

Allahumma Asleh Li Akherat-i ja'alta Ilai-ha Marja'ee (Allah, make fruitful for me my Hereafter unto which Thou hast made fall-back). Ibn al-Sani quotes reciting every sentence thrice, but mentions only upto 'Wa La Yanfa'o. This is, alongwith the last piece, the word thrice does not exist. He also writes that the Holy Prophet (Sal'am) used to recite this prayer so much aloud that his Companions used to catch it.

اَللّٰهُمَّ اغْفِرْ لِیْ خَطَائِیْ وَعَمَدِیْ اَللّٰهُمَّ اهْدِنِیْ لِصَالِحِ الْاَعْمَالِ وَالْاَخْلَاقِ لَایَهْدِیْ لِصَالِحِهَا وَلَایَصْرِفُ سَیِّئَهَا اِلَّا اَنْتَ ؕ

13. Allahumma-Ghfir Li Khata-i wa Amad-i Allahummahd-e-ni Le-Saleh-ilAamal-e wa-l-Akhlaq-e La yahdi Le Salehe-ha wa La yasrifo Sayyea ha Illa Anta.
Allah, forgive me my mistake and my deliberate, Allah, aid me with goodness of actions and character, for no one guides to their worthiness and no one removes their illsomeness save Thee.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ النَّارِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْیَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِیْحِ الدَّجَّالِ ؕ (ابوعوانہ،حاکم)

14. Allahumma Inni A'uz-o Be-ka Min-an-Nare Wa 'Azab il-qabr-e Wa Min Fitnat-il-Mahya wa-l-Mamat-e Wa Min Sharr-il-Masih-id-Dajjal.
(Abu Awana,Haakim,)

Allah, I seek refuge with Thee from the Fire and punishment in the grave and from mischief of life and death and from the evil of Dajjal the Masih.

اَللّٰهُمَّ اغْفِرْ لِیْ خَطَایَایَ وَذُنُوْبِیْ كُلَّهَا اَللّٰهُمَّ اَنْعِشْنِیْ وَاَحْیِنِیْ وَارْزُقْنِیْ وَاهْدِنِیْ لِصَالِحِ الْاَعْمَالِ وَالْاَخْلَاقِ اِنَّهٗ لَا یَهْدِیْ لِصَالِحِهَا وَلَا یَصْرِفُ سَیِّئَهَا اِلَّا اَنْتَ ؕ

Allah, forgive me all my pitfalls and my sins, Allah, re-animate me and keep me alive and provide me sustenance and conduct me to good actions and traits. Indeed, no one guides to their worthiness and no one removes their illsomeness save Thee.

EXPLANATORY NOTE :

Mistakes and sins, that is, forgive all the minor and major sins. An'asha means putting life into decaying trends. It explains that, enhance me in my stature, welcomability in my religion and my world. To keep alive explains that keep me alive comfortably and enable me for good deeds and give me a life of the upright ones. It occurs in Hadeeth—That person is the luckiest who attains long life and imbibes good traits.

In some narrations, instead of 'Ahye-ni' 'wa-jbur-ni' occurs. In case wa jbur-ni is read, it would mean, improve my condition.

اَللّٰهُمَّ اَصْلِحْ لِیْ دِیْنِیْ وَوَسِّعْ لِیْ فِیْ دَارِیْ وَبَارِكْ لِیْ فِیْ رِزْقِیْ ؕ

16. Allahumma Asleh Li Dini wa Wesse' Li Fi Dar-i wa Barik Li Fi Rizq-i. *(Ahmad,Tabrani, Haakim,)*
Allah, make helpful for me my religion, and expand me in my house and bless me in my sustenance.

EXPLANATORY NOTE :

By expansion in home is meant expansion in self and means of life or it may mean to remove the hardships in home. It may also mean to expand my grave and keep me safe from the narrowness of the grave.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ۞ (ابو یعلی، ابن السنی)

17. Subhana Rabb-e ka Rabb-il-Izzat-e 'Amma yasefun-a wa Salam un 'Ala-l-Mursaleena Wa l-Hamd-o Lillah e Rabb-il-'Alamin-a. (Ibnus Sunniy)

Pure away is Thy Lord, Lord of the honour from what they (the disbelievers) ascribe unto Him and peace on the Messengers and all praise is due to Allah, Sustainer of the whole world.

Sanctified is Thy Lord who is over-powering. That Lord is away from all that the non-believers say about Him. Peace be upon Messengers, and all praise be to Allah who is Sustainer of the universe.

EXPLANATORY NOTE :

Allah is away from the chattings the disbelievers indulge in, that is, the defective aspirations the disbelievers try to allege with the description of Allah the Almighty. And Allah is the Master of governance and dominance. These disbelievers distribute His jurisdiction among His creation and regard others as masters of different things. Although Allah the Almighty is Himself master of every thing and jurisdiction of all matters belongs to Him. He does not delegate His jurisdiction to any.

كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلّٰى وَفَرَغَ مِنْ صَلٰوتِهٖ
مَسَحَ بِيَمِيْنِهٖ عَلٰى رَأْسِهٖ بِسْمِ اللّٰهِ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ
الرَّحِيْمُ اَللّٰهُمَّ اَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ ۞

18. Kana-n-Nabiyy-u Sallallah-o 'Alaih-e wa Sallama Iza Salla wa Faragha Min Salat-e-hi Masaha Be Yamin-e-hi 'Ala Ra's e-hi Bismillah-illazi La Ilaha Illa Howa r-Rahman-ir-Rahim-o Allahumma Azhib 'Anni-l-Hamma Wa-l-Huzn-a.

The Prophet, may Allah be merciful to him and save him, whenever performed prayer and became free from his prayer, rubbed with his right hand on his head. With the name of Allah; there is no god save Him, the Beneficent, the Merciful Allah, carry away from me the strain and the sorrow.

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ الرَّحْمٰنُ الرَّحِيْمُ ط
اَللّٰهُمَّ اَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ ۞

19. Ash,had-o An-l La Ilaha Illallah-ur-Rahman-ir-Rahim-o. Allahumma Azhib 'Anni-l-Hamma Wal-Huzn-a. (Ibnus Sunniy)

I bear witness that there is no god save Allah the Beneficent, the Merciful. Allah, carry away from me the strain and the sorrow.

EXPLANATORY NOTE :

This prayer also should be recited by rubbing the head or by putting the hand on the head. And in the prayer at No. 18 and in this prayer, only difference of a few words exists. While in No. 18 Bismillah-i-llazi occurs, in No. 19, Ash,had-o An-l La Ilaha occurs.

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ كُلِّ عَمَلٍ يُّخْزِيْنِيْ وَأَعُوْذُ بِكَ مِنْ
كُلِّ صَاحِبٍ يُّرْدِيْنِيْ وَأَعُوْذُ بِكَ مِنْ كُلِّ أَمَلٍ يُّلْهِيْنِيْ
وَأَعُوْذُ بِكَ مِنْ كُلِّ فَقْرٍ يُّنْسِيْنِيْ وَأَعُوْذُ بِكَ مِنْ كُلِّ غِنًى يُّطْغِيْنِيْ (ابن السنی)

20. Allahumma Inni A'uz o Be-ka Min Kull-e 'Amal-in-y Yukhzi-ni wa A'uz-o Be-ka Min Kull e Amal-in Yulhi-ni wa A'uzo Be ka Min Kull e Faqr-in-y yunsi-ni wa A'uz o Be-ka Min Kull-e Ghena-n-y Yutghi ni. (Ibnus Sunniy)

Allah, I seek refuge with Thee from every that act which may debase me, and I seek refuge with Thee from every that accompanist who may derail me, and I seek refuge with Thee from that every hope which may merely pull me, and I seek refuge with Thee from that every poverty which may make me forgetful, and I seek refuge with Theo from that every riches which may turn me rebellious.

اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِيْ اٰخِرَهٗ وَخَيْرَ عَمَلِيْ خَوَاتِمَهٗ
وَاجْعَلْ خَيْرَ اَيَّامِيْ يَوْمَ اَلْقَاكَ ؛ (ابن السنّي)

Allah, make the best part of my life-span, the end of it, and the best part of my act, the closing of it, and make the best part of my days, the day I meet Thee. (Ibnus Sunniy)

EXPLANATORY NOTE :

By the last stages of life is meant that in case some pitfalls and short comings occur during the initial stages of life, the better part during the later stages of life may compensate them. If the closing part of life is spent in good actions, one can hope for the better. Similarly, closing stages of active life also means that the type of acts on which end of life occurs should be good and better. The Day of meeting Allah the Almighty should be better, that is, the day he meets Allah, Allah the Almighty may receive him pleasurely.

اَللّٰهُمَّ لَا تُخْزِنِيْ يَوْمَ الْقِيَامَةِ وَلَا تُخْزِنِيْ يَوْمَ الْبَأْسِ فَاِنَّ مَنْ
تُخْزِهٖ يَوْمَ الْبَأْسِ فَقَدْ اَخْزَيْتَهٗ ؛ (ابن السُّنّي)

22. Allahumma, La Tukhze-ni Yaum-al-Qiyamat e wa La Tukhze-ni Yaum-al-Ba,s-e Fa-Inna Man Tukhze-hi Yaum-al-Ba,s-e Fa-qad Akhzaita-hu. (Ibnus Sunniy)
Allah, do not let me down on the Day of Judgement and do not let me down on the Day of Trial. For, whomsoever Thou may wish to let down on the Day of Trial, Thou hast indeed debased him.

EXPLANATORY NOTE :

We have translated 'Ba's' as punishment Ba's also means war. If war is taken as the meaning, it should mean—and do not let me down before the disbelievers. By being let down, is meant that I may not be a deserter or show weakness in confrontation with the enemies. And in case the meaning is taken as punishment, in that case it will mean that I may remain away safe when on the Day of Judgement sinners are penalised and I should be

saved from the insult and debasement of punishment.

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا
بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۝ ثلث مرّات (ابن السُّنّي)

23. Subhan-Allah-il-'Azeem-e Wa Be-Hamd-e-hi Wa La Hola Wa La Quwwata Illa Billah-il-'Aliyy-il-'Azeem-e. (Thalatha Marrat) (Ibnus Sunniy)
Sanctified is Allah the Magnificent and with all praise due to Allah, and no environ and there is no power save by (the will) of Allah the Sublime the Magnificent, (thrice).

اَللّٰهُمَّ اِلٰهِيْ وَاِلٰهَ اِبْرَاهِيْمَ وَاِسْحَاقَ وَيَعْقُوْبَ وَاِلٰهَ
جِبْرَئِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ عَلَيْهِمُ السَّلَامُ اَسْئَلُكَ
اَنْ تَسْتَجِيْبَ دَعْوَتِيْ فَاِنِّيْ مُضْطَرٌّ وَّتَعْصِمُنِيْ فِيْ دِيْنِيْ فَاِنِّيْ
مُبْتَلًى وَّتَنَالُنِيْ بِرَحْمَتِكَ فَاِنِّيْ مُذْنِبٌ وَّتَنْفِيْ عَنِّيَ الْفَقْرَ
فَاِنِّيْ مُتَمَسْكِنٌ ؛ (ابن السنى)

Allah, My God, and God of Abraham and Isack and Jacob and God of Gabriel and Michael and Israfiel, may peace be on all of them, I beseech Thee to hear my call for I am impatient, and reinforce me in my religion for I am striken, and take me in to Thy mercy for I am sinful and save me from the povetry, for I am entangled in domestics. (Ibnus Sunniy)

EXPLANATORY NOTE :

Carrying out the dictates of religion and refraining from what it has forbidden is in itself a trial.

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ؛
ثلث مرّات (ابن السنى)

25. Astaghfer-ullaha-llazi La Ilaha Illa Howa-l-Hayy-ul Qayyum o Wa Atub-o Ilai-he. (Ibnus Sunniy)
I seek forgiveness of Allah and there is no god other than Him the Ever-Remaining, the Ever-Abiding and I turn to Him with repentence.
Both the Surah of Qul A'uz-o Be-Rabb-il-Falaq-e and Qul A'uz-o Be-Rabb-in-Nas-e.

27. Ayat-ul-Kursi.
The Ayah, Ayat-ul-Kursi.

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am) that a person who cares to recite Ayat-ul-Kursi after saying the prescribed prayers, nothing can stand in his way upto the time of saying prayer lying ahead, except the death. It means that in case this person dies in between the time from one prayer to another, he will enter the Paradise.

قُلْ هُوَ اللّٰهُ اَحَدٌ (عشر مرات)

28. Says, His Allah, the only one. (Ten times)

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am), there are three such acts that if a person finds any one of these, he on entering the Paradise, will be allowed to be free to choose any Hur of his choice, and he will be married to that Hur. Those three acts are as follows :—(1) To restore somebody's secret and much liked deposit, (2) to forgive the killer, (3) to recite Surah Qul Howallah ten times after every wajib Salat. The secret well liked means that the deposit was not known to any and that deposit was most-liked to him and did not like to restore to its master. Even then he returned this deposit. To forgive killer means that he was not required to pay Qasas and also forgave the obligatory. (فاتحة الكتاب وآية الكرسي

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ
قَآئِمًا بِالْقِسْطِ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ قُلِ اللّٰهُمَّ مَالِكَ

الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ
وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ؕ (ابن السنى)

Surah Fatehat-ul-Kitab, Ayat-ul-Kursi—and two Ayah from Al-e 'Imran that is—Allah bears witness, that there is no god save Him, and the angels and the knowledgeable ones, the One who set up justice there is no god save Him the Mighty the wise say, Allah, Master of the domain. Thou givest the domain to whomsoever Thou may so wish and takes away the domain from whomsoever Thou may so wish. And grants respect to whomsoever Thou may so wish and debases whomsoever Thou may so wish. The right is in Thy hand. Thou art powerful over everything. Thou carry the night into the day and Thou carry the day into the night and Thou bring out the alive from the dead and Thou bring out the dead from the alive and Thou provide sustenance to whomsoever Thou may so wish abundantly. (Ibnus Sunniy)

EXPLANATORY NOTE :

Said the Holy Prophet (Sal'am) that when Allah the Almighty intended to send down Surah al Fateha, Ayat-ul Kursi and the two Ayah of Surah Al-e'Imran, these submitted : Allah, Thou send us down on earth and send down on such people who would disobey Thee ! Said Allah the Almighty : A servant who would care to recite ye after prayer, I shall provide him a place in the Paradise, in whatever condition he may be and will stay him at the allocated place in Hazeerat-ul Quds, and will grace that person every day seventy times with merciful look and will meet his seventy needs. From among these needs, the need of lowest degree will be forgiveness and will protect that person from every enemy.

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَاللهُ اَكْبَرُ لِيَكُوْنَ مِنْهُنَّ كُلِّهِنَّ ثَلٰثًا وَّثَلٰثِيْنَ مَرَّةً ۞ (بخاری، مسلم، نسائی)

After turning the face for Salam in Wajib Salat Subhan Allah-e (Pure is Allah), Al-hamd-o Lillah-e (All praise is for Allah) and Allah-o Akbar-o (Allah is great) one should recite these three Kalema thirty-times. (***Bukhari, Muslim, Nasaee***)

EXPLANATORY NOTE :

It explains that, each one of these should be recited eleven times, to make the number of recitation in all thirty-three. In Bukhari, mention also appears for reciting each Kalema ten times, to make the number of recitation in all thirty.

من سبح الله دبر كل صلوة ثلثا وثلثين والحمد لله ثلاثا وثلثين وكبر الله ثلثا وثلثين ثم قال تمام المائة لآ اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ قدير غفر خطاياه وان كانت زبد البحر ۞

A person who glorified Allah (Sub,han Allah-e) after saying every prescribed prayer 33 times. and praised Allah (Al-Hamd-o I Lillahe) 33 times, and mentions the greatness of Allah (Allah-o Akbar-o) 33 times, the uttered once !

لآ اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ قدير ۞

La Ilaha Illallah-o Wahda-hu La Sharika La-hu La-hu-l-Mulko wa La-hu-l-Hamd o wa Howa Ala Kull-e Shai-in Qadir.

(There is no god save Allah alone no partners unto Him, the

domain belongs to Him and all praise is due to Him) to make it hundred, Allah has pardoned his pitfalls, whether they are as much as the foams of a sea.

EXPLANATORY NOTE :

It explains that if each of the three Kalema is recited 33 times, total number of recitation will become 99, and now recite from La Ilaha upto Qadir-un only once to end the wazeefah at 100. It means that the recitation of the last Kalema completes the requirement of a hundred. A person who cares to recite this wazeefah after every prescribed prayer, all his pitfalls are excused.

معقبات لا يخيب قائلهن او فاعلهن - دبر كل صلوة مكتوبة ثلث وثلثون تسبيحة وثلث وثلثون تحميدة واربع وثلثون تكبيرة ۞ (مسلم، ترمذی، نسائی)

A few things to be followed the reciter of which or the one who may act upon them shall not feel disappointed—After every prescribed prayer, thirty three times Tasbeeh (Sub,han Allah), and thirty three times Tahmeed (Al-Hamd-o Lillah-e) and thirty four times Takbir (Allah-o Akbar o).

(***Muslim, Tirmizi, Nasaee,***)

EXPLANATORY NOTE :

In this narration, Sub,han Allah e and Al Hamd-o Lillah-e is thirty-three times each and Allah-o Akbar-o thirty-four times.

من سبح دبر كل صلوة مكتوبة مائة وكبر مائة وهلل مائة وحمد مائة غفرله ذنوبه وان كانت اكثر من زبد البحر ۞ (نسائی)

A person who cares to glorify Allah (Sub,han Allah-e) after every prescribed prayer a hundred times, and mentions the greatness of Allah (Allah-o Akbar-o) a hundred times, and praised Allah (Al-Hamd-o Lillah-e) a hundred times, He should excuse his sins whether they are more than the foams

of a sea.

EXPLANATORY NOTE : (*Nasaee,*)

In this narration, reciting each Kalema a hundred times has been mentioned. By the foams of a sea, is meant that no matter how many sins they are.

اومن كل خمسا وعشرين ؛

35. Au Min Kull-enKhamsa-w wa 'Ashrin-a.
Or recite each 25 times.

اومن كل من التسبيح والتحميد ثلثا وثلثين
والتكبير اربعا وثلثين وَلَآ اِلٰهَ اِلَّا اللّٰه عشر
مرات ؛ (ترمذی، نسائی)

Or recite each out of glorification (Tasbeeh, i.e. Subhan i.e. Subhan Allah-e) and praise (Tahmid, i.e. Al-Hamd-o Lillah-e) thirty three times, and mentioning greatness (Takbeer, i.e. Allah-o Akbar-o) a thirty-four times, and La Ilaha Illallah-o (There is no god save Allah) ten times. (*Tirmizi,*)

اوكذٰلِكَ والتكبير ثلاثا وثلثين ؛
اومن كل من التسبيح والتحميد والتكبير مائة مائة
مع لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَلَاحَوْلَ وَلَاقُوَّةَ
اِلَّا بِاللّٰهِ لوكانت خطاياه مثل زبد البحر لمحتها ؛ (احمد)

Or recite each out of glorification (Tasbeeh, i.e. Subhan Allah-e) and praise (Tahmeed i.e. Al-Hamd-o Lillah-e), and mentioning greatness (Takbeer, i.e. Allah-o Akbar-o) a hundred times i.e. each alongwith :
(*Ahmad*)
(There is no god save Allah alone, no partners unto Him and no environ and no power save by the grace of Allah his mistakes, whether as much as the foams of a sea, should certainly be removed.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ ؛

(There is no god save Allah alone no partners unto Him, the domain belongs to Him and all praise is due to Him)

EXPLANATORY NOTE :

As a whole, it means that Subhan Allah a hundred times, Al-Hamd-o Lillah-e a hundred times and Allah-o Akbar-o a hundred times, and alongwith each recitation once from La Ilaha Illallah upto Illa Billah-e should be recited.

of a sea. (*Nasaee,*)

EXPLANATORY NOTE :

In this narration, reciting each Kalema a hundred times has been mentioned. By the foams of a sea, is meant that no matter how many sins they are.

اومن كل خمسا وعشرين ؛

35. Au Min Kull-enKhamsa-w wa 'Ashrin-a.
Or recite each 25 times.

اومن كل من التسبيح والتحميد ثلثا وثلثين
والتكبير اربعا وثلثين ولآ اله الا الله عشر
مرات ؛ (ترمذی، نسائی)

Or recite each out of glorification (Tasbeeh, i.e. Subhan i.e. Subhan Allah-e) and praise (Tahmid, i.e. Al-Hamd-o Lillah-e) thirty three times, and mentioning greatness (Takbeer, i.e. Allah-o Akbar-o) a thirty-four times, and La Ilaha Illallah-o (There is no god save Allah) ten times. (*Tirmizi,*)

اوكذ لك والتكبير ثلاثا وثلثين ؛

اومن كل من التسبيح والتحميد والتكبير مائة مائة
مع لآ اله الا الله وحده لا شريك له ولا حول ولا قوة
الا بالله لو كانت خطاياه مثل زبد البحر لمحتها ؛ (احمد)

Or recite each out of glorification (Tasbeeh, i.e. Subhan Allah-e) and praise (Tahmeed i.e. Al-Hamd-o Lillah-e), and mentioning greatness (Takbeer, i.e. Allah-o Akbar-o) a hundred times i.e. each alongwith : (*Ahmad*)

(There is no god save Allah alone, no partners unto Him and no environ and no power save by the grace of Allah his mistakes, whether as much as the foams of a sea, should certainly be removed.

لآ اله الا الله وحده لا شريك له ولا حول ولا قوة الا بالله ؛

(There is no god save Allah alone no partners unto Him, the domain belongs to Him and all praise is due to Him)

EXPLANATORY NOTE :

As a whole, it means that Subhan Allah a hundred times, Al-Hamd-o Lillah-e a hundred times and Allah-o Akbar-o a hundred times, and alongwith each recitation once from La Ilaha Illallah upto Illa Billah-e should be recited.

CHAPTER-XXVIII

Prayers and Repetition Prayers for recitation only after Salat-ul-Fajr (Morning Prayer)

اَللّٰهُمَّ اِنِّیْٓ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّعَمَلًا مُّتَقَبَّلًا وَّرِزْقًا طَيِّبًا ؕ

Allah, I beseech Thee for a useful knowledge and a performance worthy of recognition and a sustenance well-earned through fair means.

EXPLANATORY NOTE :

By useful knowledge is meant that knowledge which is useful to others as well and should be helpful to self also. By good sustenance is meant that sustenance which is earned through fair means or the one for which there is no accountability on the Day of Judgement.

اَللّٰهُمَّ بِكَ اُحَاوِلُ وَبِكَ اُصَاوِلُ وَبِكَ اُقَاتِلُ (ابن السنی)

2. Allahumma Be-ka Uhawel-o wa Be-ka Usawel-o wa Be-ka Uqatel o. **(Ibnus Sunniy)**

Allah, I endeavour through Thy ownhelp, and resist the disbelievers depending on Thy ownhelp, and carry on the fight with Thy ownhelp.

EXPLANATORY NOTE :

In the records of Ibn al-Sani, this prayer is noted for Chasht prayer as well. It is better, therefore, if this prayer is recited both after the morning and Chasht prayers.

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ
(ثَلَاثَ مَرَّاتٍ) اَللّٰهُمَّ اهْدِنِیْ مِنْ عِنْدِكَ وَاَفِضْ عَلَیَّ مِنْ فَضْلِكَ وَانْشُرْ عَلَیَّ مِنْ رَّحْمَتِكَ وَاَنْزِلْ عَلَیَّ مِنْ بَرَكَاتِكَ ؕ

Pure is Allah the Sublime and with all praise due to Him, and environ and no power save by the will of Allah—Thrice. Allah, guide me through Thy grace, and grace me with Thy mercy and shower on me Thy kindness. **(Ibnus Sunniy)**

EXPLANATORY NOTE :

Hazrat Qubaisa resorted to the Holy Prophet (Sal'am) and submitted : O the Messenger of Allah, I have become too much old, all of my limbs have shown weakness, death time is fast approaching. The Holy Prophet (Sal'am) said : Qubaisa, explain again the detail of your old-age. Again Hazrat Qubaisa repeated these words. The Holy Prophet (Sal'am) said : Thy words affected the vegetation and the earth around thee. Qubaisa submitted : O the Messenger of Allah, tell me a prayer which may be useful to me both in the world and the Hereafter. But, O the Messenger of Allah, the wazeefah should be short-enough because due to old age I suffer forgetfulness. Then he (the Prophet) taught him this prayer and said : O Qubaisa, recite these Kalema after Salat-ul-Fajr. Recite thrice from Sub,han Allah-e upto Illa Billah e. This wazeefah is for worldly life. It will protect Thee from four types of diseases : (1) Juzam, (2) Insanity, blindness, Paralysis. That is, due to the blessfulness of this wazeefah, thou will remain safe from Juzam and insanity. Having recited thrice these Kalema, recite from Allahumma-hde-ni upto the end. This is for Thy Hereafter. Qubaisa memorised this prayer and went on counting it on his fingers, that is, went on closing each finger on every Kalema. The Holy Prophet (Sal'am) said : By the Being in whose possession is my soul, in case this person continued with this wazeefah and did not show carelessness and indifference and did not abandon it on the Day of Judgement by whichever gate of Paradise will pass through, he will find it thrown open. That is, he will be able to enter the Paradise from every gate.

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ إِلٰهًا وَّاحِدًا صَمَدًا لَّمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا وَّلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ؕ

(كتب الله له اربعين الف حسنه (ابن السنى)

I bear witness that there is no god save Allah alone, no partners unto Him one God; carefree, neither he adopted wife nor He has off spring, nor any one of His like—Allah to record forty thousand creditabilities (for the one who cares to recite this prayer after the morning prayer). **(Ibnus Sunniy)**

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ أَسْتَغْفِرُ اللّٰهَ إِنَّهٗ كَانَ تَوَّابًا ؕ (ابن السنى)

5. Sub,han Allah-e wa Be-Hamd-e-hi Astaghferullah-a Inna-hu Kana Tawwab-a. **(Ibnus Sunniy)**
Sanctified is Allah, and with all praise due to Him, I seek Allah's forgiveness. Indeed He is oft-returning.

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) used to recite this prayer after the morning prayers just before straightening his leg, i.e. He used to recite this Prayer while still in the posture of Tashah,hud after turning his face for saying Salam.

قُلْ هُوَ اللّٰهُ اَحَدٌ (مائة مرّة) (ابن السنى)

Say, He is Allah the only One-Hundred times. **(Ibnus Sunniy)**

EXPLANATORY NOTE :

Says the Holy Prophet (Sal'am), a person who after saying his morning prayer recites 'Qul Howallah-o a hundred times before talking to anybody, his sins equivalent to foams are washedout.

CHAPTER—XXIX

Prayers and Repetition-Prayers for recitation after the morning and evening prescribed Prayers

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ (قبل ان يتكلم سبع مرّات)

(ابوداؤد۔ نسائى۔ ابن حبان)

Allah, save me from Fire—before talking to anybody, seven times.

(Abu Daud, Nasaee, Ibn Hibban,)

EXPLANATORY NOTE :

A person who cares to recite this prayer seven times after the morning and evening prayers before talking to anybody and he incidentally dies during that day or night. Says the Holy Prophet (Sal'am) that this person will remain safe from the Fire of Hell.

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط

2. La Ilaha Illallah-o Wahda-hu La Sharika La-hu La-hu-l-Mulk-o wa La-hu-l-Hamd-o Yuhyi wa yumit-o Be-yad-e-hi-l-Khair-o Wa Howa 'Ala Kull-e Shai-in Oadeer.
There is no god save Allah alone no partners unto Him. The domain belongs to Him and all praise is due to Him. It is He who gives life and it is He who gives death. The good lies in His hands and He is powerful over every thing—before talking to anybody ten times and is still sitting in his posture after Salam.

EXPLANATORY NOTE :

In different Books of Traditions difference of a few words

occur. We have collected all of them together. In some, the word 'Before talking' does not exist, while in some posture of Tashah,hud is no condition. Ibn al Sani quotes it for after the after-noon ('Asr) prayer instead of for after the evening (Maghrib) prayers. Tabrani quotes hundred times instead of ten. In some, mention of only morning occurs and not of evening. But in view of the majority of narrations in this respect, this wazeefah should be recited after the evening and morning prayers, and should recite ten times. And if possible, one may wish to recite it a hundred times-as well.

Says the Holy Prophet (Sal'am) the recitor of these Kalema after the morning and the evening prayers remains safe away from the Satanic ideas during that day and night and no sin other than blasphemy can destory him. In lieu of every Kalema ten creditable acts are recorded and ten evils are erased and his stature is raised ten-fold.

NECESSARY HINTS

1. We have collected here as many prayers after—Salat-prayers as we could spot them. One should recite as many of these prayers as one can easily recite them. The Holy Prophet (Sal'am) adopted this very method he will recite some time this prayer and sometimes some other. A person who will care to recite as many prayers from among these prayers as possible, he will attain the Thawab of following the Sunnah.
2. If one does not get the convenience of reciting all these prayers, one should be mindful to giving preference to Isteghfar from among these prayers after Salat. After Isteghfar, one should ensure to recite : Allahumma Anta-s-Salam o and thereafter La Ilaha Illallah-o Wahda-hu La Sharika La-hu which we have given at No. 1 and No. 2. Some learned men give preference to these Kalema over the rest. It is therefore better to recite these Kalema if one does not get the chance of reciting other prayers.
3. It should not be taken that the prayers which have been desired to be recited after Salat are necessarily to be recited immediately after Salat, of course other than those which have been desired to be recited while still in the posture of Tashah,-hud after Salam. The Kalema or prayers the recitation of which conforms with the Sunnah, they should certainly be recited at the end of Salat while still in the posture of Tashah-hud.

As far as the remaining other prayers for recitation after Salat are concerned, provision exists that they can be recited with a little interval. For example : One can recite any of them after reciting the Sunnah prayers and it will be deemed as having been recited after wajib. But care should be taken not to engage oneself in worldly business immediately after Salat. Incidentally if some delay is necessiated, there is no harm. Such delays are not regarded as coming in between doing the needful.

CHAPTER—XXX

Early Morning Prayers (Salat-ul-Tahajjud) and Prayers for recitation therein

INTRODUCTION :—Next to Wajib Prayers great importance is attached to Salat ul-Tahajjud among the Nawafil prayers. This prayer has been described as a routine of good persons. The Holy Prophet (Sal'am) always used to say Tahajjud prayers and would never abandon them. After saying Tahajjud prayers, he used to say Witr prayers. The normal routine with him was that he used to say eight Raka'ah of Tahajjud prayers and in the end three from Witr prayers, and this way he used to perform in all eleven Raka'ah. This was the normal routine with him. Sometimes, he used to say even more less as well. The prayers which the Holy Prophet (Sal'am) used to recite in Tahajjud are given below :—

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ
وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ
الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ
اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ
وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَ
السَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ اَنْتَ رَبَّنَا
وَاِلَيْكَ الْمَصِيْرُ فَاغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ
وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ
اَنْتَ اِلٰهِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ ؕ
(صحاح ستہ ابوعوانہ)

Allah, all praise is due to Thee. Thou art maintainer of the Heavens and the earth and all those who come within them, and praise is due to Thee, Thou art Master of the Heavens and the Earth and all those who come within them, and praise is due to Thee, Thou art the light of the Heavens and the Earth and all those who come within them, and praise is due to Thee. Thou art the truth and Thy promise is true, and meeting Thee is truth, and Thy pronouncement is truth and Paradise is truth and the fire is truth and the Prophets are a truth and Muhammad is a truth, and the Doomsday is a truth. Allah I submit to Thee and believe in Thee and depend on thee and turn to Thee and quarrel for Thy sake and I make Thee my Judge. Thou art our Sustainer and unto Thee is to return. So forgive me for what I may commit and for what I left behind and for what I maintain as secret and for what I declare and for what Thou hast a knowledge better than I have. Thou art the pusher and Thou art the retarder. Thou art my God, there is no god save Thee and no environ and no power save by the Will of Allah.

(*Sihah Sitta*)

EXPLANATORY NOTE :

In various Books of Traditions, different types of sentences occur. In Bukhari, addition of wa La Hola Wa La Quwwata Illa Billah-e occurs. Abu 'Qwana has not quoted certain words, but we have given the prayer as a whole and have collected together all the sentences occuring in all the Books.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

CHAPTER—XXX

Early Morning Prayers (Salat-ul-Tahajjud) and Prayers for recitation therein

INTRODUCTION :—Next to Wajib Prayers great importance is attached to Salat ul-Tahajjud among the Nawafil prayers. This prayer has been described as a routine of good persons. The Holy Prophet (Sal'am) always used to say Tahajjud prayers and would never abandon them. After saying Tahajjud prayers, he used to say Witr prayers. The normal routine with him was that he used to say eight Raka'ah of Tahajjud prayers and in the end three from Witr prayers, and this way he used to perform in all eleven Raka'ah. This was the normal routine with him. Sometimes, he used to say even more less as well. The prayers which the Holy Prophet (Sal'am) used to recite in Tahajjud are given below :—

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ
وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ
الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ
اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَآءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ
وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَ
السَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ وَاِلَيْكَ حَاكَمْتُ اَنْتَ رَبَّنَا
وَاِلَيْكَ الْمَصِيْرُ فَاغْفِرْلِيْ مَا قَدَّمْتُ وَمَآ اَخَّرْتُ وَمَآ اَسْرَرْتُ
وَمَآ اَعْلَنْتُ وَمَآ اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ
اَنْتَ اِلٰهِيْ لَآ اِلٰهَ اِلَّآ اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ؕ
(صحاح ستہ ابوعوانہ)

Allah, all praise is due to Thee. Thou art maintainer of the Heavens and the earth and all those who come within them, and praise is due to Thee, Thou art Master of the Heavens and the Earth and all those who come within them, and praise is due to Thee, Thou art the light of the Heavens and the Earth and all those who come within them, and praise is due to Thee. Thou art the truth and Thy promise is true, and meeting Thee is truth, and Thy pronouncement is truth and Paradise is truth and the fire is truth and the Prophets are a truth and Muhammad is a truth, and the Doomsday is a truth. Allah I submit to Thee and believe in Thee and depend on thee and turn to Thee and quarrel for Thy sake and I make Thee my Judge. Thou art our Sustainer and unto Thee is to return. So forgive me for what I may commit and for what I left behind and for what I maintain as secret and for what I declare and for what Thou hast a knowledge better than I have. Thou art the pusher and Thou art the retarder. Thou art my God, there is no god save Thee and no environ and no power save by the Will of Allah.

EXPLANATORY NOTE : *(Sihah Sitta)*

In various Books of Traditions, different types of sentences occur. In Bukhari, addition of wa La Hola Wa La Quwwata Illa Billah-e occurs. Abu 'Qwana has not quoted certain words, but we have given the prayer as a whole and have collected together all the sentences occuring in all the Books.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Allah heard the one who praised Him. All praise is due to Allah, Sustainer of the dwellers of the universe.

EXPLANATORY NOTE :

This prayer should be recited after the prayer given at No. 1. And in case prayer at No. 1 is not well memorised, one should suffice by reciting only this prayer.

سُبْحَانَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

3. Sub,han Allah-e Rabb-il-'Alamin-a Sub,han Allah-e Wa Be-Hamd-e-hi.

Pure is Allah, Sustainer of those in the universe. Pure is Allah and with all praise due to Him.

وَقَعَدَ الثُّلُثَ الْاَخِيْرَ مِنَ اللَّيْلِ فَنَظَرَ اِلَى السَّمَآءِ فَقَالَ

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ؕ (بخاری۔مسلم۔ابوداؤد۔نسائی۔ابن ماجہ)

And sat at one-third of the night and looked into the sky and said—Indeed, in the creation of the Heavens and the Earth and in the difference between the night and the day are signs for those who have insight—the last ten from (Surah) Al-e-'Imran upto its end. Then he got up and performed ablution (Wazu) and cleaned the teeth, then Bilal called for prayers. Then he prayed two Raka'ah, then went out to say morning prayers. (*Bukhari, Muslim, Abu Daud, Nasaee,*)

وَاِذَا قَامَ لِصَلٰوةِ اللَّيْلِ كَبَّرَ عَشْرًا وَسَبَّحَ عَشْرًا

وَاسْتَغْفَرَ عَشْرًا ؕ

And in case he got up for the night prayers, said Takbeer (Allah-o Akbar-o) ten times, said Tasbeeh (Subhan Allah-e) ten times, or recited Isteghfar ten times.

اَللّٰهُمَّ اغْفِرْ لِيْ وَاهْدِنِيْ وَارْزُقْنِيْ وَعَافِنِيْ عَشْرًا۔

Allah, forgive me and guide me, and provide me sustenance, and safeguard me—ten times.

EXPLANATORY NOTE :

Except in Ibn Hibban, in other Books mention of ten times does not occur. But Ibn Hibban has given 'ten times' we have collected together words occuring in all of them.

وَيَتَعَوَّذُ بِاللّٰهِ مِنْ ضِيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ عَشْرًا

And should seek refuge with Allah from Diq-il-Maqam-e on the Day of Resurrection.

EXPLANATORY NOTE :

It explains that, if anybody gets up at night for Tahajjud prayers, he should pray like this :

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ ضِيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ ؕ

'Allahumma Inni Auz-o Be-ka Min Diq-il-Maqam-e Yaum-al-Qiyamat-e.'

(Allah, I seek refuge with Thee from Diq-il-Maqam-e on the Day of Resurrection). In this narration also, only Ibn Hibban has given the number of ten. In other books, no number is mentioned

وَاِذَا افْتَتَحَ صَلٰوةَ اللَّيْلِ قَالَ اَللّٰهُمَّ رَبَّ جِبْرِيْلَ وَمِيْكَائِيْلَ

وَاِسْرَافِيْلَ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ

اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ اِهْدِنِيْ

لِمَا اخْتُلِفَ فِيْهِ مِنَ الْحَقِّ بِاِذْنِكَ اِنَّكَ تَهْدِيْ مَنْ تَشَآءُ اِلٰى

صِرَاطٍ مُّسْتَقِيْمٍ ط

And while starting the night-prayers, he uttered : Allah, Lord of Gabriel and Michael and Israfil, Fashioner of the Heavens and the Earth, knower of the hidden and the apparent, Thou art to decide between Thy servants in what they differ, guide

me from in what they differ to the truth by Thy will, Thou guideth whomsoever Thou may so wish to the straight path.

EXPLANATORY NOTE :

It explains that, one should recite this prayer before starting the prayer. Thereafter Tahajjud prayers should start. It can also mean that in place of "Sub,hana-ka Allahumma" this prayer should be recited, that is, prayer should start with this prayer. In Tahajjud prayer every facility exists, whichever prayer one may find easy, can recite therein.

A pupil of Hazrat 'Aesha, Shariq enquired from her that when the Holy Prophet (Sal'am) used to get at night, in what he used to engage himself. Said Hazrat 'Aesha : Thou hast enquired into a matter which nobody has so far enquired from me.

Whenever the Holy Prophet (Sal'am) used to getup at night, he used to recite 'Allah-o Akbar-o' ten times, Al-Hamd-o Lillah-e ten times, Subhan Allah-e Wa Be-Hamd-e-hi ten times, and Subhan-al-Malekil-Quddus-e ten times, Isteghfar ten times, La Ilaha Illa-llah-o ten times, and :

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيٰمَةِ

'Allahumma Inni A'uz-o Be-ka Min Diq-id-Duniya wa Diq-e Yaum-il-Qiyamat-e'

ten times. Thereafter he used to perform Tahajjud prayers.

CHAPTER—XXXI

Salat-ul-Witr-e and Du'a-e-Qunut

INTRODUCTION : In Ahadeeth the words of Du'a-e Qunut which is recited just before the Ruku' of the last Rak'at from among the three Rak'ah of Salat-ul-Witr are given differently. Some of the words have been adopted by those following the school of Shafe'i and some of the words have been adopted by those following the school of Hanafi. We have quoted here all those words. While a certain type of words are ascribed to have been narrated by certain companions, some other are ascribed to have been narrated by others. Again, at certain junctures, some of the words are added to abhor the disbelievers. When in Qunut disbelievers are abhored, it is called as Qunut e Nazelah. For example, when the war is in progress and disbelievers committing excess against the believers, in such circumstances, it is Sunnah to recite Qunut-e Nazelah not only in Witr but in all other prayers also.

اَللّٰهُمَّ اهْدِنِیْ فِيْمَنْ هَدَيْتَ وَعَافِنِیْ فِيْمَنْ عَافَيْتَ
وَتَوَلَّنِیْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِیْ فِيْمَا اَعْطَيْتَ وَقِنِیْ شَرَّ مَا
قَضَيْتَ اِنَّكَ تَقْضِیْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهٗ لَا يَذِلُّ مَنْ
وَّالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ نَسْتَغْفِرُكَ
وَنَتُوْبُ اِلَيْكَ وَصَلَّى اللّٰهُ عَلَى النَّبِیِّ

1. Allahumma-Hd-e-ni Fi-Man Hadaita wa 'Afe ni Fi-Man 'Afaita wa Tawalla-ni Fi-Man Tawallaita wa Barik Li Fi-Ma A'taita wa Qe-ni Sharr-a Ma Qadaita Inna-ka Taqdi wa La

yuqda 'Alai-ka Wa Inna-hu La yazillo Man-w-walaita wa La ya'izz-o Man 'Adaita Tabarakta Rabba na wa Ta'alaita Nastaghfero ka wa Natoobo Ilai-ka wa Sallallah-o 'Ala-n-Nabiyy e.

Allah, guide me like those Thou guided and safeguarded, and be a guardian to just the way Thou art a guardian for others and bless me in what Thou may wish to grant, and save me from the evil of what Thou ordained for it is Thou Who ordains and would not be ordained, and no one can disgrace the one whom Thou kept dear and no one can respect the one whom Thou held in anger. Blessed art thou, our Sustainer, and Sublime art Thou. We seek Thy forgiveness and turn to Thee for repentance and may Allah's mercy be on the Prophet.

EXPLANATORY NOTE :

In this Qunut, Baihaqi quotes the words as Allahumma Sall-e 'Ala Muhammad-in-w Wa 'Ala Ale Muhammad-in instead of Wa Sallallah-o 'Ala-n Nabiyy-e.

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ الْجِدَّ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝ (ابن ابی شیبہ، ابن السنی)

2. Allahumma Inna Nasta'in-o-ka wa Nastaghfer o-ka wa Nuthni 'Alaik-al-Khair-a Wa La Nakforo ka Wa Nu, meno wa Nakhla'o wa Natroka Man yafjoro-ka. Allahumma Iyya-ka Na'bodo Wa La-ka Nosalli Wa Nasjodo wa Ilai-ka Nas'a Wa Nahfedo Narju Rahmate-ka wa Nakhsha 'Azaba-ka Inna 'Azaba-kal jidda Bil- Kuffar-e Mulhiq. (*Ibn Abi Saibah*)

Allah, we seek Thy aid and seek forgiveness from Thee and eulogise Thee with goodness and we do not disbelieve in Thee

and we have faith and we abandon and we leave whosoever disobeys Thee. Allah we worship Thee and pray before Thee and we prostrate and endeavour towards Thee and we grapple and we look for Thy mercy and we dread Thy punishment seriously. Indeed, Thy punishment is going to be inflicted at the disbelievers.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ نَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَخْشٰى عَذَابَكَ الْجِدَّ وَنَرْجُوْا رَحْمَتَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

(بیہقی)

3. Bismillah-ir-Rahman-ir-Raheem-e Allahumma Inna Nasta'ino ka wa Nastaghfero ka Wa Nuthni 'Alai-ka-l-Khair-a Wa La Nakforo-ka Nakhla'o Wa Natroko Man Yafjoro ka. Bismillah-ir-Rahman-ir-Rahim-e Allahumma Iyya-ka Na'bodo Wa La ka Nusalli Wa Nasjodo Wa Ilai ka Nas'a Wa Nahfedo wa Nakhsha 'Azaba-ka-l-jidda wa Narju Rahmata-ka Inna 'Azaba-ka-Bi-l-Kuffar-e Mulhiq. (*Baihaqi*)

With the name of Allah, the Beneficent, the Merciful. Allah, we seek Thy aid :

'Wa Nastaghfero-ka Wa Nuthni 'Alai ka-l-Khaira Wa La Nakforo-ka Nakhla'o wa Natroko Man-y-Yafjoro-ka'

With the name of Allah, the Beneficent, the Merciful. Allah, we worship Thee and pray for Thee and we prostrate and unto Thee we endeavour and we grapple and we dread Thy punishment seriously and we look for Thy mercy. Indeed, Thy punishment is going to be inflicted at the disbelievers.

EXPLANATORY NOTE :

The addition of Bismiliah ir-Rehman-ir-Rahim has been quoted only by Baihiqi. In other narrations, mention of Bismillah ir-Rahman-ir-Rahim does not occur.

اَللّٰهُمَّ اغْفِرْ لَنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَيْنِهِمْ وَانْصُرْهُمْ عَلٰى عَدُوِّكَ
وَعَدُوِّهِمْ اَللّٰهُمَّ الْعَنِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ
وَيُكَذِّبُوْنَ رُسُلَكَ وَيُقَاتِلُوْنَ اَوْلِيَآئَكَ اَللّٰهُمَّ خَالِفْ بَيْنَ
كَلِمَتِهِمْ وَزَلْزِلْ اَقْدَامَهُمْ وَاَنْزِلْ بِهِمْ بَاْسَكَ الَّذِيْ لَا تَرُدُّهٗ
عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ۞

4. Allahumma-Ghafir Lana Wa Lil-Mo,menina wa-l-Mo,menat-e Wa-l-Muslemin-a Wa-l-Muslimat-e Wa Allif Baina Quloob-e-him Wa Asleh Zata Bain-e-him Wa-Nsur-hum 'Ala 'Aduwwe-ka wa 'Aduwwe-him Allahumma-l-'an il Kafarata-llazina yasudduna 'An Sabil-e-ka Wa Yukazzebuna Rosola-ka Wa Yuqateloona Auleya,aka Allahumma Khalif Baina Kalemat e-him Wa Zalzil Aqdama-hum Wa Anzil Be-him Ba,sa-ka-llazi La Tarudd-o-hu 'An-il Qaum-il-Mujremina.

Allah, show us forgiveness and to the believing person and to the Muslim men and Muslim women and create love among their hearts and bring about improvement among themselves and help them to victory Thy enemy and their enemy. Allah, curse the disbelieving lot who cause obstructions in Thy cause and belie Thy Messengers and fight Thy allies. Allah, cause breach in their obstruction and tremor their feet and bring down on them Thy wrath which no one can thwart from a criminal lot.

اَللّٰهُمَّ عَذِّبِ الْكَفَرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَيُكَذِّبُوْنَ

رُسُلَكَ وَيُقَاتِلُوْنَ اَوْلِيَآءَكَ اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَ
الْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَاَصْلِحْ ذَاتَ بَيْنِهِمْ
وَاَلِّفْ بَيْنَ قُلُوْبِهِمْ وَاجْعَلْ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَالْحِكْمَةَ
وَثَبِّتْهُمْ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ وَاَوْزِعْهُمْ اَنْ يُّوْفُوْا بِعَهْدِكَ
الَّذِيْ عَاهَدْتَّهُمْ عَلَيْهِ وَانْصُرْهُمْ عَلٰى عَدُوِّكَ وَعَدُوِّهِمْ
اِلٰهَ الْحَقِّ وَاجْعَلْنَا مِنْهُمْ ۞ (كتاب الاذكار)

Allah, punish the disbelieving lot who cause obstruction in Thy cause and belie Thy Messengers and fight Thy supporters. Allah show forgiveness to the believing men and believing women and to the Muslim men and Muslim women and bring about improvement among themselves and create love among their hearts ahd brighten their hearts with faith and wisdom and stabilize them as followers of the Messenger of Allah and exhort them to be loyal to Thy promise which Thou made for them and help them to victory on Thy enemy and their enemy, O the True God, and also make us among them.

EXPLANATORY NOTE :

The last two Qunut are called as Qunut e-Nazelah. Whenever disbelievers indulge in committing excesses against Muslims or Muslims are eagaged in Jihad, Muslims should recite Qunut e-Nazelah in their prayers whether in the morning prayer or in all the five prayers, whether they are saying their prayers hands held or hands loosened. Qunut-e-Nazelah should be recited while standing straight after Ruku'. And Qunut-e-Witr should be recited before the Ruku' as followed by the Hanifites.

واذا صلى الوتر ثلثا فيقرء فى الاولى سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى
وفى الثانية قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ وفى الثالثة قُلْ هُوَ اللّٰهُ اَحَدٌ

والمعوذتين ؛

And in case three Raka'ah from Witr are to be prayed, let one recite in the first Sabbeh-i-Sm-e Rabb e-ka-l-A'la, and in the second, Qul ya Ayyo-ha-l-Kaferuna, and in the third Qul Howallah-o Ahad-un and the two :

(1) Qul A'uz-o Be Rabb-in-Nas-e,

(2) Qul A'uz-o Rabb-il-Falaq e.

EXPLANATORY NOTE :

Imam Ahmad and Ibn al Saniy did not quote the addition of Qul A'uz-o Be-Rabb-il-Falaq-e and Qul A'uz o Be-Rabb-in-Nase. Instead they have mentioned only Qul Howallah-o Ahad-un for recitation in the third Raka'ah. And in other Books, mention of all the three Surah occurs, that is, in the third Raka'ah all the three are to be recited.

واذا سلم منه قال سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ

ثلث مَرَّات يمد صوته ويرفع ؛

On having uttered Salam (peace) at the end of it, let him say Subhan-al-Malek-il-Quddu-se (sanctified is the Holy Master) thrice prolonging his voice aloud a little.

رَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ (دارقطنی)

8. Rabb ul-Malaekat-e Wa-r-Ruh-e.
Dar Qutni has quoted the addition of Rabb ul-Malaekat-e Wa-r-Ruh-e (Lord of the angels and the soul) also after Subhan-al-Malek-il-Quddus-e.

(Darqatni)

EXPLANATORY NOTE :

It explains that, after getting free from Witr, one should recite thrice a little aloud :

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَبِّ الْمَلٰئِكَةِ وَالرُّوْحِ ؛

'Subhan-al-Malek-il-Quddus-e Rabb-il-Malaekat-e Wa-r-Ruh-e'

and should prolong a little the recitation of Quddus-e. Although the last piece is Dar Qutni's addition, but it is better to recite it alongwith Rabb-ul-Mala-e-kat-e Wa-r-Ruh-e.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ
مِنْ عَقُوْبَتِكَ وَاَعُوْذُبِكَ مِنْكَ لَآ اُحْصِیْ ثَنَآءً عَلَيْكَ
اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ ؛

9. Allahumma Inni A'uz-o Be-ka Be-Rida-ka Min Sakhate-ka Wa Be-Mu'afat-e-ka Min 'Oqubat-e-ka Wa A'uz-o Be-ka Min-ka La Uhsi Thana,an 'Alai-ka Anta Kama Athnaita 'Ala Nafse-ka.

Allah, I seek refuge with Thee for Thy reconciliation from Thy anger and from Thy pardon from Thy infliction and I seek refuge with Thee from Thee, for I am unable to recount Thy praises. Thou art as Thy praised Thyself.

EXPLANATORY NOTE :

It explains that, on getting free from saying Witr, recitation of this prayer also falls within the following of Sunnah :

اَللّٰهُمَّ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضٰى ؛

'Allahumma Waffiq-na Le-ma Tohibb-o wa Tarda'

(Allah, enable us to fashion ourselves for what it may please Thee and satisfy Thee).

CHAPTER—XXXII

Sunnah Prayers of the morning prayers and Repetition prayers for recitation thereafter

INTRODUCTION :—The Prophet (Sal'am) used to recite the two Sunnah prayers of the morning shortly. Generally, he used to recite : Qul ya Ayyoha-l-Kaferun-a in the first Raka'ah and Qul Howallah-o Ahad-un in the second. Or he used to recite in the first Raka'ah the Ayah (from Qulu Amanna Billah-e wa Ma Unzela Ilai-ka upto Muslemun-a) from the last Ruku' of the first part in the second Raka'ah the first Ayah (from Qul ya Ahl-al-Kitab-e Ila Kalemat-in upto Muslemun-a) of the forteenth Ruku' from the third part. This has been quoted by Muslim and Ibn Hibban and this is the method which conforms with the Sunnah.

ويقول وهوجالس اَللّٰهُمَّ رَبَّ جِبْرَءِيْلَ وَمِيْكَآءِيْلَ وَاِسْرَافِيْلَ وَمُحَمَّدِنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعُوْذُبِكَ مِنَ النَّارِ ؕ

1. Allahumm-a Rabb-a Jibrail-a Wa Mikail-a Wa Israfil-a Wa Muhammad-e-nin-Nabiyy-e Sallallah-o 'Alai-he wa Sallama A'uz-o Be-ka Min-an-Nar-e.
After turning his face at the end of the morning Sunnah prayers, and before lying down, he used to recite thrice the prayer in this way :—Allah, Lord of Gabriel and Michael and Israfil and Muhammad the Prophet (may Allah's peace be on him) I seek refuge with Thee from the fire.

EXPLANATORY NOTE :

Having the morning Sunnah prayers and reciting the above-mentioned prayer given in No. 1, he used to lie down on his right side so that he may relax a little from the strain of the Tahajjud and Witr prayers and proceed thereafter for the morning prayers.

CHAPTER—XXXIII

The Friday Prayers

INTRODUCTION :—The prayer for recitation while proceeding towards the mosque on Friday and the Isteghfar for recitation on Friday morning has already been given. There is no other special Wazeefah for Friday. Of course directive for reciting Darud Sharif most profusely on this day does exist. However, recitation of

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Sabbeh-i Sm-e Rabb-e-ka-l-A'la wa Hal Ata-ka Hadith-ul-Ghashiyah'

in the Friday prayers is most desirable. Or, in the first Raka'ah Surah al-Jumo'ah and in the second Surah al-Munafequn a is most desirable. Or, in the first Raka'ah Surah Qaf and in the second Surah 'Iqtabarat-is-Sa'ah' is most desirable. On this day, there is a moment when prayers are heard. This moment has been kept secret. Differences on deciding this moment exist. The opinion of the majority of Ulema is that, that moment lies in between the 'Asr prayers and upto the time of Maghrib prayers. Some say that moment lies in between the span of the two Khutbah. And some say that it is from the time the Imam comes out for Khutbah upto the time of beginning the prayer or until the end of the prayer.

من قرأ بعد صلوٰة الجمعة قل هو الله احد وقل اعوذ برب الفلق ـ وقل اعوذ برب النّاس ـ سبع مرات اعاذه الله من السوء الى الجمعة الاخرىٰ ؛ (ابن السنى)

Anyone who cares to recite after the Jumo'ah prayers Qul Howallah-o Ahad-un (Say, He is Allah, the only one), and Qul A'uz-o Be-Rabb-il-Falaq-e (Say, I seek refuge with the Lord of Falaq), and Qul A'uz-o Be-Rabb-in-Nas-e (Say, I seek refuge with the Sustainer of humanity), seven times, Allah to safeguard him from the hurtful upto the next Jomo'ah. **(Ibnus Sunniy)**

اما قراءة سورة الكهف والصلوٰة على رسول الله

فجاءت فيها احاديث مشهورة ؛ (كتاب الاذكار)

As for reciting the Surah al-Kahaf and Darud Sharif on the Messenger of Allah, well-known Ahadeeth exist in this respect.

EXPLANATORY NOTE :

It explains that mention in a number of Traditions occurs for reciting Surah al-Kahaf on Friday and Darud Sharif profusely on that day.

CHAPTER—XXXIV

The two Festivals—'Id-ul-Fitr and 'Id-ul-Ad-ha

من احیٰی لیلة العیدین لله محتسبًا لم یمُت قلبه
حین تموت القلوبُ ۞ (ابن ماجہ)

Whosoever revived night of the two festivals for the sake of Allah with the hope of Thawab, his heart won't die when the hearts will begin to die. (*Ibn Majah*)

اَللّٰهُ اَکْبَرُ اَللّٰهُ اَکْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَکْبَرُ ط
اَللّٰهُ اَکْبَرُ وَلِلّٰهِ الْحَمْدُ ۞ (بیہقی)

2. Allah-o Akbar-o Allah-o Akbar-o La Ilaha Illallah-o Wallah-o Akbar-o Allah-o Akbar-o Wa Lillah-il-Hamd.
Allah is great, Allah is great, there is no god save Allah. And Allah is great.And all praise is due to Allah.

اَللّٰهُ اَکْبَرُ اَللّٰهُ اَکْبَرُ اَللّٰهُ اَکْبَرُ کَبِیْرًا
وَالْحَمْدُ لِلّٰهِ کَثِیْرًا وَّسُبْحَانَ اللّٰهِ بُکْرَةً وَّاَصِیْلًا ط لَآ اِلٰهَ
اِلَّا اللّٰهُ لَا نَعْبُدُ اِلَّآ اِیَّاهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَلَوْ کَرِهَ
الْکٰفِرُوْنَ ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ صَدَقَ وَعْدَهٗ وَنَصَرَ

عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَکْبَرُ
(کتاب الاذکار)

3. Allah-o Akbar-o Allah-o Akbar-o Allah-o Akbar-o Allah-o Akbar-o Kabeeran-w Wa-l-Hamd-o Lillah-e Katheeran-w Wa Subhan Allah-e Bukrat-an-w Wa Aseela La Ilaha Illallah-o La Na'bodo Illa Iyya-hu Mukhleseena La-hu-d-Din a wa LawKare ha-l-Kaferun La Ilaha Illallah-o Wahda hu Sadaqa Wa'da-hu wa Nasara 'Abda-hu wa Hazam-a-l-Ahzab-a Wahda hu La Ilaha Illallah-o Wallah-o Akbar.
Allah is great, Allah is great, Allah is great, Allah is great. Great enough and all praise is due to Allah profusely, and we reiterate glory of Allah morning and evening. There is no god save Allah;we don't worship any save Him sincerely. The religion belongs to Him irrespective of the displeasure of the disbelievers. There is no god save Allah alone. He is truthful to His promise and may He help His servant to victory and defeat the factions. Alone is He, there is no god save Him. And indeed Allah is great.

EXPLANATORY NOTE :

There are the Takbeer for Id. They are recited only for one day on Id-ul-Fitr. And on Id-ul-Zuha, they are recited from ninth morning until the thirteenth evening. Whichever is easier among them can be recited. In Id prayers, recitation of Sabb-eh-i-Sm e and Hal Ata ka or Surah 'Qaf' and Iqtarabat-is-Sa'ah is most desirable.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ ثلث مائة
(تحفة الاخوان)

4. Subhanallahe wa Be Hamd-e-hi
Glory to Allah and with all praise due to Him three hundred times before the Id-ul Fitr.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ۔ اربع مائة مرة ۞

CHAPTER—XXXIV

The two Festivals—'Id-ul-Fitr and 'Id-ul-Ad-ha

من احيى ليلة العيدين لله محتسبًا لم يمُت قلبه
حين تموت القلوبُ ؛ (ابن ماجه)

Whosoever revived night of the two festivals for the sake of Allah with the hope of Thawab, his heart won't die when the hearts will begin to die. (*Ibn Majah*)

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط
اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ ؛ (بيهقى)

2. Allah-o Akbar-o Allah-o Akbar-o La Ilaha Illallah-o Wallah-o Akbar-o Allah-o Akbar-o Wa Lillah-il-Hamd.
Allah is great, Allah is great, there is no god save Allah. And Allah is great.And all praise is due to Allah.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ كَبِيْرًا
وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا ط لَآ اِلٰهَ
اِلَّا اللّٰهُ لَا نَعْبُدُ اِلَّآ اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ـ لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ صَدَقَ وَعْدَهٗ وَنَصَرَ

عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
(كتاب الاذكار)

3. Allah-o Akbar-o Allah-o Akbar-o Allah-o Akbar-o Allah-o Akbar-o Kabeeran-w Wa-l-Hamd-o Lillah-e Katheeran-w Wa Subhan Allah-e Bukrat-an-w Wa Aseela La Ilaha Illallah-o La Na'bodo Illa Iyya-hu Mukhleseena La-hu-d-Din a wa LawKare ha-l-Kaferun La Ilaha Illallah-o Wahda hu Sadaqa Wa'da-hu wa Nasara 'Abda-hu wa Hazam-a-l-Ahzab-a Wahda hu La Ilaha Illallah-o Wallah-o Akbar.
Allah is great, Allah is great, Allah is great, Allah is great. Great enough and all praise is due to Allah profusely, and we reiterate glory of Allah morning and evening. There is no god save Allah;we don't worship any save Him sincerely. The religion belongs to Him irrespective of the displeasure of the disbelievers. There is no god save Allah alone. He is truthful to His promise and may He help His servant to victory and defeat the factions. Alone is He, there is no god save Him. And indeed Allah is great.

EXPLANATORY NOTE :

There are the Takbeer for Id. They are recited only for one day on Id-ul-Fitr. And on Id-ul-Zuha, they are recited from ninth morning until the thirteenth evening. Whichever is easier among them can be recited. In Id prayers, recitation of Sabb-eh-i-Sm e and Hal Ata ka or Surah 'Qaf' and Iqtarabat-is-Sa'ah is most desirable.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ ثلث مائة
(تحفة الاخوان)

4. Subhanallahe wa Be Hamd-e-hi
Glory to Allah and with all praise due to Him three hundred times before the Id-ul Fitr.

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ـ اربع مائة مرة ؛

5. La Ilaha Illallah-o Wahda-hu La Sharika La-hu La-hul-Mulk-o wa La-hu-l-Hamd-o wa Howa 'Ala Kull-e Shai-in Qudir.

There is no god save Allah, no partners unto Him. The domain belongs to Him and all praise is due to Him; and indeed He is powerful over everything—four hundred times.

EXPLANATORY NOTE :

The writer of Tohfat-ul-Ikhwan describes the recitation of these two Wazeefah before Id-ul-Fitr most desirable and writes that the reward of reciting these words for the forgiveness of those already passed away from among the people of Muhammad. A person who cares to recite the Kalemah at No. 4 three hundred times and the Kalemah at No. 5 four hundred times for the forgiveness of those already passed away from among the people of Muhammad, Allah will enter the grave of every deceased one thousand light and when the recitor passes away, will enter one thousand light in his grave as well, and it carries the Thawab of freeing four hundred captives and Allah appoints such angels who cultivate in Paradise for the recitor.

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ عِيْشَةً تَقِيَّةً وَّمِيْتَةً سَوِيَّةً وَّمَرَدًّا غَيْرَ مُخْزٍ وَّلَا فَاضِحٍ اَللّٰهُمَّ لَا تُهْلِكْنَا فَجْاَءَةً وَّلَا تَاْخُذْنَا لَا بَغْتَةً وَّلَا تَعْجَلْنَا عَنْ حَقٍّ وَّلَا وَصِيَّةٍ اَللّٰهُمَّ اِنَّا نَسْئَلُكَ الْعَفَافَ وَالْغِنٰى وَالتُّقٰى وَالْهُدٰى وَحُسْنَ عَاقِبَةِ الْاٰخِرَةِ وَالدُّنْيَا وَنَعُوْذُبِكَ مِنَ الشَّكِّ وَالشِّقَاقِ وَالرِّيَاءِ وَالسُّمْعَةِ فِىْ دِيْنِكَ يَا مُقَلِّبَ الْقُلُوْبِ لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ط اِنَّكَ اَنْتَ الْوَهَّابُ ؕ

(مجمع الزوائد)

6. Allahumma Inna Nas,alo-ka Ishatan-n-Naqiyyat-an-w Wa MabitalanSaviyyat-an-w Wa Maradd-an Ghair-a Mukhz in-w wa La Fadch ni Allahumma La Tohlik-na Fuja'at-an-w Wa La Ta,khuz-na Baghta-ta-n-w Wa La Ta'jal-na 'An Haqq-in-w Wa La Wasiyyat-in Allahumma Inna Nas,alo-kal Afaf a Wa-l Ghena wa t-Tuqa wa-l-Huda Wa Husn-a 'Aqebat-il-Akherat-e Wa-d Duniya wa Na'uz o Be-ka Min-as-Shakk-e Wa sh-Sheqaq-e Wa-r-Reyaa eWa-s-Sum'at-e Fi-Din-e-ka ya Muqal-leb-al-Qolub e La Tozigh Qoluba-na Ba'da Iz Hadaita-na wa Hab La-na Min-l-ladun-ka Rahmat-an Inna-ka Anta-l-Wahhab

Allah, we beseech Thee a pure life and a wholesome domestication and undebased and an unretorted return. Allah do not destroy us suddenly and do not take us unawares and do not hasten in requiring us to carry out Thy dictates and in fulfilling Thy right Allah, we beseech Thee the chastity and carefreeness and uprightness and guidance and fair treatment in the Hereafter and the world and we seek refuge with Thee from being thrown into doubts and animosities and showiness affecting the prestige of Thy religion. O the Transformer of hearts, do not let our hearts turn senseless after having guided us and grant us mercy from beside Thee. Indeed, Thou art the Great Bestower.

EXPLANATORY NOTE :

This prayer also should be recited on Id-ul-Fitr. The first ten days of Id-ul-Zuha or the month of Zil-Hijj also carry great importance from the point of view of worship and Divine remembrance. The Holy Prophet (Sal'am) has said that Thawab of worship during 'Ashara' of Zi-l-Hijj is far more than the Thawab of worship during other days. The acts during other days cannot withstand the Thawab of worship during this 'Ashara. Some body enquired. Does the Jihad during other days cannot withstand the worship during these days ? The Holy Prophet said : Yes, even the Jihad also cannot withstand save, of course, a Jihad in which a person becomes martyr and his horse also is killed. Such a Jihad can be ahead of the worship during this 'Ashara, otherwise not.

Great importance for observing fast on the eighth and ninth

during this 'Ashara occurs in Hadeeth. Most desirable is this that one should certainly observe fast from one to ninth of Zi-l-Hijj. Otherwise, one should certainly observe fast on the eighth and ninth. The Holy Prophet (Sal'am) has said that due to these fastings, sins of one year ahead are excused. Due to the fasting on eighth sins of one year due to the fasting on ninth sins of the other year get eliminated. Although during this 'Ashara' one can take to any type of divine rememberance, but on the ninth of Zi-l-Hijj, mention in Hadeeth of reciting the following Kalema occurs. Those Kalema are :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

'La Ilaha Illallah-o Wahda-hu La Sharika La-hu La-hu-l-Mulk-o Wa La-hu-l-Hamd-o Wa Howa 'Ala Kull-e Shai-in Qadir.

Whenever Hazrat Ibn 'Umar and Hazrat Abu Hurairah happened to go to market during this 'Ashara they used to recite Takbeer in the Market also.

CHAPTER—XXXV

The Sun-Eclipse and the Moon-Eclipse

Mention in Hadeeth exists regarding saying prayers and reciting Isteghfar at such junctures as the Moon-Eclipse and the Sun-Eclipse. At Sun-Eclipse, two Raka'ah of Jama'at prayers should be said and at Moon-Eclipse, Nafil prayer should be said individually and Subhan Allah, Al-Hamd-o Lillah-e, Allah-o Akbar-o and Isteghfar should be recited profusely.

Says 'Abdur Rehman Bin Samrah that I noticed the Holy Prophet (Sal'am) on the day of Sun-Eclipse that he was reciting Subhan Allah Al-Hamd-o Lillah-e Allah-o Akbar-o with both hands raised and continued to recite for quite sometime. Thereafter he said two Raka'ah of prayers.

during this 'Ashara occurs in Hadeeth. Most desirable is this that one should certainly observe fast from one to ninth of Zi-l-Hijj. Otherwise, one should certainly observe fast on the eighth and ninth. The Holy Prophet (Sal'am) has said that due to these fastings, sins of one year ahead are excused. Due to the fasting on eighth sins of one year due to the fasting on ninth sins of the other year get eliminated. Although during this 'Ashara' one can take to any type of divine rememberance, but on the ninth of Zi-l-Hijj, mention in Hadeeth of reciting the following Kalema occurs. Those Kalema are :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

'La Ilaha Illallah-o Wahda-hu La Sharika La-hu La-hu-l-Mulk-o Wa La-hu-l-Hamd-o Wa Howa 'Ala Kull-e Shai-in Qadir.

Whenever Hazrat Ibn 'Umar and Hazrat Abu Hurairah happened to go to market during this 'Ashara they used to recite Takbeer in the Market also.

CHAPTER—XXXV

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Says 'Abdur Rehman Bin Samrah that I noticed the Holy Prophet (Sal'am) on the day of Sun-Eclipse that he was reciting Subhan Allah Al-Hamd-o Lillah-e Allah-o Akbar-o with both hands raised and continued to recite for quite sometime. Thereafter he said two Raka'ah of prayers.

CHAPTER—XXXVI

Salat-ul-Istesqa'

INTRODUCTION :—Whenever rains do not take place and there is danger of the cattle and the crops getting destroyed and signs of spreading famine appear, Muslims should head towards the country side to pray for rains and should say two Raka'ah of prayers in Jama'at. After the prayers are over, the Imam should rise to recite Khutbah (exhortation). He should reverse his shawl and then should pray with hands reversed. At such a critical juncture, the prayers which are in keeping with the Sunnah are given below. Some Ulema say, prayers for the purpose should be said only in the countryside. But saying Salat is the right method in keeping with the Sunnah. While praying, hands should be so much raised that portion below shoulders become visible. In Salat, 'Sabbeh-i-Sm-e and 'Hal Ata-ka' should be recited. The prayer should be said facing Qiblah,

واذا قحطوا المطر فليحثوا على الركب ثم ليقولوا

يَا رَبِّ يَا رَبِّ ۞ (ابوعوانہ)

Whenever they suffer rain-famine, they should sit both legs below and should say—O our Sustainer, O our Sustainer.

اَللّٰهُمَّ اسْقِنَا اَللّٰهُمَّ اسْقِنَا اَللّٰهُمَّ اسْقِنَا (بخاری)

2. Allahumma Sq e-na Allahumma-Sq-e-na. Allahumma Sq-e-na Allah, send us water, Allah, send us water, Allah, send us water. ***(Bukhari)***

اَللّٰهُمَّ اَغِثْنَا اَللّٰهُمَّ اَغِثْنَا اَللّٰهُمَّ اَغِثْنَا ۞ (مسلم)

3. Allahumma Aghth-e na Allahumma Aghth-e-na Allahumma Aghth-e na. **(Muslim)**
Allah, favour us with rains, Allah, favour us with rains, Allah, favour us with rains.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ مٰلِكِ
يَوْمِ الدِّيْنِ لَآ اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ ط اَللّٰهُمَّ
اَنْتَ اللّٰهُ لَآ اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَآءُ اَنْزِلْ
عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَآ اَنْزَلْتَ عَلَيْنَا قُوَّةً وَّبَلَاغًا اِلٰى حِيْنٍ ۞

4. Al-Hamd-o Lillah e Rabb-il-'Alamina-r-Rahman-ir-Rahim e Maleke yaum-id-Din-e La Ilaha Illallah o Yaf'al-o Mayurid-o Allahumma Antallah-o La Ilaha Illa Anta-l Ghaniyy-o Wa Nahn-ul-Fuqara,o Anzil 'Alai-na-l Ghaith-a Wa Fj'al Ma Anzalta -Alai na Quwwat-an-w wa Balagh-an Ila Hin.
All praise is due to Allah, Sustainer of the whole creation of the Merciful, the Compassionate, Master of the Day of Judgement. There is no god save Allah. Ho does whatever He may so wish. Allah, Thou art Allah, there is no god save Thee the Rich and we are poor ones. Send down on us rain and make what Thou may wish to send down on us a strength and a source of obedience for period to come.

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مَّرِيْئًا مَّرِيْعًا نَافِعًا غَيْرَ ضَآرٍّ
عَاجِلًا غَيْرَ اٰجِلٍ رَآئِثٍ ۞ (ابوداؤد۔ابن شیبہ)

5. Allahumma-Sq e-na Ghaith-an m Mughith-an m Mari an m Mari'a-n Nafe'a-n Ghair-a Darr-in 'Ajel-an Ghair-a Ajel-in Raeth-in. **Abu daood *Ibn Abi Shaibah*)**
Allah, favour us with water in rains to satisfy our call, in abundance, useful not harmful, hurrying not delayed.

EXPLANATORY NOTE :

It explains that favour us with a rain which may fulfil our

prayer, should be sufficient enough of 'Ghair-a Ajel in' "Ghair-a Raeth-in" occurs. But both the styles mean the same, that is, not delayed but hurrying.

اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَآئِمَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِ بَلَدَكَ الْمَيِّتَ ؛ (ابوداؤد)

6. Allahumma-Sq-e 'Ibada-ka Wa Bahaem-a-ka Wa-Nshur Rahmata-ka Wa Ahy-i Balada-ka-l-Mayyet-a. (Abu-daood)
Allah, favour Thy servants and Thy cattle with water, and spread Thy mercy and revive Thy dead domain.

EXPLANATORY NOTE :

Dead earth, that is, which has turned dried and is not capable of cultivation. Revive it with rains so that again it may become green.

اَللّٰهُمَّ اَنْزِلْ عَلٰى اَرْضِنَا زِيْنَتَهَا وَسَكَنَهَا ؛ (ابوعوانہ)

7 Allahumma Anzil 'Ala 'Ard-e-na zeenata ha wa Sakana-ka.
Abu 'Awana)
Allah send down on our land its beauty and its calmness.

اَللّٰهُمَّ ضَاحَتْ جِبَالُنَا وَاغْبَرَّتْ اَرْضُنَا وَهَامَتْ دَوَابُّنَا مُحْيِ الْخَيْرَاتِ مِنْ اَمَاكِنِهَا وَمُنْزِلَ الرَّحْمَةِ مِنْ مَعَادِنِهَا وَمُجْرِيَ الْبَرَكَاتِ عَلٰى اَهْلِهَا بِالْغَيْثِ الْمُغِيْثِ اَنْتَ الْمُسْتَغْفَرُ الْغَفَّارُ فَنَسْتَغْفِرُكَ لِلْحَآمَّاتِ مِنْ ذُنُوْبِنَا وَنَتُوْبُ اِلَيْكَ مِنْ عَوَآمِّ خَطَايَانَا اَللّٰهُمَّ فَاَرْسِلِ السَّمَآءَ عَلَيْنَا مِدْرَارًا وَّاَوْصِلْ بِالْغَيْثِ وَاكْفِ مِنْ تَحْتِ عَرْشِكَ حَيْثُ يَنْفَعُنَا وَيَعُوْدُ عَلَيْنَا

غَيْثًا عَامًّا طَبَقًا غَبَقًا مُحَلِّلًا غَدَقًا خِصْبًا رَآئِعًا مُمْرِعَ النَّبَاتِ ؛ (ابوعوانہ)

8. Allahumma Dahat Jibal-o-na Wa-Ghbarrat Ardo-na Wa Hamat Dawabb-o-na Mo'tialKhairat-e Min Amakene-ha wa Munzel-ar Rahmat-e MinMa'aden-e-hawa Mujrial-Barakat-e 'Ala Ahl-e-ha Bi-l-Ghaith-il-Mughith-e Anta-l-Mustaghfar - ul-Ghaffar o Fa-Nastaghfer-o-ka Lil-Hammat-e Min Zonub-e-na Wa Natub-o Ilai-ka Min Awamm-e Khataya-na Allahumma FaAsrel-is-Sama,a 'Alai-na Midrar-an-w Wa Ausil Bil-Ghaith-e Wa-kf-e Min Taht-e 'Arsh-e-ka Haitho yanfo'-na Wa Ya'ud-o 'Alai-na Ghaithan 'Amm-an Tabaqa-n Ghabaq-an Muhallela-n Ghadaq-an Khisb-an Rae'a-n Mumrea-n-Nabat-e. (Ibnus Sunniy)
Allah, our mountains have become nude and our land has turned into dust and our cattle are roaming thirsty. O the Bestower of graces from their sources, and O the provider of mercy from their depths, and O the distributor of plentitudes on those deserving through the prayed for rains, Thou art the Great Forgiver. So we seek Thy pardon for most of our major sins and turn to Thee for repentance for our common pitfalls. Allah, send down on us the showering sky and send the rains and fulfil our need from under Thy Throne so so as it may be beneficial to us and we get the rains again, all over covering the whole land full of plentitude, causing widespread fertility and the one which may stabilise the mines.

اَللّٰهُمَّ اِنَّا نَسْتَغْفِرُكَ اِنَّكَ كُنْتَ غَفَّارًا فَاَرْسِلِ السَّمَآءَ عَلَيْنَا مِدْرَارًا اَللّٰهُمَّ اسْقِنَا الْغَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِيْنَ اَللّٰهُمَّ اَنْبِتْ لَنَا الزَّرْعَ وَاَدِرَّ لَنَا الضَّرْعَ وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَآءِ وَاَنْبِتْ لَنَا مِنْ بَرَكَاتِ الْاَرْضِ اَللّٰهُمَّ ارْفَعْ عَنَّا الْجَهْدَ وَالْجُوْعَ وَالْعُرْيَ وَاكْشِفْ عَنَّا مِنَ الْبَلَآءِ مَا لَا يَكْشِفُهٗ غَيْرُكَ ؛ (کتاب الاذکار)

9. Allahumma Inna Nastaghfero-ka Inna-ka Kunta Ghaffar-an Fa-Arsel-is-Sama,a 'Alai-na Midra-ran Allahumma sqe-na-l-Ghaith-a Wa La Taj'al-na Min al Qanetin-a Allahumma Ambit La-na ż Zara Wa adirra La na-d-Dar'a Wa Sq-e-na Mim Barakat-is-Sama,e Wa Ambit La-na Mim Barakat-il Ard e Allahumma-Rfa' An na-l-juhd-a Wa-l-ju'a Wa-l-urya Wa-kshif 'An-na Min-al-Bala-e Ma La Yakshif-hu Ghair-o-ka.
Allah, we seek Thy forgiveness. Thou art indeed Great Forgiver. So send down on us the showering sky. Allah, provide us rains and do not turn us from among the desperate ones. Allah, grow for us the growth and cause us to get milk from animals and irrigate us with the heavenly plentitudes and grow for us from among the plentitudes of earth. Allah, lift from us the exertion and the hunger and the nudiness and wipe off from us the calamity for no one can do this other than Thee.

اَللّٰهُمَّ اَمَرْتَنَا بِدُعَآئِكَ وَوَعَدْتَّنَا اِجَابَتَكَ وَقَدْ دَعَوْنَاكَ
كَمَآ اَمَرْتَنَا فَاجِبْنَا كَمَا وَعَدْتَّنَا اَللّٰهُمَّ اَمْنُنْ عَلَيْنَا بِمَغْفِرَةٍ مَا
قَارَفْتَنَا وَاِجَابَتَكَ فِىْ سُقْيَانَا وَسِعَةِ رِزْقِنَا ؛ (كتاب الاذكار)

10. Allahumma Amarta-na Be-Du'ae-ka Wa wa'adtta-na Ijabat-e-ka Wa Qad Da'aunaka Kama Amarta-na Fa-Ajib-na Kama wa'adtta-na Allahumma Umnun 'Alai-na Be-Maghferat-e Ma Qarafta-na wa Ijabata-ka Fi Soqya-na Wa Se'at-e Rizq-e-na.
Allah, Thou ordered us to call Thee and promised us Thy response. And we call Thee just as Thou ordered us. So turn to us just as Thou promised us. Allah, Be kind to us with forgiveness of what Thou and Thy response in providing us water and expansion in our means of sustenance.

EXPLANATORY NOTE :

Either the Imam should recite these prayers and others should say Ameen (may it be so), or everybody who remembers the prayers recite these prayers alongwith the Imam. Hazrat Qamar Bin al-Kahttab used to recite only Isteghfar in the prayer for Istesqa and he used to regard Isteghfar as source of Allah's mercy.

Alongwith these prayers, reciting Darud Sharif and Maghferat for Moslems in general is also well-proven. Reciting :

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

'Rabb-a-na Atena Fi d-Duniya Hasanat-an-w Wa Fi-l-Akhe rat-e Hasanat-an w Wa Qe na 'Azab-an-Nar e'

is also well-proven. Praying by keeping some elderly person ahead is also proven. In case no elderly person is available, one can pray by making anything belonging to him as a means. However, in praying for rains, all these things are proven as permissible. Praying by the name of some deceased person as a means and by making him as a means is also permissible according to Ulema in general. Of course, some Ahl-e Zahir do not regard it as permissible.

9. Allahumma Inna Nastaghfero-ka Inna-ka Kunta Ghaffar-an Fa-Arsel-is-Sama,a 'Alai-na Midra-ran Allahumma sqe-na-l-Ghaith-a Wa La Taj'al-na Min al Qanetin-a Allahumma Ambit La-na ż Zara Wa adirra La na-d-Dar'a Wa Sq-e-na Mim Barakat-is-Sama,e Wa Ambit La-na Mim Barakat-il Ard e Allahumma-Rfa' An na-l-juhd-a Wa-l-ju'a Wa-l-urya Wa-kshif 'An-na Min-al-Bala-e Ma La Yakshif-hu Ghair-o-ka.
Allah, we seek Thy forgiveness. Thou art indeed Great Forgiver. So send down on us the showering sky. Allah, provide us rains and do not turn us from among the desperate ones. Allah, grow for us the growth and cause us to get milk from animals and irrigate us with the heavenly plentitudes and grow for us from among the plentitudes of earth. Allah, lift from us the exertion and the hunger and the nudiness and wipe-off from us the calamity for no one can do this other than Thee.

اَللّٰهُمَّ اَمَرْتَنَا بِدُعَآئِكَ وَوَعَدْتَّنَا اِجَابَتَكَ وَقَدْ دَعَوْنَاكَ كَمَآ اَمَرْتَنَا فَاَجِبْنَا كَمَا وَعَدْتَّنَا اَللّٰهُمَّ اَمْنُنْ عَلَيْنَا بِمَغْفِرَةٍ مَا قَارَفْتَنَا وَاِجَابَتَكَ فِىْ سُقْيَانَا وَسِعَةِ رِزْقِنَا ؛ (كتاب الاذكار)

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Allah, Thou ordered us to call Thee and promised us Thy response. And we call Thee just as Thou ordered us. So turn to us just as Thou promised us. Allah, Be kind to us with forgiveness of what Thou and Thy response in providing us water and expansion in our means of sustenance.

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'Rabb-a-na Atena Fi d-Duniya Hasanat-an-w Wa Fi-l-Akhe-rat-e Hasanat-an w Wa Qe na 'Azab-an-Nar e'

is also well-proven. Praying by keeping some elderly person ahead is also proven. In case no elderly person is available, one can pray by making anything belonging to him as a means. However, in praying for rains, all these things are proven as permissible. Praying by the name of some deceased person as a means and by making him as a means is also permissible according to Ulema in general. Of course, some Ahl-e Zahir do not regard it as permissible.

CHAPTER—XXXVII

Salat-ul-Tasbeeh

INTRODUCTION :—Salat-ul-Tasbeeh is a famous prayer. The Holy Prophet (Sal'am) taught this prayer to his uncle, Hazrat 'Abbas and advised him : Say this prayer everyday. Hazrat 'Abbas said : How anyone can say this prayer everyday ? The Holy Prophet said : Say once on Friday. And in case it is not possible on Fridays, then once every month. And even if one cannot afford to do so, then once in a year. And if one cannot do even this, then once throughout one's life. And said to Hazrat 'Abbas by being attentive to him several times : should I not tell you one thing ? Should I not provide you a virtue ? Should I not favour you with a thing ? Should I not also permit you ten virtues. Paying attention to him several times, he (Sal'am) taught him Salat-ul-Tasbeeh.

FIRST METHOD -—Some persons describe the details of the ten virtues in this manner, First, saying four Raka'ah, secondly, reciting a Surah in every Raka'ah, thirdly, linking one Surah with another in every Raka'ah, fourthly, reciting Tasbeeh in Qiyam, fifth, to recite in Ruku', sixth, reciting in Qomah, seventh, to recite in the first Sajdah, eighth, to recite Tasbeehat in between the two Sajdah, ninth, to recite in the second Sajdah, tenth, to recite after Sajdah. Thus, they become ten virtues, that is, ten Wazeefah. And may be there are another ten virtues, mention of which does not occur in Hadeeth. Dar Qutni says that, the most preferred among Surah is Qul Howallah-o. And among the best Nafil Prayers is Salat-ut-Tasbeeh.

(Abu Daud, Ibn Majah, Tirmizi, Ibn Abi Shaibah, Ibn Hibban) all quote Ahadeeth on the importance of Salat-ut-Tasbeeh Since normally people are not aware of its sequence, we therefore give below everything with details in numerical order :

(1) One should mentally prepare himself to say four Raka'ah

of Salat-ut-Tasbeeh.

(2) In each Raka'ah any Surah alongwith Al-Hamd-o Lillah-e should be recited.

(3) Of course, if in the first Alhakomttakathore, in the second wa-l-'Asr-e, in third Qul ya Ayyoha-l-Kaferuna, and in the fourth Qul Howallah-o is recited, that should be better.

(4) And if in the first Wa-l-Adeyate Iza, and in the second Iza Zulzelat-il-Ardo, and in the third ja'a, and in the fourth Qul Howallaho is recited, even then in accordance with certain narrations is correct and better.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(5) The Kalema which are recited are :
'Subhanallahe Wa l-Hamdo Lillahe Wa La Ilaha Illallah-o wallah-o Akbar.

وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(6) Alongwith these Kalema, if :
'Wa La HāūlaWa La Quwwata Illa Billah
is recited, that should be better.

(7) In all the four Raka'ah, these Kalema should be recited three hundred times, that is, in each Raka'ah one is to recite seventy five times.

(8) Having aimed to say the four Raka'ah, one should recite Subhanaka Allahumma. After Subhanaka Allahumma, one is to recite fifteen times :

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط

'Subhan Allah-e wa-l-Hamd o Lillah-e Wa La Ilaha Illallah-o Wallah-o Akbar-o. Wa La HaulaWa La Quwwata Illa Billah-

After reciting these Kalema fifteen times, one is to recite Surat-ul-Fatehah and any other Surah alongwith it. After reciting the Surah, one is to recite these Kalema ten times, then one is to go into Ruku' and in Ruku' after reciting:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

'Subhana Rabbiy-al-'Azeem'

one is to recite these Kalema ten times. Then, after rising from Ruku' and reciting Qoma prayer, one is to recite these Kalema ten times. Then one is to go into Sajdah, and in the first Sajdah one is to recite :

سُبْحَانَ رَبِّيَ الْأَعْلَى

'Subhana Rabbiya-l A'la'

and then these Kalema ten times then after rising from Sajdah, and after reciting the prayer of Jalsah one is to recite these Kalema ten times. Again in the second Sajdah, after reciting Subhana Rabbiya-l-A'la, one is to recite these Kalema ten times. After rising from the second Sajdah and standing straight, one is to recite these Kalema fifteen times, then Surat-ul-Fatehah alongwith any other Surah. After reciting Surah, one is to recite these Kalema ten times. Similarly, after the Tasbeeh of Ruku', ten times, in Qoma after Rabba-na La-ka-l Hamd-o, ten times, after the Tasbeeh of first Sajdah, ten times, ten times after rising from Sajdah, again in the second Sajdah ten times. There is no need to recite these Kalema after At-Tahiyyat-o. By the method we have given here, it becomes seventy-five times in each Raka'ah and one is not required to sit after rising from the second Sajdah. (This method is narrated by Abdullah Bin al-Mubarak).

Care should be taken that first one should recite the Tasbeeh, for the Ruku' and Sajdah, and then these Kalema should be recited.

(9) If alongwith these Tasbeehat 'La Hola wa La Quwwata Illa Biilah-e' is not recited, even then it is correct.

THE OTHER METHOD :—There is another method also to Salat-ut-Tasbeeh. And it is that after preparing oneself mentally to say the prayer, one is to recite Subhana-ka Allahumma, Surat-ul-Fatehah alongwith any other Surah. After reciting the Surah, one is to recite these Kalema only fifteen times. Then in Ruku' after reciting Tasbeeh, one is to recite these Kalema ten times, then in Qoma, after reciting Rabbana Laka l-Hamdo, these

Kalema ten times, in the first Sajdah, after reciting Subhana Rabbiyal-A'la, these Kalema ten times, after reciting from Sajdah, after reciting Rabbi-Ghfir Li wa-Rham-ni, these Kalema ten times, then in the second Sajdah, after reciting Subhana Rabbiyal-A'la these Kalema ten times. Then after finishing the second Sajdah, one is not to stand up. Instead, he is to sit and recite these Kalema ten times. Then one is to stand up for Qiyam and after reciting Surat-ul-Fatehah along with any other Surah, these Kalema fifteen times. Then in Ruku' the Kalema ten times, in the first Sajdah ten times, ten times after rising from the first Sajdah, ten times in the second Sajdah. After rising from the second Sajdah, first Al-Tahiyyato, and after Al-Tahiyyato, these Kalema ten times. This completes the two Raka'ah. Then after standing-up, first recite Surat-ul-Fatehah alongwith with any other Surah. After reciting the Surah, fifteen times each. After rising from the second Sajdah, and before Qayam, ten times while sitting, and while standing Surat-ul-Fatehah along with any other Surah, fifteen times and again ten times each in the remaining. Then in the last Tashahhud, first recite Al-Tahiyyato ten times these Kalema and then turn the face for Salam to end the prayer. This method has been adopted by Sahib Hisn Husain. Although Ulema have adopted both the procedures, but the method of Abdullah Bin Mubarak is better.

(10) In case one has to perform a Sajdah for Sahv (forgetting) in between, one need not recite these Kalema in Sajdah Sahv in order to maintain the number of reciting these Kalema within the prescribed limit of three hundred.

(11) Also, as quoted by Jalaluddin Sayuti Rahamut-ullah 'Alaihe in the last Raka'ah of Salat-ut-Tasbeeh, when one has recited these Kalema after Al-Tahiyyato, or in keeping with the first method, not these Kalema, but only Al-Tahiyyato, and Darud Sharif etc., one should turn his face for Salam after reciting the prayer given below :

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ تَوْفِيْقَ اَهْلِ الْهُدٰى وَاَعْمَالَ اَهْلِ الْيَقِيْنِ وَمُنَاصَحَةَ اَهْلِ التَّوْبَةِ وَعَزْمَ اَهْلِ الصَّبْرِ وَجِدَّ اَهْلِ الْخَشْيَةِ وَطَلَبَ اَهْلِ الرَّغْبَةِ وَتَعَبُّدَ اَهْلِ الْوَرَعِ وَ

عِرْفَانَ اَهْلِ الْعِلْمِ حَتّٰى اَلْقَاكَ اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ فَخَافَةً
تَهْجُرُنِيْ عَنْ مَّعَاصِيْكَ وَحَتّٰى اَعْمَلَ بِطَاعَتِكَ عَمَلًا
اَسْتَحِقُّ بِرِضَاكَ وَحَتّٰى اُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِّنْكَ
وَحَتّٰى اُخْلِصَ لَكَ النَّصِيْحَةَ حَيَآءً مِّنْكَ وَحَتّٰى اَتَوَكَّلَ
عَلَيْكَ فِي الْاُمُوْرِ كُلِّهَا وَحُسْنَ الظَّنِّ بِكَ سُبْحَانَ
خَالِقِ النُّوْرِ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَآ اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ۞ بِرَحْمَتِكَ يَآ اَرْحَمَ الرّٰحِمِيْنَ ۞

Allahumma Inni As,aloka Taufiq-a Ahl-il-Huda wa A'mal-a Ahl il-yaqeen-e Wa Munasahat-a Ahl-it-Taubat-e Wa 'Azm a Ahl-is Sabr e Wa jadd a Ahl-il-Khashyat-e Wa Talaba Ahl-ir-Raghbat-e wa Ta'a-bbod-a Ahl il-War'e wa 'Irfan a Ahl-il-'Ilm-e Hatta Alqa-ka Allahumma Inni As,alo ka Makhafat-an Tahjuru-ni 'An Ma'asi ka wa Hatta A'mal A Be-Ta'at e-ka 'Amal-an Astohiqq Be-Rida ka Wa Hatta Unasehoka Bi-t-Taubat e Khauf-am Min ka wa Hatta Ukhles a La-ka n-Naseehat a Haya, an-m Min-ka wa Hatta Ata wakkal-o 'Alai-ka Fi l-Omoore Kull-e ha wa Husn-az-Zanne Be ka Subhana Khaleqa-n Nure Rabbana Atmim La-na Nur-a-na Wa-Ghfir La na Innaka 'Ala Kulle Shai-in Qadir Be-Rahmat e ka Ya Arham ar Rahemin.

Allah, I beseech Thee for the success of those who imbibe guidance and acts of those who imbibe certitude and advice of those who keep to repentance and courage of those who imbibe patience and sincerity of those who imbibe fear and demand of those who imbibe keenness and worship of those who imbibe avoidance and insight of those who imbibe know-

ledge until I have to face Thee. Allah, I beseech Thee for a dreadness which will control me away from Thy rebellion so much that I may begin to perform in obedience to Thee an act which will deserve me Thy satisfaction and so much so that I may begin to turn advised by Thee through repentance for fear of Thee and so much so that I may make the advice purely for Thee by taking Thee into account and so much so that I may begin to depend on Thee in all matters and enjoy a good understanding of Thee. Holy is the Creator of the light. Our Sustainer, perfect for us our light and forgive us. Thou art indeed powerful over everything. May it be so with Thy mercifulness O the Compassionate, the Merciful.

EXPLANATORY NOTE :

Success of those who imbibe guidance, acts those who imbibe certitude, sincerity of those who keep to repentance etc. all these explain that may Thou grant me all these things of the standard of those whom Thou granted these things, and these things are bestowed upon me to last until I have the grace of meeting Thee. By those who imbibe keenness are meant those people who maintain deeper hopes from Allah for His mercy and grace. We have translated Munasahah as sincerity due to the context of repentance and which covers sincerity also. By taking Thee into account, explains that may Thy impact exercise influence on me and due to overdominance of that influence I may act for Thy good, that is, act for the good of Thy religion. Having a good understanding of Allah, explains that one should continue to have hopes for the better from Allah and should not turn desperate away from His forgiveness.

P.S. :—In regard to Salat-ut-Tasbeeh, we have mentioned two methods. Although, we have liked the method of Abdullah Bin Mubarak, but both the methods can be followed. According to the first method, these Kalema will not be recited during Tashahhud, while according to the other method, these Kalima will be recited during Tashah,hud. Moreover, these Kalema will be recited sitting even after the second Sajdah of the first and the third Raka'ah. This much should also be remembered in this respect that in all requirements of the Salat, first of all the prescribed Tasbeeh and prayers should be recited and thereafter

words for Salat-ut-Tasbeeh. But at Al-Tahiyyat this method should not be adopted. Instead, first recite Al-Tahiyyat and then the Kalema. And at the last Tashah,hud also, first recite the Al-Tahiyyat, and Darud Sharif and the prayer and then these Kalema, and after reciting these Kalema, the prayer provided by Sayuti Rahmatullah 'Alaihe.

CHAPTER—XXXVIII

Salat-ul-Hajat-e

INTRODUCTION :—Salat-ul-Hajate means that when a person has to meet some emergent requirement, the Holy Prophet (Sal'am) has suggested saying two Raka'ah of Salat-ul-Hajate. The person concerned should say two Raka'ah of prayers, and then should pray for the fulfilment of that need. The need which may necessitate such a prayer can be any need, whether having a direct connection only with him and Allah the Almighty, that is, it has nothing to do with the affair of another person or whether it is in connection with the affair of a person. For example, praying for the success of one's efforts in dealing with another person. Also, there are certain needs which have nothing to do with any other person.

The prayers quoted in this connection are given below :

مَنْ كَانَتْ لَهُ حَاجَةٌ اِلَى اللّٰهِ اَوْ اِلٰى اَحَدٍ مِنْ بَنِىْ اٰدَمَ فَلْيَتَوَضَّاْ وَلْيُحْسِنْ وُضُوْءَهٗ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللّٰهِ وَلْيُصَلِّ عَلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلْيَقُلْ

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَا تَدَعْ لِىْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِىَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ ۝ (ترمذی، حاکم)

La Ilaha Illallah-ul-Hakim-ul-Karimo Subhan Allah-e Rabb il-'Arsh-il-'Azeem. Al-Hamd o Lillah-e Rabb-il-'Alameena As,alo ka Mujebat-e Rahmat-e-ka Wa 'Azaem-a Maghferat e-ka Wa-l-Ghanimata Min Kulle Birr-inw

Wa-l-'Asmata Min Kulle Zamb-in-w Wa-s-Salamat-a Min Kulle Ithm-in-l La Tada' Li Zamb-an Illa Ghafarta-hu Wa La Hamm-an Illa Farrajata-hu Wa La Hajat-an Heya La-ka Red-an Illa Qadaita-ha Ya Arham-ar-Rahemeen.

(Tirmizi, Haakim)

Anyone who had a need to look towards Allah or towards anyone from among the descendants of Adam for its fulfilment, he should perform ablution very well, then he should say two Raka'ah of Salat, then praise Allah and pray for the Prophet (may Allah be merciful to him and save him), and say there is no god save Allah the wise the kind, Pure is Allah, Lord of the High Throne. All praise is due to Allah, Lord of the whole creation, I beseech Thee for virtues necessitating Thy mercifulness and for determination necessitating Thy forgiveness and for a share in each pious act and for fortification from every sin and for safety from every guilt. Do not leave for me any sin without having excused it and no strain without having removed it and no need which is purely for Thy satisfaction without having fulfilled it O the Compassionate the Merciful.

EXPLANATORY NOTE :

It explains that, after saying Salat, and after praising Allah and reciting Darud Sharif, one should recite this prayer from 'La Ilaha Illallaho' upto the end. In this prayer, some Kalema are from Tirmizi and some from Haakim. We have collected all of them together After reciting this prayer, let the needy meet the person with whom he has got any business. Allah willing the business will be a success.

وَمَنْ كَانَتْ لَهُ ضَرُورَةٌ فَلْيَتَوَضَّأْ فَيُحْسِنْ وُضُوءَهُ وَيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيَقُلْ هُوَ
اَللّٰهُمَّ إِنِّي أَسْئَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ
بِكَ إِلَى رَبِّي فِي حَاجَتِي هٰذِهِ لِتُقْضٰى لِي اَللّٰهُمَّ فَشَفِّعْهُ فِيَّ ؛

Allahumma Inni As,alo-ka Wa Ata-Wajjaho Ilai ka Be Nabiyye-ka Nabiyy-ir Rahmate Yu Muhammad o Inni Ata-wajjah-o Be-ka Ila Rabb-I Fi Hajat-i Haāh-e-hi Le-Tuqda Li Allahumma Fa-Shaffe'-hu Fiyy-a.

And anyone who hud a necessity, he should perform ablution very well and say two Raka'ah of Salat. Then he should pray, Allah, I beseech Thee and turn to Thee with the intercession of Thy Prophet, The Prophet of mercy, O Muhammad I turn through they intercession to my Lord in connection with this need of mine for being fulfilled. Allah, so make him intercede for me.

EXPLANATORY NOTE :

In this prayers, the Holy Prophet (Sal'am) has been addressed and also he has been presented before Allah Sustainer of the dignity by way of intercession as well. This addressing to the Holy Prophet (Sal'am) is just like reciting As-Salamo 'Alaika ya Ayyohan-Nabiyyo in Al-Tahiyyato. The Holy Prophet taught this prayer to a blind person. When he made this request to him, he regained his sight after reciting this prayer. The Kalema of the prayer should be recited as occuring in the prayer. Otherwise, this prayer has nothing to do with the Holy Prophet (Sal'am)'s knowing the hidden or calling him as being present and visible. Those who derive such analogies from such prayers are in fact unaware of the true knowledge. One of the narrators of this Hadeeth is Uthman Khalid who has been described as Mutruk-ul-Hadeeth (unreliable). Therefore in matters of faith, derivation from such Ahadeeth is not possible. But, by way of Targheeb and Tarheeb (inspiring and alerting) etc. such Ahadeeth can be regarded as workable.

لَا إِلٰهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ بَدِيعَ السَّمٰوٰتِ وَالْأَرْضِ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ؛ (جامع صغیر)

3. La Ilaha Illa Anta Ya Hannan-o ya Mannan-o Badi-' s-Samawat-e Wa-l-Ard-e Ya Za-l-jalal-e Wa-l-Ikram-e.
There is no god save Thee—O the Most Kind, O the Great Bestower, Fashioner of the heavens and the earth, O the Master of Majesty and Bountifulness.

EXPLANATORY NOTE :

After reciting these Kalema, whatever need is prayed for,

whether lying in the east or in the west is granted. It is narrated by Hazrat Jabir, that after reciting these Kalema, whatever need is prayed for is granted, provided it is prayed for on Friday at the opportune moment. that is, on Friday, having recited these Kalema at the opportune moment, the need is prayed to Allah for fulfilment.

Says Hazrat 'Ali Karramallaho Wajha-hu that when any one has to come out from his home out of his need, he should come out on Thursday morning. The Holy Prophet has prayed for blessfulness during this day. And before coming out from home, one should recite the last Ruku' from Al-e Imran, that is, from Inna Fi Khalaq-is-Samawate upto the end and the Surah Inna Anzal-na and Surat-ul-Fatehah.

CHAPTER—XXXIX

Prayer and Salat for memorising the Holy Quran

If a person has desire to memorise the Holy Quran and despite efforts experiences difficulty in memorising the Quran—regarding this also the Holy Prophet (Sal'am) has taught to Hazrat 'Ali a Salat, thereafter he left as if that he says that I began to memorise even forty Ayah and would not forget them and began to feel that the Quran is placed open before me. The method of this Salat is that one should get up late in the night. If one cannot get up late in the night, then during the initial stages of the night one should prepare himself to say four Raka'ah of Salat.

فيقرأ في الاولى الفاتحة وسورة يس وفى الثانية الفاتحة وحٰمٓ الدخان وفى الثلثة الفاتحة والٓمٓ تنزيل السجدة وفى الرابعة الفاتحة وتبٰرك الذى بيده الملك فاذا فرغ من التشهد.....
فليحمد الله وليحسن الثناء على الله وليصل على النبى صلى الله عليه وسلم وليسن وعلى سائر النبين وليستغفر المؤمنين والمؤمنٰت ولإخوانه الذين سبقونا بالايمان ثم ليقل فى اٰخر ذٰلك۔

اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَّا اَبْقَيْتَنِيْ وَارْحَمْنِيْ اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِيْ اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ اَسْئَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوَهٗ عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ۔

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اَللّٰهُمَّ ارْحَمْنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَّا اَبْقَيْتَنِيْ وَارْحَمْنِيْ اَنْ اَتَكَلَّفَ مَا لَا يَعْنِيْنِيْ اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ الَّتِيْ لَا تُرَامُ اَسْئَلُكَ يَا اَللّٰهُ يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوَهٗ عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ۔

اَللّٰهُمَّ بِدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ
الَّتِىْ لَا تُرَامُ اَسْئَلُكَ يَا اللّٰهُ اَنْتَ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ

بِكِتَابِكَ بَصَرِىْ وَاَنْ تُطْلِقَ بِهٖ لِسَانِىْ وَاَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِىْ
وَاَنْ تَشْرَحَ بِهٖ صَدْرِىْ وَاَنْ تَغْسِلَ بِهٖ بَدَنِىْ فَاِنَّهٗ لَا يُعِيْنُنِىْ عَلَى

الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ
الْعَلِىِّ الْعَظِيْمِ ط يفعل ذلك ثلث جُمعٍ اوخمسًا اوسبعًا يجاب باذن

اللّٰه والذى يعثنى بالحق ما اخطأ مومنًا ؛ رترمذى۔حاكم

Allahumma-Rham-ni Be-Tark-il-Ma'asi Abad-an-m Ma Abqaita-ni Wa-Rham-ni An Atakallafa Ma La yughni-ni Allahumma Badi'a-s-Samawat e wa-l-Ard-e Za-l-jalale wa l-Ikram-e wa-l-'Izzat illati La Turam-o. As,alo-ka Ya Allah-o Ya Rahman-o Be-jalal-e-ka Wa Nur-e Wajhe-ka An Tulzema Qalb-i Hifza Kitab-e-ka Kama 'Allamta-ni Wa Rzuq-ni An Atlua ho 'Ala-n-Nahv-illazi Yurdika 'An-ni Allahumma Badi'a-s-Samawat-e Wa-l-Ard-e Za-l-jalal-e wa-l-Ikram-e wa-l-'Izzat-i-llati La Turam-o As,alo-ka Ya Allah-o Be jalale-ka Wa Nur-e Wajh-e ka An Tunawwera Be-kitabe ka Basar-i wa An Tutleqa Be-hi Lisan-i Wa An Tufarreja Be-hi 'An Qalbi wa An Tashraha Be hi Sadr-i wa An taghsela Be hi Badan-i Fa-Inna-hu La yu'ino ni 'Alal Haqq e Ghair-o ka wa La Ya ti-he Illa Anta wa La Hola wa La Quwwat-a Illa Billahi-l 'Aliyy il-Azeem e. ***Tirmizi, Haakim)***

Then he should recite first to all al Fatehah and Surah Ys and in the second al-Fatehah and HM-al-Dukhan and in the thi d al-Fatehah and ALM-Tanzeel-us-Sajdah and in the fourth al-Fatehah and Tabarakallazi Be-yadehi-l-Mulko. On being free from a al-Tashah,hud he should praise Allah enough and recite Darud on the Prophet (Sal'am) profusely and on all the Prophets and let him seek forgiveness for

believing men and believing women and those of our brothers who preceded us with Faith, then he should say in the end of it--Allah, be merciful to me so that I may avoid the rebellious acts for ever so long as Thou may wish to keep me and be merciful to me in that I may exert myself in matters not useful to me. Allah, Fashioner of the heavens and the earth Master of the majesty and Bountifulness and the dignity which is matchless, I beseech Thee, O Allah, O Merciful through Thy majesty and light of Thy face, to ordain my heart to protect Thy book just as Thou taught me and give me the luck to recite it in the pattern which should satisfy Thee with me. Allah, Fashioner of the heavens and the earth, Master of the majesty and Bountifulness and the dignity which is matchless I beseech Thee, O Allah, through Thy majesty and light of Thy face, to enlighten through Thy Book my sight and to make fluent through it my tongue and to enlarge through it my heart and to broaden through it my chest and to wash through it my body, for no one can be helpful to me in comprehending the truth save Thee and no one grants it save Thee, and no environ and no power save through the grace of Allah the Sublime the High. If he does so three nights, or five or seven, his prayer will be granted by Allah's permission and by the grace of one who sent me with truth. This act never faultered with and believer.

EXPLANATORY NOTE :

The method to say this prayer is that one should say four Raka'ah of Nafil prayers et night. If the prayer is said late at night, the better, otherwise let it to be during the initial stages of the night. After reciting Surat-ul-Fatehah, recite Surah-Ys in the first Raka'ah, HM-Dukhan in the second, ALM-Tanzil in the third and Tabarak-Allazi in the fourth. And after reciting Al-Tahiyyato, praise Allah profusely and express Darud on the Holy Prophet (Sal'am) and other Prophets profusely and pray for the forgiveness of Moslems and companions of the Holy Prophet (Sal'am). For example, he may say :

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ
الْهَاشِمِيِّ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الْبَرَرَةِ الْكِرَامِ وَعَلٰى سَائِرِ النَّبِيِّيْنَ

اَللّٰهُمَّ بِدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ
الَّتِيْ لَا تُرَامُ اَسْئَلُكَ يَا اَللّٰهُ اَنْتَ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُنَوِّرَ

بِكِتَابِكَ بَصَرِيْ وَاَنْ تُطْلِقَ بِهٖ لِسَانِيْ وَاَنْ تُفَرِّجَ بِهٖ عَنْ قَلْبِيْ
وَاَنْ تَشْرَحَ بِهٖ صَدْرِيْ وَاَنْ تَغْسِلَ بِهٖ بَدَنِيْ فَاِنَّهٗ لَا يُعِيْنُنِيْ عَلَى

الْحَقِّ غَيْرُكَ وَلَا يُؤْتِيْهِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ
الْعَلِيِّ الْعَظِيْمِ ط يفعل ذلك ثلث جُمَعٍ اوخمسًا اوسبعًا يجاب باذن

اللّٰه والذی بعثنی بالحق ما اخطأ مومنًا ؛ رترمذی۔حاکم)

Allahumma-Rham-ni Be-Tark-il-Ma'asi Abad-an-m Ma Abqaita-ni Wa-Rham-ni An Atakallafa Ma La yughni-ni Allahumma Badi'a-s-Samawat e wa-l-Ard-e Za-l-jalale wa l-Ikram-e wa-l-'Izzat illati La Turam-o. As,alo-ka Ya Allah-o Ya Rahman-o Be-jalal-e-ka Wa Nur-e Wajhe-ka An Tulzema Qalb-i Hifza Kitab-e-ka Kama 'Allamta-ni Wa Rzuq-ni An Atlua ho 'Ala-n-Nahv-illazi Yurdika 'An-ni Allahumma Badi'a-s-Samawat-e Wa-l-Ard-e Za-l-jalal-e wa-l-Ikram-e wa-l-'Izzat-i-llati La Turam-o As,alo-ka Ya Allah-o Be jalale-ka Wa Nur-e Wajh-e ka An Tunawwera Be-kitabe ka Basar-i wa An Tutleqa Be-hi Lisan-i Wa An Tufarreja Be-hi 'An Qalbi wa An Tashraha Be hi Sadr-i wa An taghsela Be hi Badan-i Fa-Inna-hu La yu'ino ni 'Alal Haqq e Ghair-o ka wa La Ya ti-he Illa Anta wa La Hola wa La Quwwat-a Illa Billahi-l 'Aliyy il-Azeem e. ***Tirmizi, Haakim***)

Then he should recite first to all al Fatehah and Surah Ys and in the second al-Fatehah and HM-al-Dukhan and in the thi d al-Fatehah and ALM-Tanzeel-us-Sajdah and in the fourth al-Fatehah and Tabarakallazi Be-yadehi-l-Mulko. On being free from a al-Tashah,hud he should praise Allah enough and recite Darud on the Prophet (Sal'am) profusely and on all the Prophets and let him seek forgiveness for

believing men and believing women and those of our brothers who preceded us with Faith, then he should say in the end of it--Allah, be merciful to me so that I may avoid the rebellious acts for ever so long as Thou may wish to keep me and be merciful to me in that I may exert myself in matters not useful to me. Allah, Fashioner of the heavens and the earth Master of the majesty and Bountifulness and the dignity which is matchless, I beseech Thee, O Allah, O Merciful through Thy majesty and light of Thy face, to ordain my heart to protect Thy book just as Thou taught me and give me the luck to recite it in the pattern which should satisfy Thee with me. Allah, Fashioner of the heavens and the earth, Master of the majesty and Bountifulness and the dignity which is matchless I beseech Thee, O Allah, through Thy majesty and light of Thy face, to enlighten through Thy Book my sight and to make fluent through it my tongue and to enlarge through it my heart and to broaden through it my chest and to wash through it my body, for no one can be helpful to me in comprehending the truth save Thee and no one grants it save Thee, and no environ and no power save through the grace of Allah the Sublime the High. If he does so three nights, or five or seven, his prayer will be granted by Allah's permission and by the grace of one who sent me with truth. This act never faultered with and believer.

EXPLANATORY NOTE :

The method to say this prayer is that one should say four Raka'ah of Nafil prayers et night. If the prayer is said late at night, the better, otherwise let it to be during the initial stages of the night. After reciting Surat-ul-Fatehah, recite Surah-Ys in the first Raka'ah, HM-Dukhan in the second, ALM-Tanzil in the third and Tabarak-Allazi in the fourth. And after reciting Al-Tahiyyato, praise Allah profusely and express Darud on the Holy Prophet (Sal'am) and other Prophets profusely and pray for the forgiveness of Moslems and companions of the Holy Prophet (Sal'am). For example, he may say :

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الْاُمِّيِّ
الْهَاشِمِيِّ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الْبَرَرَةِ الْكِرَامِ وَعَلٰى سَائِرِ النَّبِيِّيْنَ

وَاغْفِرْ لِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ....
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ۞

'Al-Hamdo Lillahe Rabbil-'Alamina Allahumma Salle 'Ala Sayyede na Muhammad-e-in-n Nabiyyil-Ummiyyil Hashmi Wa 'Ala'Alehi wa As,habe-hi l-Bararat-il-Kerame wa 'Ala Saer-in Nabiyyina Wa-Ghfir Le-jami,'il-Mo'menina wa-l-Mo,menat(Wa Le-Ikhwanena-llazina SabaqoonaBi-l Imane'

(All praise is due to Allah, Sustainer of the whose creation Allah, be merciful to our elder Muhammad the Prophet the illitem to the Hashemite and on his descendants and his kind generous Companions and to all the Prophets and forgive all the believing men and believing women and those of our bretheren who preceded us with faith). After reciting this praise and Darud, recite the prayer from Allahumma-Rham-ni upto La Hola wa La Quwwata Illa Billah-il-'Aliyy-il-'Azeeme. This act should be repeated continuously from one Friday to another, that is, for seven day in all. If success is not achieved, thsn repeat the act for three or five or seven Fridays. Allah willing, success is certain. The Holy Prophet (Sal'am)'s saying swearingly that this prayer does not faulter with any believer explains that any such act or prayer is certainly granted.

Seeing mercy from Allah for discarding rebellious acts and avoiding useless indulgeness means that, since Thou is keeping us alive, save us from sins and strains of other senseless indulgeness. That is a Moslem does not involve himself in nonsenses pleasurely. Whenever he does, he does so under strains. So, save me, from such strains also. The matchless diginty, that is, Thy dignity is such and so high, that no one is capable to reach it. Grant me the recitation of Thy liking, means that I may recite the Holy Quran eloquently and may recite it good intentionally. Turning the tongue fluent means that I may not recite it staggeringly, instead I may recite it fluently Wash my body, that is, through the blessedfulness of the Holy Quran the dirt of sins may get removed from my body.

CHAPTER—XXXX

Salat-ut-Taubah

واذا اخطأ اذنب ناجب ان يتوب الى الله فليمد يديه الى الله عزوجل ثم يقول اَللّٰهُمَّ اِنِّيْ اَتُوْبُ اِلَيْكَ مِنْهَا لَآ اَرْجِعُ اِلَيْهَآ اَبَدًا ۞ فانه يغفر له ما لم يرجع فى عمله ذٰلك ـ (حاكم)

Allahumma Inni Autb-o Ilai-ka Min-ha La Arje'o Ilai-ha Abad-an. Fa-Inna-hu Yaghfer-o La-hu Ma Lam Yarje Fi 'Amal-e-hi Zaleka. (*Haakim,*)

And in case any one erred or committed a sin, and thereafter wished to repent before Allah, let him extend his hands before Allah the Dignified the Majestic then say Allah, I repent before Thee in that respect. I'll never revert to it. Hence, He pardons him so long as he does not revert to that act.

EXPLANATORY NOTE :

It explains that, such a person should recite both hands extended before Allah from Allahumma upto Abud-an and should these Kalema with the intention that in future he will not commit this sin again. By this expression that sin of him will get excused. Of course, in case he recommitted the same, then another will be recorded that is, the first has already been excused. But the reversion will be recorded again.

ما من رجل يذنب ذنبا ثم يقوم فيتطهر ثم يصلى ركعتين ثم يستغفر الله لذلك الذنب الا غفر له ۞

then rises to purify himself, then say two Raka'ah of prayers, then seeks Allah's forgiveness for that sin, and Allah won't forgive him. (*Haakim*)

وَاغْفِرْ لِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ....
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(All praise is due to Allah, Sustainer of the whose creation Allah, be merciful to our elder Muhammad the Prophet the illitem to the Hashemite and on his descendants and his kind generous Companions and to all the Prophets and forgive all the believing men and believing women and those of our bretheren who preceded us with faith). After reciting this praise and Darud, recite the prayer from Allahumma-Rham-ni upto La Hola wa La Quwwata Illa Billah-il-'Aliyy-il-'Azeeme. This act should be repeated continuously from one Friday to another, that is, for seven day in all. If success is not achieved, thsn repeat the act for three or five or seven Fridays. Allah willing, success is certain. The Holy Prophet (Sal'am)'s saying swearingly that this prayer does not faulter with any believer explains that any such act or prayer is certainly granted.

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then rises to purify himself, then say two Raka'ah of prayers, then seeks Allah's forgiveness for that sin, and Allah won't forgive him. (*Haakim*)

EXPLANATORY NOTE :

It explains that, perchance if a person falls into some sin and thereafter he takes a bath or at least performs ablution and says two Raka'ah of Nafil prayers with the intention of repentance and after Nafil prayer seeks Allah's forgiveness and recites Isteghfar, Allah forgives him for his sin.

۔ جاء رجل الی النّبی صلی اللہ علیہ وسلم فقال واذنوبا ہ
واذنوبا ہ فقال صلی اللہ علیہ وسلم قل اَللّٰھُمَّ مَغْفِرَتُکَ اَوْسَعُ مِنْ
ذُنُوْبِیْ وَرَحْمَتُکَ اَرْجٰی عِنْدِیْ مِنْ عَمَلِیْ فَقَالَھَا ثُمَّ قال عد فعاد ثم
قال عد فعا فقال قم فقد غَفَرَ اللّٰہُ لَکَ ۔ (حاکم)

A person resorted to the Holy Prophet (Sal'am) and said : Oh for this sin. The Holy Prophet (Sal'am) said, say: Allah, Thy forgiveness is vaster than my sins and Thy mercy is deeper than this act of mine. So he uttered. Then he said : repeat. So he repeated. Then he said: repeat. So he repeated. Then he said : stand-up. Allah has forgiven Thee. (*Haakim,*)

EXPLANATORY NOTE :

The Holy Prophet (Sal'am) taught him the prayer and made him to utter these Kalema thrice. Thereafter, gave him the glad-tidings that : Thy sin has been forgiven. The Divine Truth gets very pleased by a sinner's turning to Him with repetance. His mercy maintains a watch on each and every sinner as to when he is going to be regretful on his pitfall so that I may welcome him. The Holy Prophet (Sal'am) has said, Allah the Almighty extends His hand of forgiveness at night so that the sinner of the day may repent his sin, And He extends His hand of mercy during the day so that the sinner of the night may repent his sins and this chain continues until the time the sun does not rise from the west, that is, the gate of repentance is closed down. In another Hadeeth it occurs that a person enquired from the Holy Prophet (Sal'am) : O the Messenger of Allah, perchance a sin is committed by a person. The Holy Prophet (Sal'am) said : The sin is recorded. He submitted : Then he repents this sin and seeks forgiveness. The

Holy Prophet (Sal'am) replied : his sin is forgiven and repentance is accepted. He submitted : O the Messenger of Allah, again he commits the sin. He (Sal'am) said : again it is recorded. He submitted : again he repents and seeks forgiveness. He (Sal'am) said : Again Allah the Almighty forgives him and accepts his repentance. And Allah the Almighty does not get tired from forgiving so much so that you yourselves get tired from begging for His forgiveness, that is, you yourselves get discouraged and abandon turning for repentance, although He does not get tired from forgiving.

There are other similar Traditions which can be referred to in our works, 'Jannat Ki Kunji and Khuda Ki Baten.

CHAPTER—XXXXI

The Salat for a deceased and Prayers connected therewith

INTRODUCTION :—One of the rights of a Moslem on other Moslems is that when a Moslem finds that signs of death appear on a certain Moslem, he should be implored to say 'La Ilaha Illallaho. If he is maintaining his senses, it can be said : recite La Ilaha Illallaho or the whole of the Kalema La Ilaha Illallaho Muhammad-ur-Rasul-Allahe, for a person whose last words at the time of death are Kalemat-ut-Tauheed, he is entered into Paradise. And if it is found that his senses have crumbled, or the sinking is so distrubed that he won't react suitably to the imploring that "recite the Kalema", one should instead of saying that recite La Ilaha Illallaho, himself begin to the Kalema standing beside him. It is better to recite the whole Kalema that is :

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ

'La Ilaha Illallaho Muhammadon-ur-Rasul-ûllahe'

because alongwith declaration of Tauheed, acknowledgement of Messengerhood is also necessary. Similarly, reciting Surah Ys is also most desirable, and according to certain weak Traditions, reciting Surah al-Baqarah is also most desirable.

Normally, in keeping with the method of the elders, Surah Ys is recited on the sinking while he is in the process of death. But certain Ulema regard a deceased as the condition after death. And so, they recite it after death. In another narration, the words occur like this also that any one who recites Surah-Ys on a Moslem after his death, Allah the Almighty deputes an angel in return for every letter. These angels stand in front of the deceased in a row and pray for mercy and forgiveness for the deceased and continue to take part in his funeral and burial. And some men of

knowledge regard the deceased as reciting it at his grave. It should be better, therefore, that the Surah be recited while he is in the process of death and after death, recite it in the home and also at the grave so that all the interpretations and narrations are acted upon and the deceased may benefit as much as possible.

The relations of a deceased should also note that when signs of death become glaring, the deceased be placed facing the Qiblah. The easiest and the well-known method is that he is placed flat, his legs in the direction of Qiblah and his head is raised a little by placing a pillow under, When it has been observed that soul of the deceased has departed, his eyes be closed and his limbs straightened and one should say like this :

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ؕ

'Bismillah-e Wa 'Ala Millate Rasulillah-e .Sallallaho 'Alai he wa Sallam

and should pray for the deceased and for himself in these words :

اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ وَّارْفَعْ دَرَجَتَهٗ فِي الْمَهْدِيِّيْنَ وَاخْلُفْهٗ فِيْ عَقِبِهٖ فِي الْغَابِرِيْنَ وَاغْفِرْ لَهٗ وَلَنَا يَا رَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهٗ فِيْ قَبْرِهٖ وَنَوِّرْ لَهٗ فِيْهِ ؕ

'Allahumma Ghfir Le Fulan-in-w Wa-Rfa Darajata-hu Fi l-Mahdiyyina Wa Khluf hu Fi 'Aq be-hi Fi-l-Ghaberina Wa-Ghfir La-hu Wa La-na ya Rabb al-'Alamina Wa Fsah La-hu Fi Qabr-e-hi Wa Nawwir La-hu Fi he'

(Allah, forgive and such such and raise his degree among those on guidance and succeed him behind him among those left behind and forgive him and us O the Sustainer of the whole creation and provide space for him in his grave and brighten it for him). The prayer which is recited at this time, angels say Ameen on it. In the prayer, instead of saying such and such, one should pronounce the name of the deceased. At this juncture the relations of the deceased should recite this prayer :

اَللّٰهُمَّ اغْفِرْ لِيْ وَلَهٗ وَاَعْقِبْنِيْ مِنْهُ عُقْبٰى حَسَنَةً ؕ

CHAPTER—XXXXI

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because alongwith declaration of Tauheed, acknowledgement of Messengerhood is also necessary. Similarly, reciting Surah Ys is also most desirable, and according to certain weak Traditions, reciting Surah al-Baqarah is also most desirable.

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knowledge regard the deceased as reciting it at his grave. It should be better, therefore, that the Surah be recited while he is in the process of death and after death, recite it in the home and also at the grave so that all the interpretations and narrations are acted upon and the deceased may benefit as much as possible.

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(Allah, forgive and such such and raise his degree among those on guidance and succeed him behind him among those left behind and forgive him and us O the Sustainer of the whole creation and provide space for him in his grave and brighten it for him). The prayer which is recited at this time, angels say Ameen on it. In the prayer, instead of saying such and such, one should pronounce the name of the deceased. At this juncture the relations of the deceased should recite this prayer :

اَللّٰهُمَّ اغْفِرْ لِيْ وَلَهٗ وَاَعْقِبْنِيْ مِنْهُ عُقْبٰى حَسَنَةً ۔

'Allahumma-Ghfir Li wa La-hu wa aQibni Min-hu 'uqba Hasanat-an'

(Allah, forgive me and him and compensate me in his place with what is good in Thy estimation).

Then, when the deceased is lifted for bath and coffin, he must be lifted while reciting Bismillah-e and so long as he is given bath, forgiveness of Allah for the deceased be prayed for and Divine remembrance is done profusely. At the time of giving him coffin and placing him on the bed, he should be lifted while reciting Bismillahe.

DESCRIPTION : The Salat-ul-Janazah is Fard-e-Kifayah. Thenecessary conditions for such a prayer is that the prier is being in front, the deceased being a Moslem one should not run while carrying the pier, Of course, one should proceed speedily and not slowly nor call for proceeding slowly be made. Those accompanying should proceed in the funeral calm. Also divine remembrance and reciting the Quran should not be done aloud. One should remember and be thoughtful about his own death and think that this is such a juncture and this is the tradition of those preceded. There is no harm in praying calmly for the forgiveness of the departed, that is, :

اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ

'Allahumma-Ghfir La-hu Wa Rham-hu'

(Allah, forgive him and be merciful to him). One should refrain from the practice introduced by ignorant ones, as well-explained by Imam Nudi. For further details about such matters, one may wish to refer to Books on Fiqh. One should recite after the first Takbeer, Thana, after the second Darud Sharif and after the third any one of the prayers provided at the end of this description. Imam Shafe,i (Rahmatullahe 'Alaihe) considers recitation of Surat-ul-Fatehah as Wajib while according to Imam Malik, it is not Wajib. In case any one by way of Thana, recites it alongwith Subhanaka Allahumma, it is permissible. Those who give bath to the deccased should be good and religious people. In case one notices any pinchful sign in the deceased, he refrain from mentioning it before people. Instead, it should be concealed. Similarly, one should refrain from indulging in back-biting about the

deccased, and Moslems should mention his qualities and other good aspects. Baihaqi narrates through Ibn 'Umar tbat the Holy Prophet (Sal'am) advised :

اُذْكُرُوْا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوْا عَنْ مَسَاوِيْهِمْ

that is, mention the good aspects of your dead ones and refrain from indulging in their back-biting. Similarly Hakim quotes through Abu Rafe, : A person who gave bath to a deceased and observed in him any bad sign and concealed it, Allah forgives him forty times. That is, anyone who concealed the defects of a deceased, such as famishing and turning black of the face or any other defect etc. and refrained from making a mention of it, Allah forgives him again for his crimes. From this narration, it is also understood that when the person who gives bath, covers up the face of the deceased, he should not openly show his face to people in general nor public should insist on it.

Some elderly persons, on seeing a funeral, generally used to say:

سُبْحَانَ الْحَيِّ الَّذِیْ لَا یَمُوْتُ

'Subhan al-Hayy-illazi La yam ut o'

(Pure away is the Ever-Living to whom there is no death). As quotes from certain 'Ulema, it is most desirable, on seeing a funeral or when the funeral is passing nearby, to recite :

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَیُّ الَّذِیْ لَا یَمُوْتُ

'La Ilaha Illallah-ul-Hayy-ullazi La yamut o'

(there is no god save Allah the ever-Remaining to whom there is no death). One should make haste in providing coffin and in the burial of a deceased.

The Holy Prophet (Sal'am) has said, if the deceased is a good person, better make haste in conducting him to his good. And in case he is bad, better hastily push him and remove strain from on yourselves. Wailing, weeping by mentioning, breast, beating all such matters are merely the vestiges of the period of ignorance. Moslems should refrain from indulging in such matters. The Holy

'Allahumma-Ghfir Li wa La-hu wa aQibni Min-hu 'uqba Hasanat-an'

(Allah, forgive me and him and compensate me in his place with what is good in Thy estimation).

Then, when the deceased is lifted for bath and coffin, he must be lifted while reciting Bismillah-e and so long as he is given bath, forgiveness of Allah for the deceased be prayed for and Divine remembrance is done profusely. At the time of giving him coffin and placing him on the bed, he should be lifted while reciting Bismillahe.

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Prophet (Sal'am) used to exhort for patience and used to say: have patience and be hopeful for Thawab from Allah. The heart's being sad and the eyes getting wet is a natural expression and Islam has not put any restrictions on such phenomena. Below are quoted prayers for reciting in the prayer of a funeral. One should recite whichever one of those prayers he remembers after the third Takbeer.

PRAYERS FOR JANAZA

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ط اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ وَلَا تُضِلَّنَا بَعْدَهٗ ۞

1. Allahumma Ghfir Le Hayye-na wa Mayyete-na Wa Saghir-e-na Wa Kabir e na Wa Zakar e-na Wa Unthana Wa Shahid-e-na Wa Ghaeb-e-na Allahumma Man Ahyayta-hu Min na Fa-Ahye hi 'Ala -l-Islame Wa Man Tawaffaita-hu Min-na Fa-Tawaffa-hu 'Ala-l Iman e Allahumma La Tuharrim na Ajra-hu Wa La todilla na Ba'da-hu.

   Allah, forgive our alive ones and our dead ones our elders and our youngers and our male and our female and our visible and our invisible. Allah, whomsoever Thou may wish to keep alive among us, keep him alive on Islam, and whomsoever Thou may wish to give death among us, give him on faith. Allah, do not deprive us of his recompense and derail us after him.

EXPLANATORY NOTE:

The expression that "do not deprive us from his recompense", explains that give us patience on the loss we have suffered in his death and grant Thawab on patience. And this expression that "do not derail us after him", explains that the experience or the knowledge or the leadership that was gained by us during his life, maintain it, or it may mean that save us from the deviation and jealous desires in quarrel on succession. Or it may mean that

under reaction from sorrow.

اَللّٰهُمَّ عَبْدُكَ وَابْنُ اَمَتِكَ كَانَ يَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَيَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ اَصْبَحَ فَقِيْرًا اِلٰى رَحْمَتِكَ وَاَصْبَحْتَ غَنِيًّا عَنْ عَذَابِهٖ تَعَالٰى مِنَ الدُّنْيَا وَاَهْلِهَا اِنْ كَانَ زَكِيًّا فَزَكِّهٖ وَاِنْ كَانَ مُخْطِيًا فَاغْفِرْ لَهٗ ۔ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ وَلَا تُضِلَّنَا بَعْدَهٗ ۞

2. Allahumma 'Abdo-ka Wa bn-o Amat e-ka Kana Yash,had o An l La Ilaha Illa Anta Wahd a-ka La Sharika La ka Wa Yash,had-o Anna Muhammad-an 'Abdo-ka Wa Rasul-o-ka Asbaha Faqir-an Ila Rahmat-e-ka wa Asbahta Ghaniyy-an 'An 'Azab e-hi Takhalla Min-ad Duniya Wa Ahl-e-ha In kana Zakiyy-an Fa-zakk-e-hi Wa In Kana Mukhteyan Faghfir La-hu. Allahumma La Tuhrim-na Ajra-hu Wa La'Todilla-na Ba'd-a-hu

   Allah, Thy servant and son of Thy servant used to bear witness that there is no god save Thee alone no partners unto Thee and used to bear witness that Muhammad is Thou servant and Thy messenger has become needy unto Thy mercy and Thou has become care free from his punishment. He has forsaken the world and those inhabiting it. If he was pious, enhance him in his piousness, and if he was an erring one, forgive him. Allah, do not deprive us of his recompense and do not derail us after him.

EXPLANATORY NOTE:

Now he is very much dependent on Thy mercy, explains that although every servant is needy unto Thy mercy always. But after death, every type of relationship, whether apparent or conceptional, gets served. At such a time there is no one for him save Thee. While translating the phrase, we have kept this sense in view. And this expression that Thou art carefree now to punish this servant, explains that the servant is a believer of the unity of messengerhood and dependant unto Thy mercy and Thou hardly is in need of inflicting punishment on him. When Thou art hardly in need of punishing him, there is no use in punishing him. Therefore, take

him into the shelter of Thy mercy and safeguard him from punishment. In case he is pious enough, complete his Thawab and raise him in degrees because he has come here leaving those alive behind and is worrisome due to the loneliness of shift. And in case he is a sinner, forgive his sins and pitfalls and excuse his shortcomings.

اَللّٰهُمَّ هٰذَا عَبْدُكَ وَابْنُ عَبْدِكَ خَرَجَ مِنْ رَوْحِ الدُّنْيَا
وَسَعَتِهَا وَمَحْبُوْبِهِ وَاَحِبَّائِهِ فِيْهَا اِلٰى ظُلْمَةِ الْقَبْرِ وَمَا هُوَ فِيْهِ
كَانَ يَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ
وَاَنْتَ اَعْلَمُ بِهِ. اَللّٰهُمَّ نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُوْلٍ بِهٖ وَاَصْبَحَ
فَقِيْرًا اِلٰى رَحْمَتِكَ وَاَنْتَ غَنِيٌّ عَنْ عَذَابِهِ وَقَدْ جِئْنَاكَ
رَاغِبِيْنَ اِلَيْكَ شُفَعَآءَ لَهٗ اَللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ
اِحْسَانِهٖ وَاِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ وَلَقِّهٖ بِرَحْمَتِكَ رِضَاكَ
وَقِهٖ فِتْنَةَ الْقَبْرِ وَعَذَابَهٗ وَافْسَحْ لَهٗ فِيْ قَبْرِهٖ وَجَافِ الْاَرْضَ
عَنْ جَنْبَيْهِ وَلَقِّهٖ بِرَحْمَتِكَ الْاَمْنَ مِنْ عَذَابِكَ حَتّٰى تَبْعَثَهٗ اِلٰى
جَنَّتِكَ وَيَا اَرْحَمَ الرّٰحِمِيْنَ.

3. Allahumma Haza 'Abdo ka Wa-Bn-o 'Abd-e ka Kharaja Min Ruh-id Duniyo wa Se'at-e ha wa Mahbub-e hi Wa Ahibba-e-hi Fi ha Ila Zulmat il-Qabr-e Wa Ma Howa Fi-he Kana yash, had-o An l La Ilaha Illa Anta wa Anna Muhammad-an 'Abdo-ka Wa Rasulo ka wa Anta A'lam o Be-hi Allahumma Nazala Be-ka Wa Anta Khair o Manzool-in wa Asbaha Faqir-an Ila Rahmat-e ka wa Anta Ghanyy-un 'An 'Azab-e-hi wa Qad je,na-ka Raghebina Ilai-ka Shofa,'a a La-hu Allahumma In kana Mohsin-an FAZid Fi-Ehsan-e-hi wa In kana Musi,an Fa-Tajawaz 'An-hu wa Laqq-e-hi Be-Rahmat-e-ka Reda-ka wa Qe-hi Fitnat al-Qabr-e Wa 'Azaba-hu wa-Fsah La-hu Fi Qabre-hi wa jaff-l-Arda 'An janbai-he wa Laq-e-hi Be-Rahmate-ka-l-Amna Min 'Azabe-ka Hatta Tab-'athahu Ila Jannate-a Ka Ya Arham-ar-Rahemin.

Allah, this servant of yours and son of Thy servant has departed from the worldly soul and its accomodation and

away from his dear one and his lovers therein to the darkness of the grave and whatever it is therein. He used to bear witness that there is no god save Thee and that Muhammad is Thy servant and Thy Messenger and Thou knowest him better. Allah, he descends beside Thee and Thou art the best accomodator and he has become dependant unto Thy mercy and Thou art carefree in punishing him and we have brought him unto Thee looking towards Thee as his interceders. Allah, in case he was generous enough, enhance him in his generosity and in case he was hurtful-enough, step over him and join him out of Thy mercifulness ,with Thy contetnment and safeguard him from the mischief of the grave and its punishment and provide space for him in his grave and make the earth helpful from both of his sides and provide him out of Thy mercifulness, security from Thy punishment until Thou raises him again to Thy Paradise O the Compassionate the merciful.

EXPLANATORY NOTE :

Imam Shafe'i Rahmatullahe 'Alaihe has collected words of all prayers narrated in connection with the funeral prayers occuring in different Books of Traditions in this prayer. This prayer is most comprehensive. Imam Nudi Rahmatullahe 'Alaihe has quoted this prayer in his book, Kitab-ul-Azkar.

اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ
وَوَسِّعْ مَدْخَلَهٗ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهٖ مِنَ
الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا
مِّنْ دَارِهٖ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَاَدْخِلْهُ
الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

4. Allahumma-Ghfir La-hu wa-Rham-hu wa 'Afe-hi wa-'f-o 'Anhu Wa-akrim nozola-hu wa wasse' Mad-khal-hu Wa-Ghsil-hu Bi-l-Mae Wa-th-thalje Wa-l-Barad e wa Naqqeh Min-al-Khataya Kama Naaqaita-th-Thauba-l-Abyada Min-ad-

Danase WaaBdil-hu Dar-an Khair an-m Min Dar-e-hi wa Ahl-an Khair-an-m Min Ahl-e-hi wa Zoj-an Khair an-m Min Zoj-ehi Wa Adkhil-hu-l-jannata wa A'iz-hu Min 'Azab il-Qabr-e wa 'Azab-in-Nar-e.

Allah forgive him and show mercy to him and safeguard him and pardon him and venerate his descending and widen his entrance and wash him with the water, and the snow and the hail and cleanse him from his mistakes just as Thou cleansed the white cloth from the dirt and provide him in lieu an abode better than his own abode and a family better than his own family and a counterpart better than his own counter part and enter him into the Paradise and provide him refuge from the punishment of the grave and punishment of the fire.

EXPLANATORY NOTE :

To give bath with water, ice and snow, explains that be merciful to him as much as possible. Abode better than abode, and wife better than wife explains that grant him everything better than worldly things. Says Hazrat 'Auf Bin Malik, the deceased on whom the Holy Prophet (Sal'am) recited this, I was also present in that funeral. When I overheard this prayer from the Hoiy Prophet (Sal'am) my heart aspired that better he was in place of the deceased so that the Holy Prophet (Sal'am) could recite this prayer on his funeral.

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا لِلْاِسْلَامِ
وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا
جِئْنَا شُفَعَآءَ فَاغْفِرْ لَهَا ؕ

5. Allahumma Anta Rabbo-ha wa Anta Khalaqta-ha wa Anta Hadaita-ha Li-l-Islam-e wa Anta Qabadta Ruha-ha wa Anta A'lamo Be-Sirre-ha-wa 'Alaniyyate-ha Je'-na Shufa'a,a Fa Ghfir La-ha.

Allah, Thou art her Lord and Thou created her, and Thou guided her to Islam and Thou seized her soul and Thou knowest better her secret and declaration. We have come as intercederS, so forgive her.

اَللّٰهُمَّ اِنَّ فُلَانَ ابْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جَوَارِكَ
فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَآءِ
وَالْحَمْدِ اَللّٰهُمَّ فَاغْفِرْ لَهٗ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ؕ

EXPLANATORY NOTE :

It explains that due to coming within the Faith, he has come under Thy case and covenant and now after death, he is in Thy proximity and he has achieved also the responsibility which falls on a neighbour, the responsibility of security. We pray to Thee through the grace of these responsibilities that he be saved from the tribultions in the grave and punishment of Fire. No one is better deserving of devotion and praise than Thee who would fulfil His covenant and meet His responsibilities.

اَللّٰهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ كَانَ يَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ وَاَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اِنْ كَانَ
مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهٖ وَاِنْ كَانَ مُسِيْئًا فَاغْفِرْ لَهٗ وَلَا
تَحْرِمْنَآ اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ ؕ

7. Allahumma 'Abdo-ka Wa-Bn-o 'Abd-e-ka Kana Yash had o An-l La Ilaha Illallah-o Wa Anna Muhammad-an 'Abd-o-ka Wa Rasul-o-ka Wa Anta A'lamo Be-hi Min-ni In Kana Muhsen-an Fa-Zid Fi Ehsan-e-hi Wa In Kana Musi-an Fa-Ghfir La-hu wa Tuhrim-na Ajra-hu wa La Taftenna Ba'd-a-hu.

Allah, Thy servant and son of Thy servant used to bear witness that there is no god save Allah and that Muhammad is Thy servant and Thy Messenger and Thou knowest better than me. If he was a generous one, increase him in his generosity and if he was a hurtful one, forgive him and do not deprive us of his recompense and do not land us into tribulations after him.

Danase WaaBdil-hu Dar-an Khair an-m Min Dar-e-hi wa Ahl-an Khair-an-m Min Ahl-e-hi wa Zoj-an Khair an-m Min Zoj-ehi Wa Adkhil-hu-l-jannata wa A'iz-hu Min 'Azab il-Qabr-e wa 'Azab-in-Nar-e.

Allah forgive him and show mercy to him and safeguard him and pardon him and venerate his descending and widen his entrance and wash him with the water, and the snow and the hail and cleanse him from his mistakes just as Thou cleansed the white cloth from the dirt and provide him in lieu an abode better than his own abode and a family better than his own family and a counterpart better than his own counter part and enter him into the Paradise and provide him refuge from the punishment of the grave and punishment of the fire.

EXPLANATORY NOTE :

To give bath with water, ice and snow, explains that be merciful to him as much as possible. Abode better than abode, and wife better than wife explains that grant him everything better than worldly things. Says Hazrat 'Auf Bin Malik, the deceased on whom the Holy Prophet (Sal'am) recited this, I was also present in that funeral. When I overheard this prayer from the Hoiy Prophet (Sal'am) my heart aspired that better he was in place of the deceased so that the Holy Prophet (Sal'am) could recite this prayer on his funeral.

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا لِلْاِسْلَامِ
وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا
جِئْنَا شُفَعَآءَ فَاغْفِرْ لَهَا ؕ

5. Allahumma Anta Rabbo-ha wa Anta Khalaqta-ha wa Anta Hadaita-ha Li-l-Islam-e wa Anta Qabadta Ruha-ha wa Anta A'lamo Be-Sirre-ha-wa 'Alaniyyate-ha Je'-na Shufa'a,a Fa Ghfir La-ha.

Allah, Thou art her Lord and Thou created her, and Thou guided her to Islam and Thou seized her soul and Thou knowest better her secret and declaration. We have come as interceders, so forgive her.

اَللّٰهُمَّ اِنَّ فُلَانَ ابْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جَوَارِكَ
فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَآءِ
وَالْحَمْدِ اَللّٰهُمَّ فَاغْفِرْ لَهٗ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ؕ

EXPLANATORY NOTE :

It explains that due to coming within the Faith, he has come under Thy case and covenant and now after death, he is in Thy proximity and he has achieved also the responsibility which falls on a neighbour, the responsibility of security. We pray to Thee through the grace of these responsibilities that he be saved from the tribultions in the grave and punishment of Fire. No one is better deserving of devotion and praise than Thee who would fulfil His covenant and meet His responsibilities.

اَللّٰهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ كَانَ يَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ وَاَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اِنْ كَانَ
مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهٖ وَاِنْ كَانَ مُسِيْئًا فَاغْفِرْ لَهٗ وَلَا
تَحْرِمْنَآ اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ ؕ

7. Allahumma 'Abdo-ka Wa-Bn-o 'Abd-e-ka Kana Yash had o An-l La Ilaha Illallah-o Wa Anna Muhammad-an 'Abd-o-ka Wa Rasul-o-ka Wa Anta A'lamo Be-hi Min-ni In Kana Muhsen-an Fa-Zid Fi Ehsan-e-hi Wa In Kana Musi-an Fa-Ghfir La-hu wa Tuhrim-na Ajra-hu wa La Taftenna Ba'd-a-hu.

Allah, Thy servant and son of Thy servant used to bear witness that there is no god save Allah and that Muhammad is Thy servant and Thy Messenger and Thou knowest better than me. If he was a generous one, increase him in his generosity and if he was a hurtful one, forgive him and do not deprive us of his recompense and do not land us into tribulations after him.

EXPLANATORY NOTE :

If the deceased is a female, - instead of Allahumma 'Abdoka 'Allahumma Amato-ka Binto Fulan-in, should be recited, that is, Allah, she is Thy servant and daughter of such and such servant. After the fourth Takbeer, one should turn his face for salam.

After the fourth Takbeer, there is nothing special to be recited which is proven by Ahadeeth. A pause, of course, is proven by certain Ahadeeth. And in certain Traditions even this much also occurs that the Holy Prophet used to adopt such a pause after the fourth Takbeer that we used to begin to feel that perhaps he (Sal'am) will say a fifth Takbeer. But along with these narrations, recitation of no prayer is proven. But in Kitab-ul-Azkar, Imam Nudi quotes through the Companions of Imam Shafe'i that reciting :

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ط

'Rabba-na Ate-na Fi-d Duniya Hasanat-an-w Wa Fi-l-Akherat-e Hasanat-anw Wa Qe-na 'Azab-an-Nar.

after the fourth Takbeer is most desirable.

From among his Companions, Sahib-e-Jauharah quotes from certain Masha,ekh (Savants) that after the fourth Takbeer, although according to available Traditions, it is only to turn face for Salam, but some of Mashaekh regard reciting :

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ط

'Rabbana Atena Fi d-Duniya Hrsanat-an-w Wa Fi-l-Akherat-e Hasanat-an-w Wa Qe-na 'Azab-an-Nar.

is most worthy. And according to some other Mashaekh instead of Rabbana Ate-na, reciting of :

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَّدُنْكَ رَحْمَةً ط اِنَّكَ اَنْتَ الْوَهَّابُ ۝

'Rabba-na La Tozigh Qolub-ana Ba'd a Iz Hadaita-na Wa Hab La-na Min-l-Ladun-ka Rahmat-an Inna-ka Anta-l Wahhab-a'

is most worthy. And some other Mashaekh regard reciting :

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ ط
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ط

'Sub,hana Rabbe-ka Rabb il 'Izzat e 'An-ma Yasefun. Wa Salam-un 'Ala-l Mursalina wa-l Hamdo Lillahe Rabb-il-Alamin.

most worthy. Any how, it is better to turn face for Salam after reciting any one of the above noted prayers.

In case the deceased is a minor one, the prayer given below should be recited :—

اَللّٰهُمَّ اجْعَلْهُ لَهُمَا فَرَطًا وَّاجْعَلْهُ لَهُمَا سَلَفًا وَّاجْعَلْهُ لَهُمَا
ذُخْرًا وَّثَقِّلْ بِهٖ مَوَازِيْنَهُمَا وَاَفْرِغِ الصَّبْرَ عَلٰى قُلُوْبِهِمَا وَلَا
تَفْتِنْهُمَا بَعْدَهٗ وَلَا تَحْرِمْهُمَا اَجْرَهٗ ۝

8. Allahumma j'al-hu La-Homa Farat an w wa-j'al hu La-Homa Salafa n-w wa-j'al ha La-Homa Zukhra-n-w Wa Thaqqil Behi Mawazina Homa wa Afrigh-is-Sabre Ala Qolub-e-hema Wa La taftinn-a-Homa Ba'da-hu WalaTohrim homa Ajra-hoo Allah, make him for them both a source of enhancement, and make him for them both a good go-before, and make him for them both a source of treasure, and make through him their scales to weigh more and empty on their hearts patience and do not land them in mischief after him and do not deprive them of his recompense.

P.S. :—And in case the deceased is a minor female, instead of reciting Allahumma-j'al-hu, one should recite Allahumma j'al-ha– that is, the above noted prayer should be recited like this :—

اَللّٰهُمَّ اجْعَلْهَا لَهُمَا فَرَطًا وَّاجْعَلْهَا لَهُمَا سَلَفًا وَّاجْعَلْهَا لَهُمَا
ذُخْرًا وَّثَقِّلْ بِهَا مَوَازِيْنَهُمَا وَاَفْرِغِ الصَّبْرَ عَلٰى قُلُوْبِهِمَا وَلَا
تَفْتِنْهُمَا بَعْدَهَا وَلَا تَحْرِمْهُمَا اَجْرَهَا ۝

'Allahumma-j'al-ha La-homa Farat-n-w Wa-j'al-ha La-homa Salaf-an-w Wa-j'al ha La homa Zukhra n-w wa Thaqqil Be-ha Mawazina-homa wa Afrigh-is-Sabr-a 'Ala Qolub-e-hema wa La Taftinna-homa Ba'da-ha Wa La Tohrim-homa Ajra-ha.

EXPLANATORY NOTE :

Farat, actually is called that person or that party who proceeds in advance to supervise the halt of a caravan, or a party which wishes to go for picnic or sight-seeing, and it dispatches in advance some body or a party to make arrangements therefore, this dispatching is also called Farat. It explains that make this child a source of facilities and means of comfort for the parents in advance. Some Legalists quote the following words for minors. Although, there is no particular prayer for children, but Ulema, having derived words from Ahadeeth, have collected all of them together.

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّ
اجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا ۞

9. Allahumma j'al-hu La na Farat-an-w Wa-j'al-hu La-na Ajra-n-w Wa Zukhr-an-w Wa-j'al-hu La-na Shafe,'an-w Wa Mushaffe'an.
Allah, make him for us a source of go-before, and make him for us a recompense and a treasure and make him for us an interceder and may his intercession for us be accepted.

P.S. :—In case the deceased is a female minor, instead of reciting Allahumma-j'al-hu, recite Allahumma-j'al-ha. That is, the above mentioned prayer should be recited in this manner :—

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهَا
لَنَا شَافِعَةً وَّمُشَفَّعَةً ۞

'Allahumma j'al-ha La-na Farat-an-w Wa-j'al-ha La-na Ajr-an-w Wa Zukhra-n-w Wa-j'al-ha La na Shafe'at-an-w Wa Mushaffa'at-an.

After the funeral prayer, when the pier is lifted, it should be lifted while reciting Bismillahe, and while lifting-off into the grave.

بِسْمِ اللّٰهِ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔

'Bismillah-e wa 'Ala Sunnat-e Rasul-illah-e Sallallah-o 'Alai-he Wa Sallama'

should be recited. (These words have been quoted by Abu Daud, Nasaee and Ibn Hibban). Hakim's words are as follows :

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

'Bismillahe wa Billah-e Wa 'Ala MillateRasul-illah-e'

In the same context, Imam Nudi quotes the prayer given below in his Kitab-ul-Azkar from Hazrat Imam Shafe'i Rahmatullahe 'Alaihe. This prayer should be recited while lifting off the deceased into the grave. Those who are carrying the deceased into the grave, should recite it, and in case other present also recite, it is better. Anyhow, when the deceased is being carried into grave, first recite:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

'Bismillahe Wa 'Ala Millata Rasulillah

اَللّٰهُمَّ اَسْلَمَهٗ اِلَيْكَ الْاَشِحَّاءُ مِنْ وَّلَدِهٖ وَاَهْلِهٖ وَقَرَابَتِهٖ
وَاِخْوَانِهٖ وَفَارَقَ مَنْ كَانَ يُحِبُّ قُرْبَهٗ وَخَرَجَ مِنْ سَعَةِ
الدُّنْيَا وَالْحَيَاةِ اِلٰى ظُلْمَةِ الْقَبْرِ وَضِيْقِهٖ وَنَزَلَ بِكَ وَاَنْتَ
خَيْرُ مَنْزُوْلٍ بِهٖ اِنْ عَاقَبْتَهٗ فَبِذَنْبٍ وَّاِنْ عَفَوْتَ عَنْهُ
فَاَنْتَ اَهْلُ الْعَفْوِ اَنْتَ غَنِيٌّ عَنْ عَذَابِهٖ وَهُوَ فَقِيْرٌ اِلٰى
رَحْمَتِكَ اَللّٰهُمَّ اَشْكُرْ حَسَنَاتِهٖ وَاغْفِرْ سَيِّاٰتِهٖ وَاَعِذْهُ
مِنْ عَذَابِ الْقَبْرِ وَاجْمَعْ لَهٗ بِرَحْمَتِكَ الْاَمْنَ مِنْ عَذَابِكَ
وَاَكْفِهٖ كُلَّ هَوْلٍ دُوْنَ الْجَنَّةِ اَللّٰهُمَّ اخْلُفْهُ فِيْ تَرِكَتِهٖ

فِي الْغَابِرِينَ وَارْفَعْهُ فِي عِلِّيِّينَ وَعُدْ عَلَيْهِ بِفَضْلِ رَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِينَ ۞

10. Allahumma Aslama-hu Ilai-ka-l-Ashih-ha,o Min Walad-e-hi wa Ahl-e-hi wa Qarabate-hi wa Ikhwan-e-hi Wa Faraqa Man Kana Yuhibb-o Qurb-a-hu wa Kharaja Min Se'at-id-Duniya wa-l-Hayat e Ila Zulmat-il-Qabr-e Wa Diq-e-hi Wa Nazala Be-ka Wa Anta Khair-o Manzul-in-m Be-hi In Aqabat-hu Fa-be-Zanb-in Wa In 'Afauta'An-ho Fa Anta Ahl-ul-'Afw-e Anta Ghaniyy-un 'An 'Azab-e-hi wa Howa Faqir-un Ila Rahmate-ka Allahumma-Shkur Hasanate-hi Wa-Ghfir Sayye'ate-hi wa A'iz-hu Min 'Azab-il Qabre Wa-jma' La-hu Be-Rahmate ka-l-Amna Min 'Azab-e-ka Wa Akiffe-hi Kulla Hau-in Duna l-Jannate Allahumma-Khlufuhu Fi Tarkate-hi Fi-l Khaberina Wa Arfa'-hu Fi Illiyyina Wa 'ud 'Alai-he Be-Fadle Rahmate-ka Ya Arham-ar-Rahe-min.

Allah, those who belong to him from among his children and family and his relations and his brothers are handing him over unto Thee and he fell separated from those whom he used to love in proximity and has fallen out from the expandness of the world and the life unto the darkness of the grave and its narrowness and has descended beside Thee and Thou art best of those who accommodate Thee. In case Thou inflicts him, it should be for reasons of his sins and in case Thou pardoned him, then Thou art the Master of the clameny. Thou art care free from his punishment and he is dependant unto Thy mercy. Allah, thanks for his good aspects and forgive his pitfalls and save him from the punishment of the grave and gather for him out of Thy mercifulness safety from Thy punishment and hold all that is threatening before he enters Paradise. Allah, may Thou be a successor to him in his rights among those remaining behind and raise him among the 'Illiyyina and may Thou remain oft-returning to him by the grace of Thy mercifulness, O the Mercifu,l the Compassionate.

EXPLANATORY NOTE :

In gist it is that all his relations who were very mindful of his

life and never wanted to separate him from them, are today handing over him unto Thee, and he himself is coming having been separated from all those whom he loved and is coming from the worldly graces and enjoyment of life towards the side of narrow dark grave. Now he is Thy guest and Thou art his best of accommodators. In case Thou may wish to punish him, Thou has the right to punish him and of course Thy punishment should be for reasons of some crime. But in case Thou may condone him, then it is out of Thy stature and appropriate to Thy tradition. Allah, Thou art hardly in need of punishing him and he is entirely dependant unto Thy mercy. So, accept his good deeds and forgive his pitfalls and free him from fear by providing him security and hold on all that is threatening until he is entered Paradise and may Thou become an intermediary in the division of whatever he left behind so that no quarrel erupts among the inheritors and no case is made out and help him reach the highest degrees, that is, that of Illiyyina.

Thereafter, on having burried the dceased and when those present begin to throw mud, this Ayah should be recited :

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

'Min-ha Khalaq-na kum wa Fi-ha No'id-o-kum wa Min-ha Nakhrij-o-kum Tarat-an Ukhra'

(Therefrom we created Ye, and therein we push back Ye and therefrom we shall take Ye out ultimately).

It is in 'Alamigri that while throwing the first handful of mud, one should say : Ninha Khalaqna-kum, and while throwing the second time Fi-ha Mo'id-o-kum, and while throwing for the third time : Min-ha Nukhrij-o-kum Tarat-an Ukhra. After reciting this Ayah, one should say :

بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ

'Bismilahe Wa Fi Sabil-illahe wa 'Ala Millat-e Rasul-illahe'

Whenever the Holy Prophet (Sal'am) used to be free from burial, he used to say while standing beside the grave :

اِسْتَغْفِرُوا اللَّهَ لِأَخِيكُمْ وَسَلُوا لَهُ بِالتَّثْبِيتِ فَإِنَّهُ الْآنَ يُسْأَلُ

that is, pray from Allah for the forgiveness of your brother and pray for his steadfastness, for he is now being questioned. After burial one should recite at the grave the initial and the last Ayah of Surat-ul-Baqarah, that is from ALM upto Muflehuna and from Amana-r-Rasul-o upto the end of the Surah, that is :

فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

'Fa Nsur-na 'Ala-l-Qaum-il-Kaferin.

(as quoted by Baihiqi). After burial of the deceased, the gathering may stay at the grave for a period within which a camel can be slaughtered and it is divided into pieces. Hazrat Omaru bin al-'As had said : when you get free from period within which a camel can be slaughtered and its meat is distributed so that I may derive strength from you and see what I can reply to the angels of Allah. And by the current standard, it can be for a period from 20 to 25 minutes. During this period one may continue to recite from the Holy Quran, to pray for the deceased and remember people of good and creditable personalities and talk around exhortation and consolation. This should also be remembered that according to Allah, those alive are of the status of witnesses. The Holy Prophet (Sal'am) had said : a deceased who is remembered by four Moslems with appreciation, Allah forgives them. The Companions submitted : O the Messenger of Allah, about the one who is remembered with appreciation by three Moslems. The Holy Prophet (Sal'am) said : even then. Again the Companions submitted : If a deceased is appreciated only by two Moslems, and he is remembered with due credit to him. The Holy Prophet (Sal'am) said : Even at the witness of the two, Allah, the Almighty may enter him into Paradise. Thereafter the Companions did not enquire about one. This narration has been quoted by Bukhari through Hazrat Abul-Aswad.

CHAPTER—XXXXII

Offering Condolances

From among the rights of a Moslem on other Moslems, one of them is whenever a Moslem suffers some calamity or whenever a Moslem is involved into some catastrophey, he should be consoled and he shonld be advised patience. The Holy Prophet (Sal'am) has said : Whosoever condoled a calamity-striken, Allah grants Thawab as much to the condoler as the striken. The Holy Prophet (Sal'am) also said : The woman whose child dies, and somebody consoles that woman and advises her patience, Allah will bless the condoler with a covering in Paradise. Ibn Majah and Baihaqi quoted that a Moslem who condoles another Moslem in his sorrow, Allah grants that condoler the best dress in Paradise. Ibn al-Saniy quotes from Hazrat Umran Bin Husain that the Prophet Moses submitted to the Lord of Dignity : My God, A person who condoles a woman whose child is dead, what sort of reward he gets. The Divine Truth said : I will accommodate him under the shade other than with Me. In regard to condolance, other interpretors say that it can be done for three days. After three days, one should refrain from condolances. But, of course, condolances should be done even after three days if the condoled was on journey. The following words for condolances are proven by the interpretors :

اَعْظَمَ اللّٰهُ اَجْرَكَ وَاَحْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ وَاَلْهَمَكَ

صَبْرًا وَّاَجْزَلَ لَنَا ذٰلِكَ بِالصَّبْرِ اَجْرًا ۝

A'zama-llah o Ajra-ka wa Ahsana 'Aza-ka wa Ghafara Le-Mayyete-ka wa Alhama-ka Sabr-an wa Ajzala La-na ZaLikaBi-s-Sabr-e Ajran'

that is, pray from Allah for the forgiveness of your brother and pray for his steadfastness, for he is now being questioned. After burial one should recite at the grave the initial and the last Ayah of Surat-ul-Baqarah, that is from ALM upto Muflehuna and from Amana-r-Rasul-o upto the end of the Surah, that is :

فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۞

'Fa Nsur-na 'Ala-l-Qaum-il-Kaferin.

(as quoted by Baihiqi). After burial of the deceased, the gathering may stay at the grave for a period within which a camel can be slaughtered and it is divided into pieces. Hazrat Omaru bin al-'As had said : when you get free from period within which a camel can be slaughtered and its meat is distributed so that I may derive strength from you and see what I can reply to the angels of Allah. And by the current standard, it can be for a period from 20 to 25 minutes. During this period one may continue to recite from the Holy Quran, to pray for the deceased and remember people of good and creditable personalities and talk around exhortation and consolation. This should also be remembered that according to Allah, those alive are of the status of witnesses. The Holy Prophet (Sal'am) had said : a deceased who is remembered by four Moslems with appreciation, Allah forgives them. The Companions submitted : O the Messenger of Allah, about the one who is remembered with appreciation by three Moslems. The Holy Prophet (Sal'am) said : even then. Again the Companions submitted : If a deceased is appreciated only by two Moslems, and he is remembered with due credit to him. The Holy Prophet (Sal'am) said : Even at the witness of the two, Allah, the Almighty may enter him into Paradise. Thereafter the Companions did not enquire about one. This narration has been quoted by Bukhari through Hazrat Abul-Aswad.

CHAPTER—XXXXII

Offering Condolances

From among the rights of a Moslem on other Moslems, one of them is whenever a Moslem suffers some calamity or whenever a Moslem is involved into some catastrophey, he should be consoled and he shonld be advised patience. The Holy Prophet (Sal'am) has said : Whosoever condoled a calamity-striken, Allah grants Thawab as much to the condoler as the striken. The Holy Prophet (Sal'am) also said : The woman whose child dies, and somebody consoles that woman and advises her patience, Allah will bless the condoler with a covering in Paradise. Ibn Majah and Baihaqi quoted that a Moslem who condoles another Moslem in his sorrow, Allah grants that condoler the best dress in Paradise. Ibn al-Saniy quotes from Hazrat Umran Bin Husain that the Prophet Moses submitted to the Lord of Dignity : My God, A person who condoles a woman whose child is dead, what sort of reward he gets. The Divine Truth said : I will accommodate him under the shade other than with Me. In regard to condolance, other interpretors say that it can be done for three days. After three days, one should refrain from condolances. But, of course, condolances should be done even after three days if the condoled was on journey. The following words for condolances are proven by the interpretors :

اَعْظَمَ اللّٰهُ اَجْرَكَ وَاَحْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ وَاَلْهَمَكَ

صَبْرًا وَّاَجْزَلَ لَنَا ذٰلِكَ بِالصَّبْرِ اَجْرًا ۞

A'zama-llah o Ajra-ka wa Ahsana 'Aza-ka wa Ghafara Le-Mayyete-ka wa Alhama-ka Sabr-an wa Ajzala La-na ZaLikaBi-s-Sabr-e Ajran'

that is : May Allah enhance Thy recompense and be generous in thy calamity and forgive thy deceased and induce thee patience and multiply for us and for thee recompense through patience. On record in this connection are those words ascribed to the Holy Prophet (Sal'am) which he conveyed to his daughter and that letter which the Holy Prophet (Sal'am) addressed to Mu'az Bin Jabal by way of condolance at the death of his son and also those words which somebody uttered after the death of the Holy Prophet (Sal'am) and Companions thought that these words belong to Hazrat Khidar. We quote below from Hisn Husain all the three expression in order :

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ ؛

1. Inna Lillah-e Ma Akhaza Wa La-hu Ma A'ta wa Kull-a Shai-in 'Inda-hu Be-Ajal-in-m Musamm-an Fa-Mur-ha Fa l-T'asbir wa-l-Tahtasib.
   The Holy Prophet (Sal'am) conveyed in reply to Hazrat Zainab. Indeed it belongs to Allah whatever He may wish to take away and belongs to Him whatever He may wish to bestow and every thing in His estimation is for a time limit. So pass by her and let her exercise patience and let her hope for good.

EXPLANATORY NOTE :

It occured like this that one of the sons or daughters of Hazrat Zainab or of some other daughter fell seriously ill. She sent a man so that the Holy Prophet (Sal'am) may wish to come. At that time the Holy Prophet (Sal'am) was engaged in some religious work. So he conveyed through his messenger that tell the daughter that : Ultimately everything belongs to Allah. If the child is in the lap of the mother, even then he is His property. And in case He takes him away from the parents, even then also he is His property. And in Allah's estimation everything is for a time-limit. No variation occurs in this principle. So, better, exercise patience and hope for the reward. The Holy Prophet (Sal'am)'s

words are so unique and so much dominating over the Principle of religion that even secretariates are insufficient to explain them or interpret them,

> And Sallallaho Alai-he wa Sallama wrote to Mu'az condoling him on his son. In the name of Allah the Beneficent, the Merciful. From Muhammad, Allah's Messenger to Mu'az-Ibn-e Jabal. Peace be on you. Secondly, I convey to Allah's praise for there is no god save Him. Thereafter, may Allah enhance the recompense greatly and inspire thee patience and give us and thee thanks, for we ourselves, our wealth, our relations and our children are among the nicest gifts from Allah the Dignified the, Majestic and are his deposited .....whom we enjoy for a limited period and He seizes them away at an appointed time. Then, He imposed on us thanks for what He may wish to bestow and patience for what he may wish to try with. And thy son was among the nicest gifts of Allah and his deposited.....thou enjoyed through him in pleasure and happiness and his seizure from thee is against a big recompense—the prayer, the mercifulness and the guidance in case thou looked for Thawab. So exercise patience in a way that thy affliction does not cut down away thy recompense and thou may have to repent and may it be known to thee that the affliction does not restore anything and does not push away any sorrow and whatever is destined to befall, it does. That's enough. And peace on thee.

EXPLANATORY NOTE :

Although some Traditions have questioned the validity of this narration, but we have quoted it here in view of its dealing with the importance of the actions. May be. Sahib-e Hisn Husain also kept the same point in view. Any way, this letter and its contents also are a complete document in regard to offering condolances. Since the translation is clear enough, we refrain from harping on further explanation.

ودخل رجل اشهب اللحية جسيم صبيح فتخطى رقابهم فبكى ثم التفت الى الصحابة رضى الله عنهم فقال إن في الله عزاء من كل مصيبة وعوضا من كل فائت وخلفا من كل

هَالِكٍ فَإِلَى اللّٰهِ فَأَنِيبُوا وَإِلَيْهِ فَارْغَبُوا وَنَظْرَهُ إِلَيْكُمْ فِي الْبَلَاءِ
فَانْظُرُوا فَإِنَّمَا الْمُصَابُ مَنْ لَمْ يُجْبَرْ وَانْصَرَفَ ؛

And entered a man with white bread, tall, handsome and began to take strides by hustling the necks of the crowd. And he wept. Then he turned towards the Companions (may Allah be happy with them) and said : There is with Allah a consolation for every calamity and a recompense for everything by-gone and succession for everything perishable. So, better, turn towards Allah and continue to remain interested unto Him and His eye is focused on ye in the hour of calamity, so, better, remain alert, for the real striken is the one who is left without recompense, and then he departed. Thereon said Hazrat Abu Bakr said 'Ali : This person was Hazrat Khidar, 'Alaihi-s-Salamo.

Generally, two sentences are ascribed to the Holy Prophet (Sal'am) at the time of condolance, have patience and have hope for Thawab. Anyway, the aim is that one should say such words to a calamity striken through which he may feel consoled and his purturbance and impatience is soothed.

CHAPTER—XXXXII

Visiting Graves

INTRODUCTION :—The Holy Prophet (Sal'am) had in the beginning forbidden visiting graves for certain reasons. But when people began to show wisdom in grasping the importance of patience and steadfastness, he allowed the visits to graves. According to some Ulema, this permission to visit graves applies equally to men and women. But some Ulema forbid women from visiting graves and say that it is undesirable for women to visit graveyards because women are weak, and that is why it is difficult for them to exercise patience. Anyway, it is prudent if women refrain from going to graveyards. But, if it is satisfied and it is that they will be able to maintain patience and self-control and care will be taken to safeguard privacy, then there is no harm in their visiting graves. There is no particular time fixed for visiting graves. One can go to a graveyard whenever he may so wish. The advantage in visiting graves is that one should remember his own death so that he may develop a sense of detachment from worldliness and he prays for the forgiveness of Moslem men and women. The interpretor of Hisn Husain quotes from Abdul Haq Muhaddith Dehlvi that the Surah Qul Howallaho Ahad should be recited seven times. Some Ulema say that the Surah Qul Howallah Ahad should be recited eleven times and a person who has recited once Surah Ys, relaxation in punishment to those dead is made on that day and a record of as many creditable acts as the dead ones existing within the graveyard is made for him. The following Kalema have the authenticity of the Holy Prophet (Sal'am) for recitation while visiting graves. The Holy Prophet (Sal'am) himself used to recite them and used to teach them to others : Whenever you visit the graves, recite these Kalema. Whenever he used to visit the Baqi' Graveyard at Madina Munawwarah at night or happened to be there during the day, he used to say :

١۔ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاَتَاكُمْ مَّا تُوْعَدُوْنَ غَدًا مُّؤَجَّلُوْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدْ ؛ (مسلم)

1. As-Salamo 'Alai-kum Dara Qaum in m Mo'menina Wa Ata kum Ma Tooadoona Ghad-an-m Mu,ajjaloo na Wa Inna In Sha,allah-o Be-kum La heqoona Allahumma Ghfir Le-Ahle Baqi l-Gharqad *(Muslim)*
Peace be on you, those dwelling here from among the believers. Indeed you are going to get tomorrow what you have been promised with. You have been given a respite. And indeed, Allah willing, we are also on our way to join ye soon. Allah, forgive the dwellers of Baqi-il-Gharqad.

واذا راى القبور فليقل اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ط نَسْاَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ اَنْتُمْ لَنَا فَرَطٌ وَّنَحْنُ لَكُمْ تَبَعٌ ؛ (مسلم . نسائی . ابن ماجه

As Salamo 'Ala Ahl-id Dayare Min-al-Mo,menina wa-l-Muslemina Wa Inna In Sha,Allah-o Be-kum La Laheqoona Nas,al ullaha La-na Wa La-kum-ul-'Afeyata Antum La-na Farat-un-w Wa Nahno La-kum Taba'u n. *(Muslim, Nasaee, Ibn Majah,)*
And if anyone happens to see the graves, let him say : Peace on dwellers of this abode from among the believers and Moslems and indeed, Allah willing, we are also on our way to jain ye soon, We beseech Allah for ourselves and for ye the safety. Ye are an advance party for ourselves and we are on our way to follaw ye.

P.S. :—In some books, instead of :
'As-Salamo 'Ala Ahl-id Dayare', As-Salamo 'Alaikum Ahl-ad-Dayare' occurs.

اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَيَرْحَمُ

اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاْخِرِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ؛ (مسلم۔ نسائی۔ ابن ماجه۔م

3. As-Salamo 'Ala Ahl-ud Dayare Min-al Mo,menina wa l Muslemina wa Yarhamu llah ol Mustaqdemina Min-na wa-l-Musta, kherina wa Inna In-Sha,Allah-o Be-kum La-Laheqoona Peace on the dwellers of this abode from among the believers and the Moslems and may Allah be merciful to those who went ahead from among us and those left behind, and indeed, Allah willing, we are going to join ye soon. *(Ibn Majah,)*

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ؛ (ابوداؤد)

4. As-Salamo 'Alai-kum Dara Qaum-in-m Mo,memina Wa In-na In Sha,Allah o Be-kum La Laheqoona *(Abu Daud,)*
Peace be on the dwellers of this abode the believers and indeed, Allah willing, we are are also on our way to join ye soon.

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ ؛ (ترمذی)

5. As-Salam-o 'Alai-kum ya Ahl-a l-Qobure yaghferu-llah-o La-na wa-kum Antum Salafonawa Nahno Bi-l-Athar-e. *(Tirmizi,)*
Peace be on ye, O the dwellers of the graves. May Allah forgive us and ye. Ye are a foregone one and we are in trace.

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ اَنْتُمْ لَنَا فَرَطٌ وَاِنَّا بِكُمْ لَاحِقُوْنَ ط اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُمْ وَلَا تَفْتِنَّا بَعْدَهُمْ ؛

6. As-Salamo 'Alai kum Dara Qaum-in m Mo,menina Antum La-na Farat un Wa Inna Be-kum LaheqoonaAllahumma La Tohrim-na Ajra-hum wa La Todilla-na Ba'd a-hum.

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3. As-Salamo 'Ala Ahl-ud Dayare Min-al Mo,menina wa l Muslemina wa Yarhamu llah ol Mustaqdemina Min-na wa-l-Musta, kherina wa Inna In-Sha,Allah-o Be-kum La-Laheqoona Peace on the dwellers of this abode from among the believers and the Moslems and may Allah be merciful to those who went ahead from among us and those left behind, and indeed, Allah willing, we are going to join ye soon. (*Ibn Majah,*)

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ؛ (ابوداؤد)

4. As-Salamo 'Alai-kum Dara Qaum-in-m Mo,memina Wa In-na In Sha,Allah o Be-kum La Laheqoona (*Abu Daud,*)
Peace be on the dwellers of this abode the believers and indeed, Allah willing, we are are also on our way to join ye soon.

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ ؛ (ترمذی)

5. As-Salam-o 'Alai-kum ya Ahl-a l-Qobure yaghferu-llah-o La-na wa-kum Antum Salafonawa Nahno Bi-l-Athar-e. (*Tirmizi,*)
Peace be on ye, O the dwellers of the graves. May Allah forgive us and ye. Ye are a foregone one and we are in trace.

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6. As-Salamo 'Alai kum Dara Qaum-in m Mo,menina Antum La-na Farat un Wa Inna Be-kum Laheqoona Allahumma La Tohrim-na Ajra-hum wa La Todilla-na Ba'd a-hum.

Peace be on ye, dwellers of the abode the believers. Ye are an advance party for us and indeed we are going to join ye. Allah, do not deprive us of their recompense and do not derail us after them. (Ibnus Sunniy)

أَلسَّلَامُ عَلَيْكُمْ أَيَّتُهَا الْأَرْوَاحُ الْفَانِيَةُ وَالْأَبْدَانُ الْبَالِيَةُ
الْعِظَامُ النَّخِرَةُ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ مُؤْمِنَةٌ اَللّٰهُمَّ
أَدْخِلْ عَلَيْهِمْ رُوحًا مِنْكَ وَسَلَامًا مِنَّا: (ابن السنى)

7. As-Salamo 'Alai-kum Ayyato ha-l-Arwah-ul-Fani-yato wa-l-Abdan-ul Baleyato Wa-l-'Ezam-un-Nakhe-rat-ul-Lati Kharajat Min-ad-Duniya wa Heya Mu'-menat-un Allahumma Adkhil 'Alai-him Ruh-an-m Min-ka wa Salam-an-m Min-na.
Peace be on ye, O the perishable souls, O the decomposable bodies, O the dust-turning bones which departed from this world and were among the believers. Allah, bestow upon them a soul from Thy side and Peace from our side.

We have translated these words very clearly. These words are not in need of any further explanation. Since the grave also is a house, that is why it has been described as Dara Qaum-in-m Mo'-menina. In all the Kalema, the words Mo'menina and Muslemina occur, which explains that the Prayer for safety relates to Moslems. The prayer for safety explains that may Allah safeguard ye from e ery type of punishment and fear and grant us and ye solace. In solace and forgiveness, they have also been associated alongwith themselves because every dead and alive is needy of forgiveness and solace. The meeting of the alive with the dead is certain that is why mention of this occurs in every prayer that we are to meet ye soon. In No. 6, describing souls as perishable explains that from the point of view the soul gets perished. It does not mean that the soul does not remain. One is free to recite any prayer in addition to the prayers we have given. In any case, after death, on those alive is that they pray for the forgiveness of

those dead and gesture.Thawab ur-Ruh that the dead are more sensitive from Friday morning upto the 'Asr time of Saturday. (That is why, it is better to visit graves from Friday morning upto the 'Asr time of Saturday). On reaching the graveyard, we have mentioned reciting Surah Qul Howallaho, Alongwith Qul Howallaho Surah Alhako Muttakathor-o should also be recited. If any other prayer is in memory, that also can be recited. One should not fall in the doubt that since the dead have been addressed they must be iistening also. It is not necessary for the dead to listen, hearing is not necessary for every address. And also because the chosen school of Hanafis is non-responsive. In regard to Thawab, this much should be taken into account that according to learned ones, that while the material Thawab does pay but in regard to bodily Thawab, differences exist. Hazrat Imam Ahmad Bin Ilanbal and Hazrat Imam A'zam believe in the effectiveness of bodily Thawab, whether it is done by reciting the Holy Quran or by saying optional prayers or by observing optional fasts. Of course, in giving out Thawab, the restrictions which have imposed these days, they are all additions in the pious Shariah. For example in performing Thawab, singling out particular days, they are all concoctions

Whatever is firm and final in Shariah, it should be maintained as such. Similariy, in regard to visiting graves, the fabrications which the ignorant ones have introduced, have almost distorted the aim which was explained by the Sharia Interpretors. Moslems should refrain from all these things and they should remember it clearly that a fabrication in Sharia, however glittering and interesting it may appear, is ultimately a fabrication and the Sunnah, however, simple it may look, is ultimately a Sunnah. And therefore in undertaking Thawab and in visiting graves, one should adopt the same method which is proven and is narrated to relate with the Holy Prophet (Sal'am).

Peace be on ye, dwellers of the abode the believers. Ye are an advance party for us and indeed we are going to join ye. Allah, do not deprive us of their recompense and do not derail us after them. **(Ibnus Sunniy)**

اَلسَّلَامُ عَلَيْكُمْ اَيَّتُهَا الْاَرْوَاحُ الْفَانِيَةُ وَالْاَبْدَانُ الْبَالِيَةُ
الْعِظَامُ النَّخِرَةُ الَّتِىْ خَرَجَتْ مِنَ الدُّنْيَا وَهِىَ مُؤْمِنَةٌ اَللّٰهُمَّ
اَدْخِلْ عَلَيْهِمْ رُوْحًا مِّنْكَ وَسَلَامًا مِّنَّا: (ابن السنى)

7. As-Salamo 'Alai-kum Ayyato ha-l-Arwah-ul-Fani-yato wa-l-Abdan-ul Baleyato Wa-l-'Ezam-un-Nakhe-rat-ul-Lati Kharajat Min-ad-Duniya wa Heya Mu'-menat-un Allahumma Adkhil 'Alai-him Ruh-an-m Min-ka wa Salam-an-m Min-na.
Peace be on ye, O the perishable souls, O the decomposable bodies, O the dust-turning bones which departed from this world and were among the believers. Allah, bestow upon them a soul from Thy side and Peace from our side.

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Aaina-e-Amaliyat

PART—II

BY

Sufi Mohammad Azizur Rehman Sahib (Panipati)

DARUL - ISHAAT

URDU BAZAR KARACHI-1

PAKISTAN

Aaina-e-Amaliyat

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PAKISTAN

Contents

S. No.	Description	Page No.
1.	Some Important Rules	4
2.	For love and Victory	4
3.	For Repayment of Loan	17
4.	Miscellaneous for Evil Effect	18
5.	For Release of a Captive	30
6.	For Causing a Pregnancy	33
7.	For Bringing a Runaway Person	40
8.	For Displacement of Navel	45
9.	For Developed Spleen	46
10.	For Stong Memory	46
11.	For Promotion of Sale in a Shop	46

A WORD FROM THE COMPILOR

All the practices contained in this book are being proved and tested by the compilor. No practice can ever fail to bring about the desired effect. But if one practising it commits some mistake, it is something else. It is a fact that the person practising it should be a clean and pious one.

Those practising it should perform the needful with exclusive attention, but even then any practice does not bring about the desired result, it should be left to the Will of Allah Who is Omnipotent.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SOME IMPORTANT RULES

Rule 1 : Lawful livelihood, truth and virtuous deeds are essential for one who practises it.

Rule 2 : Keeping pure intent, keeping away evil thoughts of Satan and attentiveness to Allah are some of the essential tenets o be followed by one who practises spells or writes an amulet.

Rule 3 : Keeping in mind the position of stars and moments is but essential for one who practises spell or writes an amulet.

Rule 4 : Muttering a spell or writing an amulet for love should be undertaken in the beginning of a month, on Thursday or Friday in the period of Jupiter or Venus.

Rule 5 : Performing ablution is essential for muttering a spell or writing an amulet.

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FOR LOVE AND VICTORY

For gaining victory over creatures, the following ayahs should be recited eleven times each after Fajr and Maghrib prayers preceded and followed by Darood eleven times.

يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۭ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ
وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۭ وَاللّٰهُ يُحِبُّ
الْمُحْسِنِيْنَ ۝ اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ

نُوْرًا يَّمْشِيْ بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ
لَيْسَ بِخَارِجٍ مِّنْهَا ۭ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا
يَعْمَلُوْنَ ۝ فَلَمَّا رَاَيْنَهٗٓ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ۭ اِنْ هٰذَآ اِلَّا
مَلَكٌ كَرِيْمٌ ۝ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ
يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ
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قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ۝

Also : For gaining respect, status and victory, the following be recited ten times and blown over the over the face; the person thus contacted would treat him with respect and love.

اَلَّا تَعْلُوْا عَلَيَّ وَاْتُوْنِيْ مُسْلِمِيْنَ يَا خَيْرَ
الْمَقْصُوْدِيْنَ يَا خَيْرَ الْمَطْلُوْبِيْنَ يَا خَيْرَ الْمَحْبُوْبِيْنَ
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Also : 'Ya badi ul-ajaib bil-khairi ya badiye' should be recited five hundred times preceded and followed by Darood Sharif ten times; all by the Grace of Allah, would remain obedient.

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should undertake the following spell in the begginning of a month on any Thursday or Friday at night in a sitting posture with knees bent facing Qiblah with eyes closed one should start by reciting Ayatal-Kursi eleven times first and then personal names be read one thousand times thinking the wanted person to be standing before himself. This practice should continue for a fortnight; Allah-willing the person concerned would start obeying.

Also : For general victory, the following spell be muttered one hundred eleven times daily after Fajr prayer. He should mutter : 'Allahumma sakh-khirli haazal balade war-rijala' with Darood Sharif preceding and following it.

Also : The following chart is very effective for the purpose; one should tie it on his arm after performing ablution and using attar.

۱۹۶	۱۹۹	۲۰۲	۱۸۹
۲۰۱	۱۹	۱۹۵	۲۰۰
۱۹۱	۲۴	۱۹۷	۱۹۴
۱۹۸	۱۹۳	۱۹۲	۲۰۳

Also : The following chart is very effective for victory of heart and drawing one's attention towards oneself.

۲۹۰۳	۲۹۰۶	۲۹۰۹	۲۸۹۵
۲۹۰۸	۲۸۹۶	۲۹۰۲	۲۹۰۷
۲۸۹۷	۲۹۱۱	۲۹۰۴	۲۹۰۱
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FOR LOVE AND SYMPATHY

If one has become an opponent, the following is effective for setting him right and make him sympathetic or should think about his wanted person and recite it one hundred forty-one times for forty-one days after Isha Prayer.

بِحَقِّ لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ ۝ یَا سَیِّدَ
الْكَرِیْمِ بِحُرْمَةِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَمَّنْ یُّجِیْبُ الْمُضْطَرَّ
اِذَا دَعَاهُ اِنَّا كَفَیْنٰكَ الْمُسْتَهْزِءُوْنَ ۝ یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِكَ اَسْتَغِیْثُ
اَللّٰهُمَّ سَهِّلْ وَیَسِّرْ رَبِّ لَا تَذَرْنِیْ فَرْدًا وَّاَنْتَ خَیْرُ الْوَارِثِیْنَ ۝
حَسْبُوْا عَنْ سُوْءِ اَلِیْ عِلْمُكَ بِحَالِیْ سُبْحَانَ الْقَاهِرِ الْقَادِرِ الْكَافِیْ۔

Also : 'Yohib-boonanum kahub'bil-lahe wal-lazina aamanu ashad-do hub'bal-lillahe.'

Method : Seven pieces of Lahore salt be recited seven times the above on each one. After completing it twenty times, the name of the wanted person be recited and all the seven pieces of the salt be burnt into fire. This practice should continue for twenty-one days preceded and followed by Darood eleven times each.

MISCELLANEOUS FOR LOVE

It is an action to foster or fasten love between wife and husband and is specific.

Introduction : On new moon Thursday write the following on a piece of paper and keep it in the pillow. This pillow should be kept under the head of the other partner. Even if both parties jointly use it, it does not matter.

وَاِنْ خِفْتُمْ شِقَاقَ بَیْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا

should undertake the following spell in the begginning of a month on any Thursday or Friday at night in a sitting posture with knees bent facing Qiblah with eyes closed one should start by reciting Ayatal-Kursi eleven times first and then personal names be read one thousand times thinking the wanted person to be standing before himself. This practice should continue for a fortnight; Allah-willing the person concerned would start obeying.

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الْكَرِیْمِ بِحُرْمَةِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَمَّنْ یُّجِیْبُ الْمُضْطَرَّ
اِذَا دَعَاهُ اِنَّا كَفَیْنٰكَ الْمُسْتَهْزِءُوْنَ ۝ یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِكَ اَسْتَغِیْثُ
اَللّٰهُمَّ سَهِّلْ وَلَا تُسَیِّرْ رَبِّ لَا تَذَرْنِیْ فَرْدًا وَّاَنْتَ خَیْرُ الْوَارِثِیْنَ ۝
حَسْبِیْ عَنْ سُوْءِ عِلْمِكَ بِحَالِیْ سُبْحَانَ الْقَاهِرِ الْقَادِرِ الْكَافِیْ۔

Also : 'Yohib-boonanum kahub'bil-lahe wal-lazina aamanu ashad-do hub'bal-lillahe.'

Method : Seven pieces of Lahore salt be recited seven times the above on each one. After completing it twenty times, the name of the wanted person be recited and all the seven pieces of the salt be burnt into fire. This practice should continue for twenty-one days preceded and followed by Darood eleven times each.

MISCELLANEOUS FOR LOVE

It is an action to foster or fasten love between wife and husband and is specific.

Introduction : On new moon Thursday write the following on a piece of paper and keep it in the pillow. This pillow should be kept under the head of the other partner. Even if both parties jointly use it, it does not matter.

وَاِنْ خِفْتُمْ شِقَاقَ بَیْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا

اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ۝
وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ
اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۗ وَالصُّلْحُ خَيْرٌ ۭ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ۭ
وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝ يُّصْلِحْ لَكُمْ
اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ
فَوْزًا عَظِيْمًا ۝ عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ
مِّنْهُمْ مَّوَدَّةً ۭ وَاللّٰهُ قَدِيْرٌ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

MISCELLANEOUS FOR LOVE

(For love between husband and wife)

Instruction : This action is required to be undertaken on Monday or Thursday in the rising month (first half). It is also to be remembered that instead of fulanateh the name of the wanted party and in place of 'fulain' name of the wanting party be written. This paper thus prepared should be bounded on arm or hanged around the neck.

In case it is preferred that it should be used by mean of any eatable, any of the following be chosen and the same be blown into it.

Sweetmeat, currant, salt.

It is required to be recited 21 times, preceded and ended 11 times each with the Darood Sharif.

وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ وَلِتُصْنَعَ عَلٰى عَيْنِيْ اِذْ تَمْشِيْٓ اُخْتُكَ ۭ
فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا
يَا مُقَلِّبَ الْقُلُوْبِ وَيَا مُسَخِّرَاتِ السَّمٰوٰتِ السَّبْعِ وَالْاَرَضِيْنَ السَّبْعِ

قَلِّبْ لِفُلَانَةٍ قَلْبَ فُلَانٍ بِالْخَيْرِ لَا دَآءِ الْحُقُوْقِ يَا وَدُوْدُ حَبِّبْ
حَبِّبْ يَا وَدُوْدُ ۝

MISCELLANEOUS FOR LOVE

Instruction : Preceding and ending with recitation of Darood Sharif ten times each recite in between the word ya buddoho 20 rosory i.e. two thousand times and blow it on sweetmeat. Give it to the wanted person who will attract to love and obey you.

Write it on the paper and give the washed water to drink to attract your beloved towards you. It will be administered daily it will lose effect.

۷۸۶

۸	۲	۱۰
۹	۷	۴
۳	۱۱	۶

Chart (Naqsh) for husband and wife :

This chart should be prepared on a piece of paper and desirous party should bind it on its arm it will act upon the other party.

۷۸۶

۴۴۶	۴۴۱	۴۴۸
۴۴۷	۴۴۵	۴۴۳
۴۴۲	۴۴۹	۴۴۴

MISCELLANEOUS FOR LOVE

The following Naqsh (chart) is based on the following Ayat :

يُحِبُّونَهُمْ كَحُبِّ اللّٰهِ ۭ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ

٧٨٦

٣٧٣	٣٧٦	٣٧٩	٣٦٥
٣٧٨	٣٦٦	٣٧٢	٣٧٥
٣٦٧	٣٨١	٣٧٤	٣٧١
٣٧٥	٣٧٠	٣٦٨	٣٨٠

الحب فلان بن فلان على حُبّ فلان بن فلان

MISCELLANEOUS FOR LOVE

The woman who keeps this chart (Naqsh) with her shall be exceedingly loved by her husband and whoever looks at her he will deeply love her.

٧٨٦

٦٠٠٩	٦٠١٣	٦٠١٦	٦٠٠٢
٦٠١٥	٦٠٠٣	٦٠٠٨	٦٠١٤
٦٠٠٤	٦٠١٨	٦٠١١	٦٠٠٧
٦٠١٢	٦٠٠٦	٦٠٠٥	٦٠١٧

لحب فلان بن فلان على حُبّ فلان بن فلان

MISCELLANEOUS FOR LOVE

"Haa-meem-ain Seen qaaf" حٰمٓ عٓسٓقٓ (278 times)

Instruction : After finishing with Isha prayer it should be recited 278 times preceded and ended by Darood Sharif eleven times each. In the end he or she should call his or her beloved.

الحب فلان بن فلان على حب فلان بن فلان

'Alhubbe fulan bin fulan ala hubbe fulan bin fulan'

The name of the beloved be called thrice having an image in mind.

This is also to be acted in the rising month i.e. in the first half of the month and should be commenced from new moon on Thursday.

MISCELLANEOUS FOR LOVE

Chart of Ayah Moazzamma :

Instruction : If anyone going to some ruler or authority who is hard core, he should write the following Ayat and seal it with wax. It should be kept under the tongue while going before the ruler and speaking to him; thus you will mould him in your favour.

٧٨٦ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

As a substitute of the same Ayat and action use the following chart writing the name of the beloved and her mother and his own with his mother. It should be washed in water and given to drink to the beloved. And this chart is also bonded on arm to gain popularity.

MISCELLANEOUS FOR LOVE

The following Naqsh (chart) is based on the following Ayat :

يُحِبُّونَهُمْ كَحُبِّ اللّٰهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلّٰهِ

۷۸۶

۳۷۳	۳۷۶	۳۷۹	۳۶۵
۳۷۸	۳۶۶	۳۷۲	۳۷۷
۳۶۷	۳۸۱	۳۷۴	۳۷۱
۳۷۵	۳۷۰	۳۶۸	۳۸۰

الحب فلان بن فلان علی حُبّ فلان بن فلان

MISCELLANEOUS FOR LOVE

The woman who keeps this chart (Naqsh) with her shall be exceedingly loved by her husband and whoever looks at her he will deeply love her.

۷۸۶

۶۰۰۹	۶۰۱۳	۶۰۱۶	۶۰۰۲
۶۰۱۵	۶۰۰۳	۶۰۰۸	۶۰۱۴
۶۰۰۴	۶۰۱۸	۶۰۱۱	۶۰۰۷
۶۰۱۲	۶۰۰۶	۶۰۰۵	۶۰۱۷

لحب فلان بن فلان علی حُبّ فلان بن فلان

MISCELLANEOUS FOR LOVE

"Haa-meem-ain Seen qaaf" حٰمٓ عٓسٓقٓ (278 times)

Instruction : After finishing with Isha prayer it should be recited 278 times preceded and ended by Darood Sharif eleven times each. In the end he or she should call his or her beloved.

الحب فلان بن فلان علی حب فلان بن فلان

'Alhubbe fulan bin fulan ala hubbe fulan bin fulan'

The name of the beloved be called thrice having an image in mind.

This is also to be acted in the rising month i.e. in the first half of the month and should be commenced from new moon on Thursduy.

MISCELLANEOUS FOR LOVE

Chart of Ayah Moazzamma :

Instruction : If anyone going to some ruler or authority who is hard core, he should write the following Ayat and seal it with wax. It should be kept under the tongue while going before the ruler and speaking to him; thus you will mould him in your favour.

۷۸۶ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

As a substitute of the same Ayat and action use the following chart writing the name of the beloved and her mother and his own with his mother. It should be washed in water and given to drink to the beloved. And this chart is also bonded on arm to gain popularity.

FOR BRINGING HUSBAND AND WIFE NEARER

The following ayah be written and tied to the neck of either husband or wife.

يَآ اَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّ
قَبَآئِلَ لِتَعَارَفُوْا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ تک
وَاَلِّفْ بَيْنَ فلان بْنِ فلان وَفلانته بنت فلانته كَمَآ اَلَّفْتَ بَيْنَ مُوْسٰى
عَاصْفُوْرًا وَمَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا
فِى السَّمَآءِ تُؤْتِىْ اُكُلَهَا كُلَّ حِيْنٍ بِاِذْنِ رَبِّهَا وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

Also : (For love)

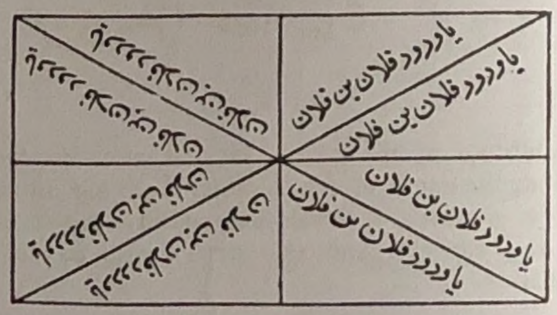
On the new-moon-Thursday of the first half of a month, one should go to sleep after reciting the following ayat :

'qad shagha faha hub'ban' should be recited one hundred one times preceded and followed by Darood Sharif eleven times each, keeping the wanted person in view. The wanted person would become restless within 11 days or 21 days.

Also : (For Love)

The following chart be written on Thursday at the decaying hours and fastened with the right arm which would prove effective provided it is written in the beginning of a month.

٧٨٦



Also : (For love)

The lover should fasten the following to his own arm.

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ط
وَاللّٰهُ قَدِيْرٌ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ط اُجِبْ يَا جِبْرَآئِيْلُ يَا دَرْدَآئِيْلُ
يَا رَفْتَمَآئِيْلُ يَا تَلْفِيْلُ بِحَقِّ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَ
عَلٰى وَلِيِّ اللّٰهِ يَا وَدُوْدُ يَا وَهَّابُ يَا بُدُّوْحُ اَلْحُبِّ فلان بنت فلان على
حُبِّ فلان بْنِ فلان-

If one recites the following on the first Thursday of a new-moon in the beginning of a month 21 times daily for 11 days, preceded and followed by Darood Sharif 10 times each, keeping the purpose in view, the same would Insha-Allah be achieved.

٧٨٦ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ وَلِتُصْنَعَ عَلٰى عَيْنِىْ اِذْ تَمْشِىْ اُخْتُكَ
فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ فَرَجَعْنٰكَ اِلٰى اُمِّكَ كَىْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ ط وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا فَلَبِثْتَ
سِنِيْنَ فِىْٓ اَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى وَاصْطَنَعْتُكَ
لِنَفْسِىْ ط

Also : (For love and status)

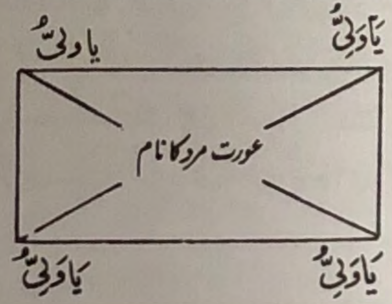
The following ayahs are well-tested and tried for success in love. if they are fastened to the neck or right hand writing them with saffron.

وَقَالَ الْمَلِكُ ائْتُوْنِىْ بِهٖٓ اَسْتَخْلِصْهُ لِنَفْسِىْ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ
لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ط اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ
وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ط وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا فِى الدُّنْيَا

وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ط وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ وَلِتُصْنَعَ عَلٰى
عَيْنِيْ ط يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ط فَاتَّبِعُوْنِيْ
يُحْبِبْكُمُ اللّٰهُ يُحِبُّهُمْ وَيُحِبُّوْنَهٗ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا
مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ط
لَا تَخَفْ اِنَّكَ مِنَ الْاٰمِنِيْنَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ
لَا تَخَفْ دَرَكًا وَّلَا تَخْشٰى لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى لَا تَخَافَآ اِنَّنِيْ
مَعَكُمَآ اَسْمَعُ وَاَرٰى۔

Also : (For love)

If husband and wife do not feel attracted towards each other, the following chart should be hung by a tree, both husband and wife would start loving so much that others would be struck with wonders.



Also : (for presence of the wanted person)

If one utters 'ya-qadirun' so-and-so son of so-and-so be presented, sitting beside a river for eleven days together for eleven hundred times, bringing 1 tola rice, 1 tola sugar, 1 tola ghee each day and drop them into the river and say while dropping these articles that Fateha of Hazrat Khizar (alaihis-salam) is going to be performed, and the same be accepted. This practice be started on the first Thursday of the first moon and if 'shakrana' (a kind of

special preparation) is given any pauper on a Thursday falling during the month, the purpose would, Allah-willing be served.

Also : (for love)

If one goes before anybody afte applying antimony in eyes blowing Surah Fateha twenty one times over it, the person in contact would start loving; but the names of both the persons and his own name and the name of his mother should also be uttered.

Also : (for love)

If seven fragrant flowers be blown over each the following ayat seven times after calling the names of both the partners and then his mother's name and his own name be called and the flowers be given the wanted person, she would start loving as she would smell flowers :

The ayat is as under :

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ

FOR ENHANCEMENT OF SUSTENANCE

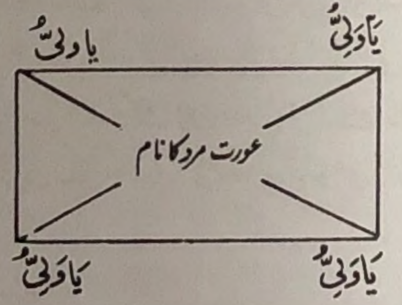
On having no source of income, one would find the following practice extremely effective. This would be muttered after 'Fajr' or 'Isha' prayer for one hundred one times preceded and followed by Darood Sharif eleven times each. Allah will create any source of income before forty days are over.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ يَا مُسَبِّبَ الْاَسْبَابِ وَيَا مُفَتِّحَ الْاَبْوَابِ
وَيَا مُقَلِّبَ الْقُلُوْبِ وَيَا خَالِقَ الْاَبْصَارِ وَيَا دَلِيْلَ الْمُتَحَيِّرِيْنَ اَرْشِدْنِيْ
وَيَا غِيَاثَ الْمُسْتَغِيْثِيْنَ اَغِثْنِيْ لَوْ كَلْتُ عَلَيْكَ يَا رَبِّ اُفَوِّضُ اَمْرِيْ
اِلَيْكَ
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۔ يَعْنِيْ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ
نَسْتَعِيْنُ ۝

وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ط وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّيْ وَلِتُصْنَعَ عَلٰى
عَيْنِيْ ط يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ط فَاتَّبِعُوْنِيْ
يُحْبِبْكُمُ اللّٰهُ يُحِبُّهُمْ وَيُحِبُّوْنَهٗ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا
مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ط
لَا تَخَفْ اِنَّكَ مِنَ الْاٰمِنِيْنَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ
لَا تَخَفْ دَرَكًا وَّلَا تَخْشٰى لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى لَا تَخَافُ اِنَّنِيْ
مَعَكُمَآ اَسْمَعُ وَاَرٰى۔

Also : (For love)

If husband and wife do not feel attracted towards each other, the following chart should be hung by a tree, both husband and wife would start loving so much that others would be struck with wonders.



Also : (for presence of the wanted person)

If one utters 'ya-qadirun' so-and-so son of so-and-so be presented, sitting beside a river for eleven days together for eleven hundred times, bringing 1 tola rice, 1 tola sugar, 1 tola ghee each day and drop them into the river and say while dropping these articles that Fateha of Hazrat Khizar (alaihis-salam) is going to be performed, and the same be accepted. This practice be started on the first Thursday of the first moon and if 'shakrana' (a kind of

special preparation) is given any pauper on a Thursday falling during the month, the purpose would, Allah-willing be served.

Also : (for love)

If one goes before anybody afte applying antimony in eyes blowing Surah Fateha twenty one times over it, the person in contact would start loving; but the names of both the persons and his own name and the name of his mother should also be uttered.

Also : (for love)

If seven fragrant flowers be blown over each the following ayat seven times after calling the names of both the partners and then his mother's name and his own name be called and the flowers be given the wanted person, she would start loving as she would smell flowers :

The ayat is as under :

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ

FOR ENHANCEMENT OF SUSTENANCE

On having no source of income, one would find the following practice extremely effective. This would be muttered after 'Fajr' or 'Isha' prayer for one hundred one times preceded and followed by Darood Sharif eleven times each. Allah will create any source of income before forty days are over.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ يَا مُسَبِّبَ الْاَسْبَابِ وَيَا مُفَتِّحَ الْاَبْوَابِ
وَيَا مُقَلِّبَ الْقُلُوْبِ وَيَا خَالِقَ الْاَبْصَارِ وَيَا دَلِيْلَ الْمُتَحَيِّرِيْنَ اَرْشِدْنِيْ
وَيَا غِيَاثَ الْمُسْتَغِيْثِيْنَ اَغِثْنِيْ لَوَكَّلْتُ عَلَيْكَ يَا رَبِّ اُفَوِّضُ اَمْرِيْ
اِلَيْكَ
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۔ بِحَقِّ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ
نَسْتَعِيْنُ ۝

Also : If one wants to mutter it in general way with 'Bismillah' followed by :

اَللّٰهُ لَطِيْفٌ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيْزُ

once. After that the following invocation be muttered eleven times. If the purpose is very important the invocation referred should be muttered 3303 times in one sitting without making any movement. The purpose would Allah willing be served.

اَللّٰهُمَّ يَا مُسَخِّرَ السَّمٰوٰتِ السَّبْعِ وَالْاَرَضِيْنَ السَّبْعِ وَمَنْ فِيْهِنَّ وَمَنْ عَلَيْهِنَّ
سَخِّرْلِيْ كُلَّ شَيْءٍ مِّنْ عِبَادِكَ مِمَّا فِيْ بَرِّكَ وَبَحْرِكَ حَتّٰى لَا يَكُوْنَ شَيْءٌ
فِي الْكَوْنِ كَانَ مُتَحَرِّكًا اَوْ سَاكِنًا اَوْ صَامِتًا اَوْ نَاطِقًا اَوْ ظَاهِرًا اَوْ بَاطِنًا
اِلَّا سَخَّرْتَهٗ لِيْ بِبَرَكَةِ اِسْمِكَ اللَّطِيْفِ الْمَكْنُوْنِ يَا اَللّٰهُ يَا حَيُّ
يَا قَيُّوْمُ اِنَّمَا اَمْرُهٗ اِذَا اَرَادَ شَيْئًا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ط فَسُبْحٰنَ
الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ ط

One should start the above practice from the first Thursday of the new moon.

Also : One should first say two rakat Nafl Salat in privacy in the night of Sunday after Isha Prayer and the following be muttered 21 times after Surah Fateha.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَهَا نَبَاتًا حَسَنًا
وَّكَفَّلَهَا زَكَرِيَّا ۔ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۔

After saying the Salat the following should be muttered 1735 times.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ
مِنْ حَيْثُ لَا يَحْتَسِبُ ط وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ اِنَّ اللّٰهَ بَالِغُ
اَمْرِهٖ ط قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

and the head should be laid in prostration, say 'ya wasiyun' one hundred times; after that the 'ayah' referred should be muttered 75 times every day in privacy, he would be getting sustenance by the Grace of Allah.

This practice should start from the day a new moon is sighted.

FOR REPAYMENT OF LOAN

After Isha prayer is over, one should lie down on the bed at one's back in a state of ablution (Wudu) and recite Ayatal-Kursi 170 times preceding and folllowing by Darood Sharif 11 times, Allah-willing, the doubt would be repaid. This practice should continue for forty days.

Also : After offering Isha prayer, Surah Naser (Iza ja'a nasrul-lahe.....) should be recited 41 times for 41 days. without leaving the spot where prayer was offered. He will, Allah-willing, become free from debts. It should be preceded and followed by Darood Sharif 11 times.

MISCELLANEOUS FOR REPAYMENT OF LOAN

Instruction : After every Salat recite 'Bismillah-ir-rahman-ir-raheem' one time and

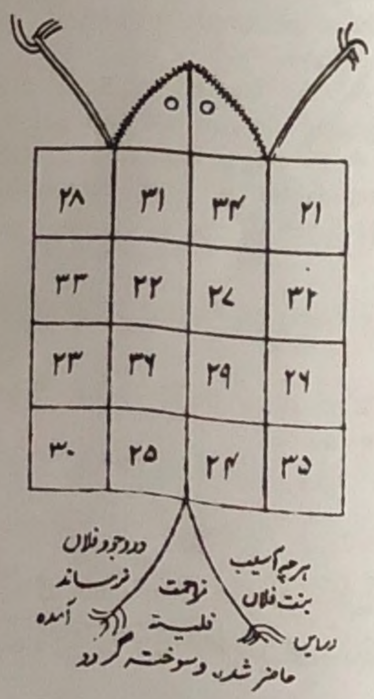
قُلِ
اَللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ

شَیْءٍ قَدِیْرٌ ۝ تُوْلِجُ الَّیْلَ فِی النَّهَارِ وَتُوْلِجُ النَّهَارَ فِی الَّیْلِ وَتُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَتُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ وَتَرْزُقُ مَنْ تَشَآءُ بِغَیْرِ حِسَابٍ ۝

five times. Allah-willing you will be freed of the loans.

MISCELLANEOUS FOR EVIL EFFECT

Instruction : Following cartographic chart be prepared and burnt in a brand new earthen lamp with mustard oil. The person under influence be asked to gaze it. When it is burnt off completely keep the lamp safely. Repeat this action second and third day also. Suitable time for this action is after Maghrib or after Isha. And the place where this action is conducted be aloof or secluded.



MISCELLANEOUS (TO SPOIL BLACK MAGIC EEFECT)

Instruction : If someone has been made to swallow the ingredient prepared with black magic do the following to spoil its effects.

Write the following chart on a hareer (silk) and give its wash to the patient three times a day morning, noon and evening (fresh wash every time).

۷۸۶

۲۳۸	۳۴۲۳۳	۳۴۲۴۰
۳۴۲۳۹	۳۴۲۳۷	۳۴۲۳۵
۳۴۲۳۴	۳۴۲۳۱	۳۴۲۳۶

Instruction : In order to dispel effects of black magic on any person do the following :

Write 'Muawwa zateen' i.e. Qul-auzo be-rabbil falaque and Qul-auzo be-rabbin-nase (the two surahs to full) and the following ayat of the Holy Qur'an in which magic is mentioned, on a paper and put the written paper in a vessel in which the water of a river is taken. When the words are washed off, give some water wash to the patient to sip and some more to wash hands and face (rinsing) and the rest be used for bathing by the patient. Arrange it in such a manner that the washed water does not flow freely on the ground. It should safely be made to burry in a pit. It should be done on every Saturday (once a week). Repeat it every week and the effect of black magic be spoiled gradually.

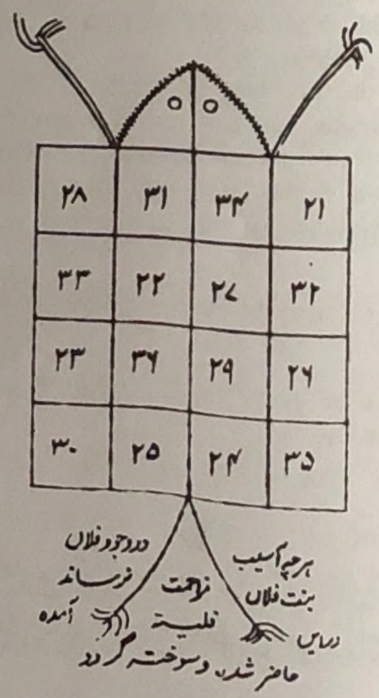
Other Qur'anic Ayat are as follows :

شَيْءٍ قَدِيْرٌ ۝ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ۝

five times. Allah-willing you will be freed of the loans.

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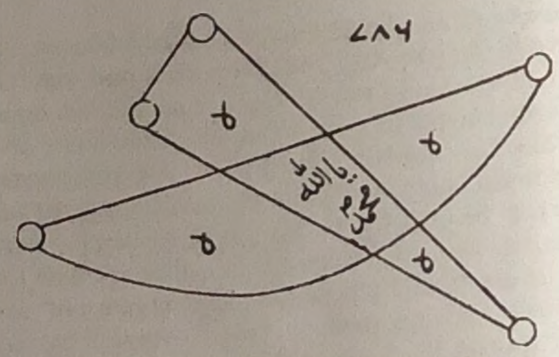
Other Qur'anic Ayat are as follows :

نَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ۝ فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا
صٰغِرِيْنَ ۝ وَاُلْقِيَ السَّحَرَةُ سَاجِدِيْنَ قَالُوْا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ
رَبِّ مُوْسٰى وَهٰرُوْنَ ۝ فَلَمَّا اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ السِّحْرُ
اِنَّ اللّٰهَ سَيُبْطِلُهٗ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ وَيُحِقُّ اللّٰهُ
الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ط اِنَّمَا صَنَعُوْا كَيْدُ سَاحِرٍ
وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ اَتٰى۔

Muawwa Zateen and the above Ayat be written on a paper and sealed with wax. Tie it around the neck of the patient. Allah-willing it will also act to the above effect.

MISCELLANEOUS FOR SEVERE PAIN (IN HALF OF THE HEAD)

Prepare this chart and seal it with wax. Tie it up on head to the painful side.



MISCELLANEOUS FOR ENHANCEMENT OF SUSTENANCE

Also : The following words should be muttered under the sky after Fajr Salat preceded and followed by Darood Sharif eleven times.

يَا بَدِيْعَ الْعَجَائِبِ بِالْخَيْرِ اَللّٰهُ الصَّمَدُ ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَا حَفِيْظُ
يَا رَزَّاقُ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ اَنْوَاعَ الرِّزْقِ وَالْفُتُوْحَاتِ

Also : The following words be muttered 7 times daily after morning prayer.

يَا اللّٰهُ - يَا سَمِيْعُ - يَا عَلِيْمُ - يَا سَرِيْعَ الْحِسَابِ - يَا وَاسِعُ - يَا عَدْلُ - يَا عَلِيُّ
يَا عَظِيْمُ - يَا مُتَعَالُ - يَا عَزِيْزُ - يَا غَفُوْرُ - يَا بَاعِثُ - يَا فَعَّالٌ لِّمَا يُرِيْدُ -
يَا رَافِعُ - يَا مُعِيْدُ - يَا مَانِعُ - يَا نَافِعُ - يَا جَامِعُ - يَا بَدِيْعُ

Also : 'Ya-Wahhabo'—If one wants to get rid of poverty and destitution, this 'word' should be muttered 4444 times for 40 days and he will find his livelihood enhanced.

Also : One who mutters 'Ya-Latifo' 119 times after Fajr or Isha Salat followed by the following verse 119 times, preceded and followed by Darood Sharif 11 times, Allah will provide sustenance from unknown sources.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ۝

Also : The following verse may be recited one thousand times daily for enhancement of sustenance.

وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ فَوَرَبِّ السَّمَآءِ
وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ۔

Also : The following words may be recited 45 times daily after Fajr Salat preceded and followed by Darood Sharif 11 times.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Also : Allahus-samad' may be muttered 100 times after Fajr Salat preceded and followed by Darood Sharif 11 times. His livelihood would be enhanced beyond measure.

Also : One who mutters 'la howla wa la quwwata illa billahil-aliyil-azeem' 100 times after Fajr Salat, Allah would enhance his sustenance.

Also : If the following invocation is recited thrice after Fajr prayer and thrice after Maghrib Salat, his sustenance will be enhanced by Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَوَسِّعْ عَلَيَّ
دَارِيْ وَاقْدُرْنِيْ عَلٰى كَسْبِهٖ وَمَتِّعْنِيْ بِمَا رَزَقْتَنِيْ فَلَا تَشْغَلْنِيْ فِيْمَا
فَتَّهٗ عَنِّيْ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝ وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَّاٰلِهٖ اَجْمَعِيْنَ ۝

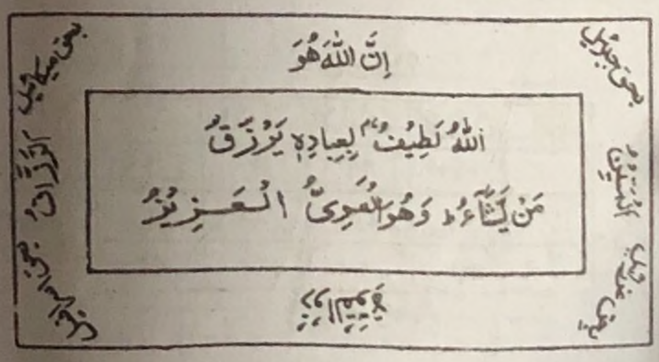
Also : If the following invocation is recited 100 times after Juma prayer, his sustenance is enhanced and if it is recited one hundred times daily, he will remain independant of human support.

اَللّٰهُمَّ يَا غَنِيُّ يَا حَمِيْدُ يَا مُبْدِئُ يَا مُعِيْدُ يَا رَحِيْمُ يَا وَدُوْدُ اَللّٰهُمَّ
اَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَّعْصِيَتِكَ وَاَغْنِنِيْ
بِفَضْلِكَ عَنْ مَّنْ سِوَاكَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۔

Also : If the following invocation is recited thrice after Fajr and thrice after Maghrib prayer, he will be provided sustenance from unknown sources.

اَللّٰهُمَّ بِاسْمِكَ اِبْتَدَيْتُ وَبِكَرَمِكَ اِقْتَدَيْتُ
وَبِنُوْرِ قُدْسِكَ اِهْتَدَيْتُ وَلِفَضْلِكَ اَسْتَغَثْتُ
وَاَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ۝

Instruction : The following chart be prepared on a new moon Thursday. Apply attar (scent) and smoke of ood fume over it. Tie it on your arm.



TO DO AWAY EFFECT OF EVIL SPIRITS (AASEB)

It is excellent in action to do away effects of evil spirits. Prepare it and tie in the hairs (choti) of the woman. In case some

وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ فَوَرَبِّ السَّمَآءِ
وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ۔

Also : The following words may be recited 45 times daily after Fajr Salat preceded and followed by Darood Sharif 11 times.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Also : Allahus-samad' may be muttered 100 times after Fajr Salat preceded and followed by Darood Sharif 11 times. His livelihood would be enhanced beyond measure.

Also : One who mutters 'la howla wa la quwwata iila billahil-aliyil-azeem' 100 times after Fajr Salat, Allah would enhance his sustenance.

Also : If the following invocation is recited thrice after Fajr prayer and thrice after Maghrib Salat, his sustenance will be enhanced by Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَوَسِّعْ عَلَيَّ
رِزْقِيْ وَاقْدُرْنِيْ عَلٰى كَسْبِهٖ وَمَتِّعْنِيْ بِمَا رَزَقْتَنِيْ فَلَا تَشْغَلْنِيْ فِيْمَا
فَتَهٗ عَنِّيْ يَآ اَرْحَمَ الرَّاحِمِيْنَ ۝ وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَّاٰلِهٖ اَجْمَعِيْنَ ۝

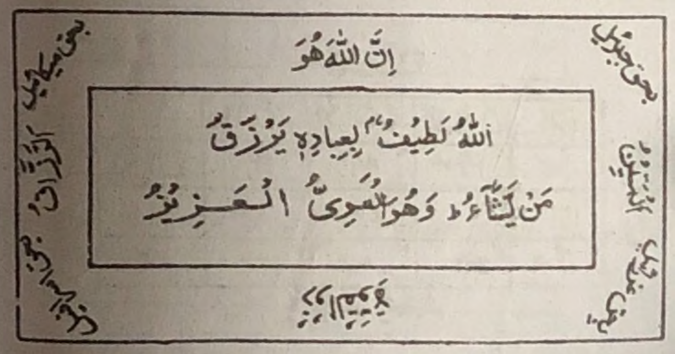
Also : If the following invocation is recited 100 times after Juma prayer, his sustenance is enhanced and if it is recited one hundred times daily, he will remain independant of human support.

اَللّٰهُمَّ يَا غَنِيُّ يَا حَمِيْدُ يَا مُبْدِئُ يَا مُعِيْدُ يَا رَحِيْمُ يَا وَدُوْدُ اَللّٰهُمَّ
اَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَّعْصِيَتِكَ وَاَغْنِنِيْ
بِفَضْلِكَ عَنْ مَّنْ سِوَاكَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۔

Also : If the following invocation is recited thrice after Fajr and thrice after Maghrib prayer, he will be provided sustenance from unknown sources.

اَللّٰهُمَّ بِاسْمِكَ اِبْتَدَيْتُ وَبِكَرَمِكَ اِقْتَدَيْتُ
وَبِنُوْرِ قُدْسِكَ اِهْتَدَيْتُ وَلِفَضْلِكَ اَسْتَعَنْتُ
وَاَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ ۝

Instruction : The following chart be prepared on a new moon Thursday. Apply attar (scent) and smoke of ood fume over it. Tie it on your arm.



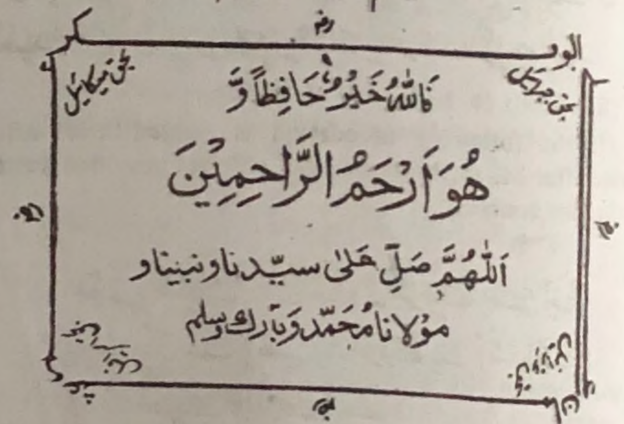
TO DO AWAY EFFECT OF EVIL SPIRITS (AASEB)

It is excellent in action to do away effects of evil spirits. Prepare it and tie in the hairs (choti) of the woman. In case some

child is under such influence hang it around his neck.

In the Name of Allah, the Most Benevolent, Merciful

بسم الله الرحمن الرحيم



FOR CASTING OFF THE EFFECTS OF EVIL SPIRITS

Instruction: Hang it around the neck of the patient after preparing it in state of ablution.

بحق جبرائیلؑ

لَا	اِلٰـهَ	اِلَّا اللّٰهُ	مُحَمَّدٌ رَّسُوْلُ	اللّٰهِ
۶	۱۱ ۱۲۸	۹ ۹۹	۳ ۳۲۲	۵ ۷۳
اِلَّا اِلٰهَ	۸ ۸۸	۷ ۷۵	۴ ۴۸	۱۰ ۱۲۳
۷۴	۱۳ ۱۳۸	۲ ۸	۱۴ ۱۱۹۱	۱۵ ۱۱

بحق میکائیلؑ — بحق عزرائیلؑ

The following ayats be hung round the neck of the spirit-affected person he would get cured.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ

خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ
اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُ ؕ سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ
نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا
وَلَدًا ۝ وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۝

The following amulet may be put round the neck of the affected person.

۷۸۶

۷۸۲۲	۷۸۱۷	۷۸۲۴
۷۸۲۳	۷۸۲۱	۷۸۱۹
۷۸۱۸	۷۸۲۵	۷۸۲۰

The chart of 'mo aw-wazatain' may be put round the neck of arm of the affected person.

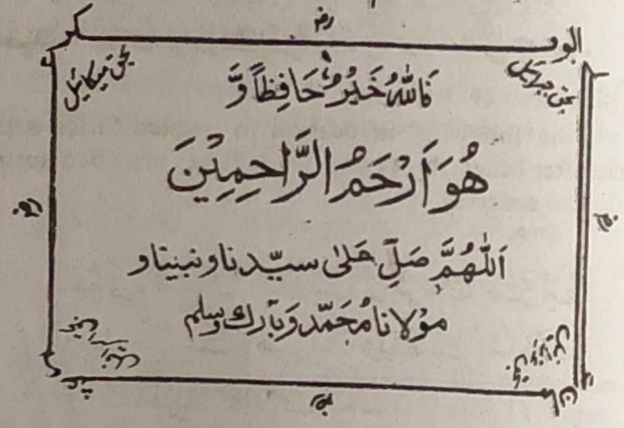
۷۸۶

۳۶۸۹	۳۶۹۲	۳۶۰۵	۳۶۸۲
۳۶۹۴	۳۶۸۳	۳۶۸۸	۳۶۹۳
۳۶۸۴	۳۶۹۷	۳۶۹۰	۳۶۸۷
۳۶۹۱	۳۶۸۶	۳۶۸۵	۳۶۹۶

child is under such influence hang it around his neck.

In the Name of Allah, the Most Benevolent, Merciful

بسم الله الرحمن الرحيم



FOR CASTING OFF THE EFFECTS OF EVIL SPIRITS

Instruction: Hang it around the neck of the patient after preparing it in state of ablution.

بحق جبرائیلؑ

اللہ	محمد رسول	الا اللہ	الہ	لا
۷۳	۳۲۲	۹۹	۱۲۸	الا الہ
۱۲۳	۴۸	۷۵	۸۸	۶
۱۱ حا	۱۱۹۱	۸	۱۳۸	۷۴

بحق میکائیلؑ — بحق عزرائیلؑ — بجانب السماء الیمنیٰ

The following ayats be hung round the neck of the spirit-affected person he would get cured.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ

خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ
اَلْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُ ؕ سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ
نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا
وَلَدًا ۝ وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۝

The following amulet may be put round the neck of the affected person.

۷۸۶

۷۸۲۲	۷۸۱۷	۷۸۲۴
۷۸۲۳	۷۸۲۱	۷۸۱۹
۷۸۱۸	۷۸۲۵	۷۸۲۰

The chart of 'mo aw-wazatain' may be put round the neck of arm of the affected person.

۷۸۶

۳۶۸۹	۳۶۹۲	۳۶۰۵	۳۶۸۲
۳۶۹۴	۳۶۸۳	۳۶۸۸	۳۶۹۳
۳۶۸۴	۳۶۹۷	۳۶۹۰	۳۶۸۷
۳۶۹۱	۳۶۸۶	۳۶۸۵	۳۶۹۶

بحق این نقش هر قسم آسیب ونظر بد وهر مرض
در وجود این را دفع شود دفع شود دفع شود

It is useful to blow smoke of Fatihah (wick) upto the nose of the affected person.

۷۱۹ ۸۷۶ ۸۸۸۸ ۴۴۴ ۳۳ ۳۳

علیقاً ملیقا طلیقا انت العلم فی قلوبهم شدا لعین
ابلیس لعین نمرود لعین فرعون لعین هامان لعین
هر علت .... کہ شود بسوزد بحرمت سلیمان بن داود علیہ السلام

FOR DOING AWAY WITH BLACK MAGIC EFFECT

Instruction : To do away with the effect of black magic blow the patient with the following surahs. Then fresh recitation be made in the same number and blow it into the water which should be given to the affected person. The quantity should be sufficient to last 12 hours periodically giving an ounce of water each time during the while to the patient.

"Bismillahir-rahmanir-raheem (one time), Surah Fateha (seven times, Ayatul Kursi (7 times), Surah Qul-ya ayyohal Kafiruna (7 times), Surah Ikhlas (7 times), Surah Qul auzo be-rabbil falaque (7 times), Surah Qul auzo be-rabbin nase (7 times)."

The action be repeated 7 days without break. It is excellent in action.

MISCELLANEOUS FOR SEVERE PAIN IN HALF OF THE HEAD

Instruction : The chart (naqsh) be prepared and sealed in wax. Then tie it in the side of pain or keep under cap or turban.

۷۸۶

۵۱۱۵	۵۱۱۵	۵۱۱۵
۵۱۱۵	۵۱۱۵	۵۱۱۵
۵۱۱۵	۵۱۱۵	۵۱۱۵

MISCELLANEOUS (FOR IMPREGNATION OF A WOMAN)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ اِنَّكَ اَنْتَ
الَّذِیْ لَآ اِلٰهَ اِلَّا اَنْتَ اَلْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ
یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔
اِلٰهِیْ بِحُرْمَةِ مُحَمَّدٍ (صلعم) وَعَلِیٍّ (رض) وَالْحُسَامِ (رض) وَالْحُسَیْنِ (رض) عَلَیْهِمُ السَّلَامُ

Instruction : Eleven Taweez be prepared and be given one each every day without break.

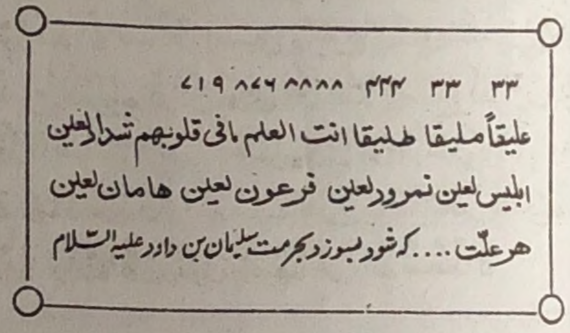
MISCELLANEOUS FOR BLACK ART

If some one is affected by black art, the following be put round the neck of the affected person, it will bring about cure by the Grace of Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝ اَلرَّحْمٰنِ
الرَّحِیْمِ ۝ مٰلِكِ یَوْمِ الدِّیْنِ ۝ اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ۝
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۝ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

بحق این نقش هر قسم آسیب و نظر بد و هر مرض
در وجود این را دفع شود دفع شود دفع شود

It is useful to blow smoke of Fatihah (wick) upto the nose of the affected person.



FOR DOING AWAY WITH BLACK MAGIC EFFECT

Instruction : To do away with the effect of black magic blow the patient with the following surahs. Then fresh recitation be made in the same number and blow it into the water which should be given to the affected person. The quantity should be sufficient to last 12 hours periodically giving an ounce of water each time during the while to the patient.

"Bismillahir-rahmanir-raheem (one time), Surah Fateha (seven times, Ayatul Kursi (7 times), Surah Qul-ya ayyohal Kafiruna (7 times), Surah Ikhlas (7 times), Surah Qul auzo be-rabbil falaque (7 times), Surah Qul auzo be-rabbin nase (7 times)."

The action be repeated 7 days without break. It is excellent in action.

MISCELLANEOUS FOR SEVERE PAIN IN HALF OF THE HEAD

Instruction : The chart (naqsh) be prepared and sealed in wax. Then tie it in the side of pain or keep under cap or turban.

۷۸۶

۵۱۱۵	۵۱۱۵	۵۱۱۵
۵۱۱۵	۵۱۱۵	۵۱۱۵
۵۱۱۵	۵۱۱۵	۵۱۱۵

MISCELLANEOUS (FOR IMPREGNATION OF A WOMAN)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ اِنَّكَ اَنْتَ
الَّذِیْ لَآ اِلٰهَ اِلَّآ اَنْتَ اَلْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ
یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔
اِلٰهِیْ بِحُرْمَةِ مُحَمَّدٍ (صلعم) وَعَلِیٍّ (رض) وَالْحُسَیْنِ (رض) عَلَیْهِمُ السَّلَامُ

Instruction : Eleven Taweez be prepared and be given one each every day without break.

MISCELLANEOUS FOR BLACK ART

If some one is affected by black art, the following be put round the neck of the affected person, it will bring about cure by the Grace of Allah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝ اَلرَّحْمٰنِ
الرَّحِیْمِ ۝ مٰلِكِ یَوْمِ الدِّیْنِ ۝ اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ۝
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۝ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝
قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۝ وَلَمْ
يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ اِذَا
وَقَبَ ۝ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ
اِذَا حَسَدَ ۝
قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ اِلٰهِ النَّاسِ ۝
مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۝ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ
النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝
اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا
نَوْمٌ ؕ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ؕ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
الْعَظِيْمُ ۝ لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ
فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ اَللّٰهُ وَلِيُّ
الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَالَّذِيْنَ
كَفَرُوْٓا اَوْلِيٰٓئُهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى
الظُّلُمٰتِ ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝
وَمَا عَمِلَ لَكَ الْوَاحِدُ يَا حَامِلَ هٰذَا الْكِتَابِ اَبْطَلَتْهُ بِالْوَاحِدِ
الْاَحَدِ الَّذِيْ لَمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا ۝ وَمَا عَمِلَ لَكَ
الْاِثْنَانِ اَبْطَلَتْهُ عَنْكَ بِالْاِثْنَيْنِ آدَمَ وَحَوَّاءَ وَمَا عَمِلَهُ الثَّلٰثَةُ

اَبْطَلَتْهُ عَنْكَ بِالثَّلٰثِ جِبْرِيْلُ وَمِيْكَائِيْلُ وَاِسْرَافِيْلُ وَمَا
عَمِلَهُ لَكَ الْاَرْبَعَةُ اَبْطَلَتْهُ عَنْكَ بِاَرْبَعَةِ كُتُبِ التَّوْرٰةِ وَالْاِنْجِيْلِ
وَالزَّبُوْرِ وَالْفُرْقَانِ الْعَظِيْمِ وَمَا عَمِلَهُ لَكَ الْخَمْسَةُ اَبْطَلَتْهُ
عَنْكَ بِخَمْسِيْنَ صَلٰوةً وَمَا عَمِلَهُ لَكَ السِّتَّةُ اَبْطَلَتْهُ عَنْكَ
بِسِتَّةِ اَيَّامٍ وَمَا عَمِلَهُ لَكَ السَّبْعَةُ اَبْطَلَتْهُ عَنْكَ سَبْعُ سَمٰوٰتٍ
وَمَا عَمِلَهُ لَكَ الثَّمَانِيَةُ اَبْطَلَتْهُ عَنْكَ ثَمَانِيَةُ حَمَلَةِ الْعَرْشِ
وَمَا عَمِلَهُ لَكَ التِّسْعَةُ اَبْطَلَتْهُ عَنْكَ تِسْعُ اٰيَاتٍ وَمَا عَمِلَهُ لَكَ
الْعَشَرَةُ الْكِرَامُ الْبَرَرَةُ تِلْكَ عَشَرَةٌ كَامِلَةٌ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ
النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ
السِّحْرُ اِنَّ اللّٰهَ سَيُبْطِلُهٗ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ
وَالْمُفْسِدَاتِ وَالسَّاحِرَاتِ وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ
وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ
فَاِذَا هُوَ زَاهِقٌ ؕ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ۝ وَقَدِمْنَآ اِلٰى مَا
عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ۝
اِذَا الشَّمْسُ كُوِّرَتْ ۙ وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ وَاِذَا النُّجُوْمُ انْكَدَرَتْ ۙ
وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ وَاِذَا الْجِبَالُ سُيِّرَتْ ۙ وَاِذَا الْاَسْحَارُ
بُطِّلَتْ ۙ وَاِذَا الْعِشَارُ عُطِّلَتْ ۙ وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ وَاِذَا الْوُحُوْشُ
حُشِرَتْ ۙ وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ وَاِذَا الْبِحَارُ سُجِّرَتْ ۙ وَاِذَا الْاَسْحَارُ
بُطِّلَتْ ۙ وَاِذَا النُّفُوْسُ زُوِّجَتْ ۙ وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ وَاِذَا
الْمَوْءٗدَةُ سُئِلَتْ ۙ وَاِذَا الْاَسْحَارُ بُطِّلَتْ ۙ فَسَيَكْفِيْكَهُمُ اللّٰهُ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ قَوْلُهُ الْحَقُّ ۝ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ
فِي الصُّوْرِ ۝ فَاللّٰهُ خَيْرٌ حَافِظًا ۝ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ۝
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۝

If some one is being caused to eat something under the effect of spell, it is effective to write saucers with the following chart and the effected person be caused to drink thrice in the morning, noon and evening.

۷۸۶

۳۴۲۳۸	۳۴۲۳۳	۳۴۲۴۰
۳۴۲۳۹	۳۴۲۳۷	۳۴۲۳۵
۳۴۲۳۴	۳۴۲۴۱	۳۴۲۳۶

FOR RELEASE OF A CAPTIVE

For getting release for a captive, the following invocation should be recited 104 times preceded and followed by Darood Sharif three times.

يَاغِيَاثِيْ عِنْدَ كُلِّ كُرْبَةٍ وَّمُجِيْبِيْ عِنْدَ كُلِّ دَعْوَةٍ
مَادِيْ عِنْدَ كُلِّ شِدَّةٍ وَّرَجَائِيْ حِيْنَ تَقْطَعُ حِيَلَتِيْ ۝

Also : The following ayat should be recited 100 times during the five time salats for 7 days.

يَا بَنِيَّ لَا تَدْخُلُوْا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ
اَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا اُغْنِيْ عَنْكُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ
اِنِ الْحُكْمُ اِلَّا لِلّٰهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُوْنَ يَا خَالِصُ يَا مُخْلِصُ ۝

FOR GENERAL PROTECTION

One who recites the following once in a day, will always remain

under the protection of Allah, wnether one is at his home or in journey.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ اَنْ يَّقُوْلَ جَعَلْتُ نَفْسِيْ وَاِيْمَانِيْ وَجَمِيْعَ
مَا عِنْدِيْ مِنَ النَّعَمِ فِيْ حِصْنِ اللّٰهِ الَّذِيْ لَا يُرَامُ وَفِيْ جِوَارِ اللّٰهِ
الَّذِيْ لَا يُحْقَرُ وَفِيْ نِعَمِ اللّٰهِ الَّتِيْ لَا تُدْرَكُ وَفِيْ سِتْرِ اللّٰهِ الَّذِيْ
لَا يُهْتَكُ وَفِيْ حُبِّ اللّٰهِ الْمَنْعِ وَفِيْ وَدَائِعِ اللّٰهِ الَّتِيْ لَا تُضَيَّعُ وَجِوَارُ
اللّٰهِ مَحْفُوْظٌ وَمَنِ اعْتَصَمَ بِاللّٰهِ مَعْصُوْمٌ وَجَلَّ جَلَالُ وَلَا يَخْلُوْ مَكَانَ
مِنَ اللّٰهِ وَزُلَّتْ زِلًّا كُلَّ عَيْنٍ ۔ نَظَرْتَنِيْ بِاِذْنِ اللّٰهِ سُبْحَانَ اللّٰهِ
وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا
بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۔ فَسَيَكْفِيْكَهُمُ اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ حَسْبِيَ
اللّٰهُ مِنْ كُلِّ شَيْءٍ وَّلَا سَبَنَ لِاَمْرِ اللّٰهِ شَيْءٌ اَللّٰهِ الْقَاهِرِ اَللّٰهِ
الْغَالِبِ اَللّٰهِ الْمُذِلِّ كُلَّ جَبَّارٍ عَنِيْدٍ نَاصِرُ الْحَقِّ حَيْثُ كَانَ بِهٖ
الْحَوْلُ وَالْقُوَّةُ اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ
لَّدَيْنَا مُحْضَرُوْنَ ط

Also : One who has to start some journey but he is fearing some highway robbery or some wild animal attacking him, he should recite the following invocation :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ
وَصَحْبِهٖ وَسَلَّمَ نَبِيِّ الرَّحْمَةِ صَلَاةً تَعْصِمُنَا بِهَا مِنَ الْاٰفَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّاٰتِ اَللّٰهُمَّ اِنِّيْ تَوَسَّلْتُ اِلَيْكَ بِاَلْفِ
اَلْفٍ قُلْ هُوَ اللّٰهُ اَحَدٌ اَمَامِيْ اَبَدًا وَاَلْفِ اَلْفٍ قُلْ هُوَ اللّٰهُ اَحَدٌ
وَّرَاءِ اِكْتَنَافِيْ مَدَدًا وَاَلْفِ اَلْفٍ قُلْ هُوَ اللّٰهُ اَحَدٌ عَنْ يَّمِيْنِيْ

تَحَرَّزُ الْمَالِ وَالْوَلَدِ وَالْفِ الْفِ عَنْ يَّسَارِیْ تُحَرِّسُنِیْ مِنَ
الشَّدَائِدِ اَبَدًا اِنِّیْ دَخَلْتُ فِیْ وَدْعِ اللّٰهِ الْحَصِیْنِ الْاَزَلِیِّ
وَدَخَلْتُ فِیْ حِفْظِ اللّٰهِ صُنْدُوْقِ الْعَفْوِ وَاَقْفَالِهٖ لَا اِلٰهَ اِلَّا
اللّٰهُ مِفْتَاحُهٗ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ ط

Also : One who wants to keep safe from the mischief of enemies or robbers, should tie the following round his arm and also recite it once daily.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط اَلْحَفِیْظُ وَلَا یَئُوْدُهٗ حِفْظُهُمَا وَهُوَ
الْعَلِیُّ الْعَظِیْمُ ط وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَیُرْسِلُ عَلَیْكُمْ حَفَظَةً ط
اِنَّ رَبِّیْ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ ط وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ط
فَاللّٰهُ خَیْرٌ حَافِظًا ط وَهُوَ اَرْحَمُ الرّٰحِمِیْنَ ط لَهٗ مُعَقِّبٰتٌ مِّنْ
بَیْنِ یَدَیْهِ وَمِنْ خَلْفِهٖ یَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ط اِنَّا نَحْنُ
نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحَافِظُوْنَ ط اَللّٰهُ حَفِیْظٌ حَافِظٌ وَاِنَّ
عَلَیْكُمْ لَحَافِظِیْنَ بَلْ هُوَ قُرْاٰنٌ مَّجِیْدٌ فِیْ لَوْحٍ مَّحْفُوْظٍ ط

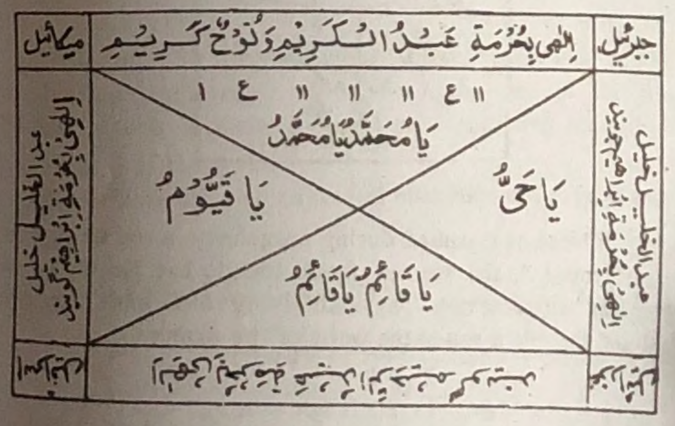
Also : One who fastens round his arm the following holy verses, Allah-willing, he will remain safe from the mischiefs of enemies. The following verses contain every thing that is goed for an animate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط وَلَا یَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِیُّ
الْعَظِیْمُ ط فَاللّٰهُ خَیْرٌ حَافِظًا وَّهُوَ اَرْحَمُ الرّٰحِمِیْنَ ۝ وَحِفْظًا
مِّنْ كُلِّ شَیْطٰنٍ مَّارِدٍ وَحِفْظًا ذٰلِكَ تَقْدِیْرُ الْعَزِیْزِ الْعَلِیْمِ ۝ وَ
حَفِظْنٰهَا مِنْ كُلِّ شَیْطٰنٍ رَّجِیْمٍ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَیْهَا حَافِظٌ

بَلْ هُوَ قُرْاٰنٌ مَّجِیْدٌ فِیْ لَوْحٍ مَّحْفُوْظٍ وَیُرْسِلُ عَلَیْكُمْ حَفَظَةً اِنَّ
رَبِّیْ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ لَهٗ مُعَقِّبٰتٌ مِّنْ بَیْنِ یَدَیْهِ وَمِنْ خَلْفِهٖ
یَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحَافِظُوْنَ
وَكُنَّا لَهُمْ حَافِظِیْنَ وَرَبُّكَ عَلٰی كُلِّ شَیْءٍ حَفِیْظٌ اَللّٰهُ حَفِیْظٌ عَلَیْهِمْ وَمَا
اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ وَعِنْدَنَا كِتٰبٌ حَفِیْظٌ وَاِنَّا عَلَیْكُمْ لَحَافِظِیْنَ ۝

FOR CAUSING PREGNANCY

If a woman fails to carry pregnancy or miscarriage continues to take place, the following chart be put round the neck or waist of the woman. The chart should be written after muttering Fateha of Hazrat Ibrahim (alaihis-salam) over the sweetmeat.



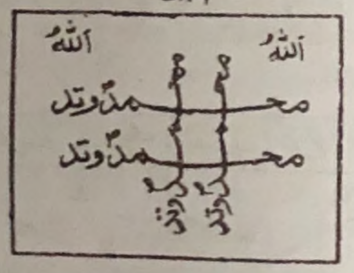
Also : The following chart may also serve the purpose.



يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ
يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ
يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ
يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ
يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ

Also : The woman who suffers from usual abortions, should tie round her waist the following chart so that it remains under the navel and near about her womb.

٧٨٦



Also : If bleeding is caused during pregnancy, a red string equal, in measurement to the woman from top to toe, be blown over seven times with Kalimah Tayyibah giving one knot after every recital and then tie it round the waist of the woman.

اَلصَّبُوْرُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Also : If a woman suffers continuous abortions, the following ayahs be written on a chinese saucer and given the woman for forty days and tie it round the waist in a piece of paper. Allah-willing the woman will concieve.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَخْلُقُ
مَا يَشَآءُ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ۝ اَوْ يُزَوِّجُهُمْ
ذُكْرَانًا وَّاِنَاثًا وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۝ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ط

If female children are generally born and someone wants a male child, the following ayat be tied round the waist of the woman in the first, second and third month of the pregnancy

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ فَاَوْجَسَ مِنْهُمْ خِيْفَةً ط قَالُوْا
لَا تَخَفْ ط وَبَشَّرُوْهُ بِغُلَامٍ عَلِيْمٍ ط فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ
فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ قَالُوْا كَذٰلِكِ ط قَالَ رَبُّكِ ط
اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ط

Instruction : Sit in a secluded place of your house and in state of ablution prepare it. Then tie in the waist of the pregnant woman in such a position that it remains around the private part (sex organ) of the woman.

Allah-willing she will enjoy full protection of her pregnancy.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ فَاللّٰهُ
خَيْرٌ حَافِظًا ۝ وَّهُوَ اَرْحَمُ الرَّاحِمِيْنَ ۝ اَللّٰهُمَّ احْفَظْ حَمْلَ هٰذِهِ
الْمَرْاَةِ مِنْ جَمِيْعِ الْاٰفَاتِ بِحَقِّ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
اٰمِيْن اٰمِيْن
اٰمِيْن،

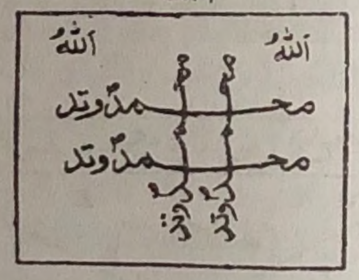
TO CURE RICKETS

Infants are usually seen affected by a disease which dries them like withered leaves and consequently they die. To cure such a

يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ	يَا اَللّٰهُ
يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ	يَا حَكِيْمُ
يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ	يَا مُطِيْعُ
يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ	يَا رَحِيْمُ
يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ	يَا رَحْمٰنُ

Also : The woman who suffers from usual abortions, should tie round her waist the following chart so that it remains under the navel and near about her womb.

٧٨٦



Also : If bleeding is caused during pregnancy, a red string equal, in measurement to the woman from top to toe, be blown over seven times with Kalimah Tayyibah giving one knot after every recital and then tie it round the waist of the woman.

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Also : If a woman suffers continuous abortions, the following ayahs be written on a chinese saucer and given the woman for forty days and tie it round the waist in a piece of paper. Allah-willing the woman will concieve.

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اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ط

Instruction : Sit in a seeluded place of your house and in state of ablution prepare it. Then tie in the waist of the pregnant woman in such- a position that it remains around the private part (sex organ) of the woman.

Allah-willing she will enjoy full protection of her pregnancy.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ فَاللّٰهُ
خَيْرٌ حَافِظًا ۝ وَّهُوَ اَرْحَمُ الرَّاحِمِيْنَ ۝ اَللّٰهُمَّ احْفَظْ حَمْلَ هٰذِهِ
الْمَرْاَةِ مِنْ جَمِيْعِ الْاٰفَاتِ بِحَقِّ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ
اٰمِيْنَ اٰمِيْنَ
اٰمِيْنَ،

TO CURE RICKETS

Infants are usually seen affected by a disease which dries them like withered leaves and consequently they die. To cure such a

disease (Rickets or Massan) prepare the following chart and hang it round the neck of infant.

٧٨٦

٨	١١	٦٢٤٧	١
٦٢٤٦	٢	٧	١٢
٣	٦٢٤٩	٩	٦
١٠	٥	٤	٦٢٤٨

Instruction : The following words be written on a piece of paper and hanged around the neck.

كالوالا سالوالا كلب وما ابرسوما*

FOR FULFILMENT OF ANY NEED THAT IS INEVITABLE

It is mentioned in a Hadith that whoever recites the prayer of Hazrat Yunus (alaihis-salam), Allah grants him what he desires. That prayer is as follows :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۞ (پ ١٧، ع ٦)

Instruction : In acute need of anything one should recite the above prayer in a state of prostration 40 times and beaconing from his finger must remind his object. Allah-willing he will get his object.

This action be continued for such time only until the purpose is served.

Instruction : In case of any acute need one should recite the following 300 times. Allah-willing he will get his satisfaction.

يَا حَيُّ يَا حَلِيْمُ يَا عَزِيْزُ يَا كَرِيْمُ

When reciting those words bear in mind your need or objective and pray to ease the trouble. Then continue further :

بِحَقِّ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

It should be repeated 300 times and continued for a period of forty days.

In case the purpose is served earlier it should be discontinued thenceforth.

FOR SEEING SOMEONE IN DREAM

One who wants to see someone in dream, whether he is dead or alive, should keep his bed clean and sleep away from his wife after offering two raka'at Salat, reciting Surah Wash-shams 7 times after Surah Fateha in the first raka'at and Surah Wal-lail 7 times in the second raka'at and then recite Darood Sharif as many times as it is possible after turning face from Salam. After that he should write the following chart and keep it under the pillow before going to sleep. One should lie down on right side but if side is changed during sleep, there is no harm.

ص	م	ل	ا
ا	ص	م	ل
ل	ا	ص	م
م	ل	ا	ص

One who wants to see the Holy Prophet (Sal'am) during sleep, should take both, offer two raka'at Salat and recite the following

disease (Rickets or Massan) prepare the following chart and hang it round the neck of infant.

٧٨٦

٨	١١	٦٢٤٧	١
٦٢٤٦	٢	٧	١٢
٣	٦٢٤٩	٩	٦
١٠	٥	٤	٦٢٤٨

Instruction : The following words be written on a piece of paper and hanged around the neck.

كالوا لا سالوا لا كلب وما ابرسوما*

FOR FULFILMENT OF ANY NEED THAT IS INEVITABLE

It is mentioned in a Hadith that whoever recites the prayer of Hazrat Yunus (alaihis-salam), Allah grants him what he desires. That prayer is as follows :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۵ (پ ۱۷، ع ۶)

Instruction : In acute need of anything one should recite the above prayer in a state of prostration 40 times and beaconing from his finger must remind his object. Allah-willing he will get his object.

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يَا حَيُّ يَا حَلِيْمُ يَا عَزِيْزُ يَا كَرِيْمُ

When reciting those words bear in mind your need or objective and pray to ease the trouble. Then continue further :

بِحَقِّ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

It should be repeated 300 times and continued for a period of forty days.

In case the purpose is served earlier it should be discontinued thenceforth.

FOR SEEING SOMEONE IN DREAM

One who wants to see someone in dream, whether he is dead or alive, should keep his bed clean and sleep away from his wife after offering two raka'at Salat, reciting Surah Wash-shams 7 times after Surah Fateha in the first raka'at and Surah Wal-lail 7 times in the second raka'at and then recite Darood Sharif as many times as it is possible after turning face from Salam. After that he should write the following chart and keep it under the pillow before going to sleep. One should lie down on right side but if side is changed during sleep, there is no harm.

ص	م	ل	ا
ا	ص	م	ل
ل	ا	ص	م
م	ل	ا	ص

One who wants to see the Holy Prophet (Sal'am) during sleep, should take both, offer two raka'at Salat and recite the following

invocation before going to sleep.

بِسْمِ اللّٰهِ اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِكَرَمِ وَجْهِكَ وَعِزِّ جَلَالِكَ
اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى دَوَامِ اِحْسَانِكَ وَحُسْنِ عِبَادَتِكَ اَللّٰهُمَّ اِنِّيْ
اَسْئَلُكَ بِالْقُرْاٰنِ الْعَظِيْمِ وَبِنُوْرِ وَجْهِكَ الْكَرِيْمِ الَّذِيْ اَشْرَقَتْ
بِهِ السَّمٰوٰتُ وَالْاَرْضُ وَاَسْئَلُكَ بِاِسْمِكَ الَّذِيْ تُنَزِّلُ بِهِ
الْمَطَرَ وَالرَّحْمَةَ عَلٰى مَنْ تَشَآءُ مِنْ عِبَادِكَ اَللّٰهُمَّ اِنَّكَ اَنْتَ
اِلٰهُنَا وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَسْئَلُكَ بِحَقِّ مَا دَعَوْتُكَ بِهٖ
اَنْ تَرَانِيْ فِيْ مَنَامِيْ هٰذَا سَيِّدِيْ مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ
وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا عَدَدَ خَلْقِهٖ وَرِضٰى نَفْسِهٖ وَزِنَةَ عَرْشِهٖ
وَمِدَادَ كَلِمٰتِهٖ۔

This practice should start from Wednesday and be continued for 3 days.

One who wants to see the Holy Prophet (Sal'am) during sleep should offer two raka'at Salat reciting Snrah Ikhlas (Qul huwallaho) one hundred times after Surah Fateha and recite the following invocation 7 times after the prayer is over.

يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ اَرِنِيْ وَجْهَ
حَبِيْبِيْ وَنَبِيِّيْ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمْ

One should keep his body clothes, beddings etc. clean and apply attar to everything in use and start the practice from the night coming after Tuesday.

Thoban (R.A.), the slave of the Holy Prophet (Sal'am) reports that one who wants to see him in dream should recite the following words before going to sleep.

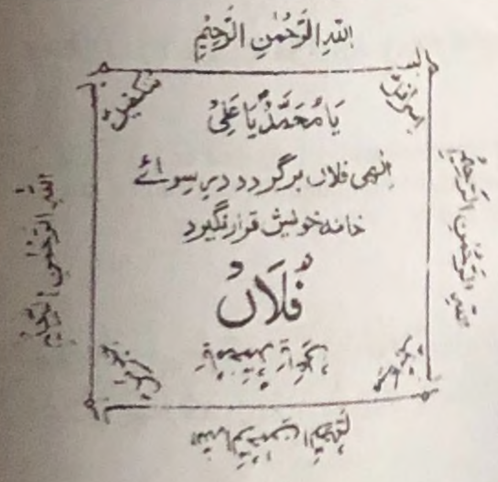
اَللّٰهُمَّ رَبَّ الْبَيْتِ الْحَرَامِ وَالشَّهْرِ الْحَرَامِ وَالرُّكْنِ
وَالْمَقَامِ اِقْرَاْ رُوْحَ مُحَمَّدٍ مِنِّيْ السَّلَامَ

Cleanliness is the first condition besides use of perfumes.

FOR BRINGING BACK A RUNAWAY PERSON

For bringing back a runaway person, one should recite Surah Yaseen seven times and call the name of the person concerned while uttering 'mukremina'. This should be blown over to a lock and then get it closed and thrown into the air afterwards so that it come down after revolving in the space. Surah Yaseen should be recited in its complete form and the lock should be thrown inro the direction of wind.

The following chart may be drawn and tied at a place where it may be moving with the blowing wind for bringing back a runaway person. The name of the person be written together with that of his mother at the vacant spot inside the square.



FOR CURING PAIN

A stick measuring two cubits long should be pressed against the

invocation before going to sleep.

بِسْمِ اللّٰهِ اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِكَرَمِ وَجْهِكَ وَعِزِّ جَلَالِكَ
اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى دَوَامِ اِحْسَانِكَ وَحُسْنِ عِبَادَتِكَ اَللّٰهُمَّ اِنِّيْ
اَسْئَلُكَ بِالْقُرْاٰنِ الْعَظِيْمِ وَبِنُوْرِ وَجْهِكَ الْكَرِيْمِ الَّذِيْ اَشْرَقَتْ
بِهِ السَّمٰوٰتُ وَالْاَرْضُ وَاَسْئَلُكَ بِاِسْمِكَ الَّذِيْ تُنَزِّلُ بِهِ
الْمَطَرَ وَالرَّحْمَةَ عَلٰى مَنْ تَشَآءُ مِنْ عِبَادِكَ اَللّٰهُمَّ اِنَّكَ اَنْتَ
اِلٰهُنَا وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَسْئَلُكَ بِحَقِّ مَا دَعَوْتُكَ بِهٖ
اَنْ تَرَانِيْ فِيْ مَنَامِيْ هٰذَا سَيِّدِيْ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ
وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا عَدَدَ خَلْقِهٖ وَرِضٰى نَفْسِهٖ وَزِنَةَ عَرْشِهٖ
وَمِدَادَ كَلِمٰتِهٖ۔

This practice should start from Wednesday and be continued for 3 days.

One who wants to see the Holy Prophet (Sal'am) during sleep should offer two raka'at Salat reciting Snrah Ikhlas (Qul huwallaho) one hundred times after Surah Fateha and recite the following invocation 7 times after the prayer is over.

يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفَضِّلُ اَرِنِيْ وَجْهَ
حَبِيْبِيْ وَنَبِيِّيْ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

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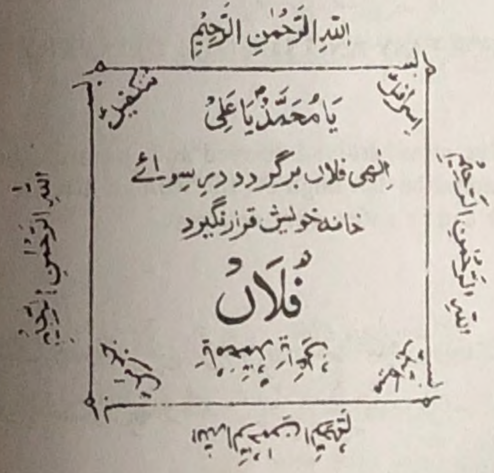
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The following chart may be drawn and tied at a place where it may be moving with the blowing wind for bringing back a runaway person. The name of the person be written together with that of his mother at the vacant spot inside the square.



FOR CURING PAIN

A stick measuring two cubits long should be pressed against the

area of pain by catching it by both ends and recite 'Qul auzo be-rabbin-nase' seven times. If the pain changes the area, it should be pressed against the new area with the same recital, the desired result would be achieved.

If a woman has developed pain under her navel the following ayat should be given her to drink after a wash.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ۝

The following ayat should be blown over the person five times in case he has developed stomach-ache; if the desired result is not achieved, it should be blown over 11 times and the pain would, Allah-willing, go.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي
الْأَرْضِ وَلَا يُصْلِحُونَ ۝

FOR EASY AND SMOOTH DELIVERY

If delivery becomes hard and delayed and painful, the following amulet be tied to the left thigh of the woman after it is put in a Picce of cloth and be untied after delivery.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ إِهْيًا إِشْرَاهًا۔

The following amulet be washed and given to drink in case the child has died before birth.

ح ح ح غ غ ك ر ط
٢٥١ ك ه ا ك ك و و

FOR MENSES

The following ayahs be tied by the waist of the woman when menses is not smooth and clear. The amulet should remain about her womb

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ وَجَعَلْنَا فِيهَا جَنّٰتٍ مِّنْ
نَّخِيلٍ وَّأَعْنَابٍ وَّفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ لِيَأْكُلُوا مِنْ ثَمَرِهِ ۝
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ۝
أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝

The woman who has excessive menses, should tie the following ayahs around her waish in such a manner that it would touch her womb.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ وَقِيلَ يٰٓأَرْضُ ابْلَعِي مَآءَكِ وَيٰسَمَآءُ
أَقْلِعِي وَغِيضَ الْمَآءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ
بُعْدًا لِّلْقَوْمِ الظّٰلِمِينَ ۝

The woman whose menses is stopped, should tie the following amulet by her right thlgh and it will come to order.

لا	حی	لا	۴۲	و	لا
ص			ی		س
ح	ر	ن		س۲	

FOR CURING FEVER

If the following ayahs are hung by the neck of the patient, the fever will, Allah-willing, take leave.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ بَرَآءَةٌ مِّنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ بِفُلَانَ
بِنْ فُلَانٌ (فلان بن فلان کی جگہ مریض کا اور مریض کی ماں کا نام لکھا جائے۔)
مِنْ كُلِّ مَا يَعُوْذُ بِاِذْنِ اللّٰهِ تَعَالٰى اَوْ كَالَّذِىْ مَرَّ عَلٰى قَرْيَةٍ وَّهِىَ
خَاوِيَةٌ عَلٰى عُرُوْشِهَا قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا فَاَمَاتَهُ
اللّٰهُ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ج وَانْظُرْ
اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ
نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ط فَلَمَّا تَبَيَّنَ لَهٗ ز قَالَ اَعْلَمُ اَنَّ
اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ قُلْنَا يٰنَارُ كُوْنِىْ بَرْدًا وَّسَلٰمًا عَلٰى اِبْرٰهِيْمَ
وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۝

FOR PALPITATION OF HEART

The person suffering from palpitation of heart, should hang the following amulet by the neck upto heart.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ
اللّٰهِ اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ اَلَا بِذِكْرِ
اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

۸۰	۱۰	۶۰
۳۰	۵۰	۷۰
۴۰	۹۰	۲۰

بِحَقِّ يَا اَللّٰهُ يَا اَللّٰهُ يَا اَللّٰهُ
هول دل دفع شود

FOR NIGHTMARES

Persons of any age getting terrified in dreams should hang the following amulet by the neck.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا
اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ
تُفْلِحُوْنَ (فلان) درخواب نرسد۔

FOR HYSTERIA

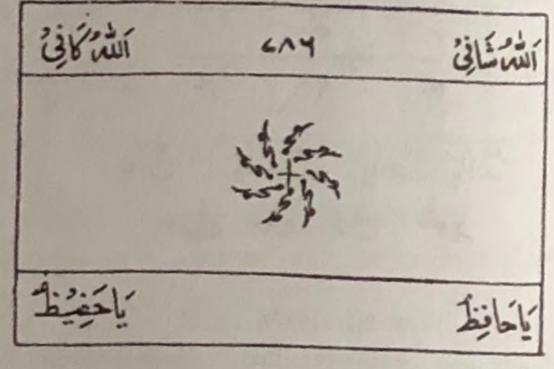
Persons suffering from hysteria should hang the following ayahs by their necks and it will bring about cure to them.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ رَبِّ اِنِّىْ مَسَّنِىَ الشَّيْطٰنُ
بِنُصْبٍ وَّعَذَابٍ ۝ رَبِّ اِنِّىْ مَسَّنِىَ الضُّرُّ وَاَنْتَ اَرْحَمُ
الرّٰحِمِيْنَ رَبِّ اِنِّىْ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ
وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنَ ۝

FOR SMALL-POX

When a person develops fever during the out-break of small-pox, sdould tie the following amulet around his arm and distribute

'batasha' (puffed sugar drop) among children.



If small-Pox is apprehended or has actually taken the person in its grip, the following ayahs will do the needful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ۝ بَلْ اِیَّاہُ تَدْعُوْنَ فَیَکْشِفُ
مَا تَدْعُوْنَ اِلَیْہِ اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِکُوْنَ ۝

FOR PILES

One who has developed piles should offer two raka'ah Salat in a manner that 'A[-nashrah' should be recited after Surah Fateha in the first raka'ah and 'Alam tara kaifa' in the second raka'at and say the following 70 times after performing Salam.

اَسْتَغْفِرُ اللّٰہَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ سُبْحَانَ اللّٰہِ
وَبِحَمْدِہٖ رَبِّیْ

The practice should continue till the disease is not completely cured.

FOR EVIL-EYES

The child coming under the effect of evil-eyes or becomes

stubborn or gets frightened during sleep, should be blown over after reciting Surah Falaq and Surah Na'as thrice and the following and invocation be hung by the neck of the affected person.

یٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ
وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطَانٍ ۝ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا
تُکَذِّبٰنِ ۝ اَعُوْذُ بِکَلِمٰتِ اللّٰہِ التَّآمَّاتِ مِنْ شَرِّ کُلِّ شَیْطٰنٍ وَّ
هَآمَّةٍ وَّعَیْنٍ لَّامَّةٍ ÷

Anyone affected by the evil-eyes should be given the following chart to hang by the neck.

۷۸۶

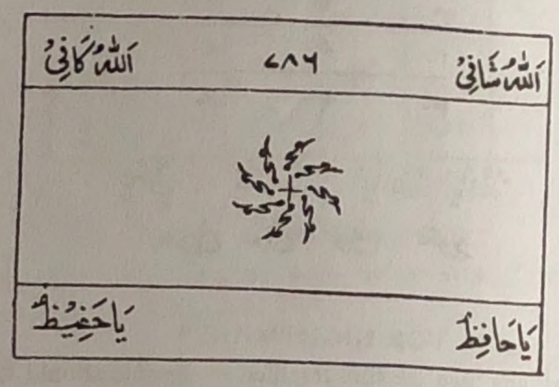
۴۴۵۹	۴۴۷۲	۴۴۶۹	۴۴۶۶
۴۴۷۰	۴۴۶۵	۴۴۶۰	۴۴۷۱
۴۴۶۴	۴۴۶۷	۴۴۷۴	۴۴۶۱
۴۴۷۳	۴۴۶۲	۴۴۶۳	۴۴۶۸

FOR DISPLACEMENT OF NAVEL

If one's navel is displaced, he should tie the following chart with the waist in a piece of cloth so that it hangs by the navel.

اِذَا جَآءَ	نَصْرُ اللّٰہِ	وَالْفَتْحُ	وَرَاَیْتَ
النَّاسَ	یَدْخُلُوْنَ	فِیْ	دِیْنِ
اللّٰہِ	اَفْوَاجًا	فَسَبِّحْ	بِحَمْدِ
رَبِّکَ	وَاسْتَغْفِرْہُ	اِنَّہٗ	کَانَ
تَوَّابًا	یَاغَفُوْرُ	یَاشَافِیْ	یَاکَافِیْ

'batasha' (puffed sugar drop) among children.



If small-Pox is apprehended or has actually taken the person in its grip, the following ayahs will do the needful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ۝ بَلْ اِیَّاہُ تَدْعُوْنَ فَیَکْشِفُ
مَا تَدْعُوْنَ اِلَیْہِ اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِکُوْنَ ۝

FOR PILES

One who has developed piles should offer two raka'ah Salat in a manner that 'A[-nashrah' should be recited after Surah Fateha in the first raka'ah and 'Alam tara kaifa' in the second raka'at and say the following 70 times after performing Salam.

اَسْتَغْفِرُ اللّٰہَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ سُبْحَانَ اللّٰہِ
وَبِحَمْدِہٖ رَبِّیْ

The practice should continue till the disease is not completely cured.

FOR EVIL-EYES

The child coming under the effect of evil-eyes or becomes

stubborn or gets frightened during sleep, should be blown over after reciting Surah Falaq and Surah Na'as thrice and the following and invocation be hung by the neck of the affected person.

یَا مَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ
وَالْاَرْضِ ط فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطَانٍ ط فَبِاَیِّ اٰلَآءِ رَبِّکُمَا
تُکَذِّبٰنِ ۝ اَعُوْذُ بِکَلِمٰتِ اللّٰہِ التَّآمَّاتِ مِنْ شَرِّ کُلِّ شَیْطٰنٍ وَّ
هَآمَّةٍ وَّعَیْنٍ لَّآمَّةٍ ۞

Anyone affected by the evil-eyes should be given the following chart to hang by the neck.

۷۸۶

۴۴۶۶	۴۴۶۹	۴۴۷۲	۴۴۵۹
۴۴۷۱	۴۴۶۰	۴۴۶۵	۴۴۷۰
۴۴۶۱	۴۴۷۴	۴۴۶۷	۴۴۶۴
۴۴۶۸	۴۴۶۳	۴۴۶۲	۴۴۷۳

FOR DISPLACEMENT OF NAVEL

If one's navel is displaced, he should tie the following chart with the waist in a piece of cloth so that it hangs by the navel.

وَرَاَیْتَ	وَالْفَتْحُ	نَصْرُ اللّٰہِ	اِذَا جَآءَ
دِیْنِ	فِیْ	یَدْخُلُوْنَ	النَّاسَ
بِحَمْدِ	اَفْوَاجًا	اللّٰہِ	
کَانَ	اِنَّہٗ	وَاسْتَغْفِرْہُ	کَانَ
یَاکَافِیْ	یَاشَافِیْ	یَاغَفُوْرُ	تَوَّابًا

FOR DEVELOPED SPLEEN

One who has developed his spleen, should tie the following Surah with 'Bismillah' with the waist and the amulet should remain hanging by the area of spleen

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ

FOR STRONG MEMORY

One who fails to memorise the Holy Qur'an, should recite Surah Fateha 100 times every night after Isha prayer. The purpose will, Allah-willing, be served.

FOR PROMOTION OF SALE IN A SHOP

If one's shop fails to do much business and profit is less and loss, the following ayah be pasted in the shop on a piece of paper, and another piece of paper should be kept in the cash-book, getting it wrapped in a piece of cloth. But be careful that if any one of the two is lost, the whole effect will be lost.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط هُوَ الَّذِىْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِىَ وَاَنْهٰرًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِى الَّيْلَ النَّهَارَ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ٥

FOR THEFT AND ROBBERY

If goods or wealth of someone is being stolen or robbed the frequent recital of the following invocation gives the clue to the person who has committed the crime or the articles being stolen.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط يَا وَاسِعَ الْكَنَفِ وَيَا عَلِىَّ الشَّرَفِ

بِحُرْمَةِ اَهْلِ الشَّرَفِ اِجْبُرْ عَلٰى مَا تَلِفَ بِحُرْمَةِ فَاطِمَةَ رَ
اَبِيْهَا رَبَعْلِهَا وَاَبْنَيْهَا يَا بُنَىَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُنْ فِىْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَأْتِ بِهَا
اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝ وَلَوْ تَرٰى اِذْ فَزِعُوْا فَلَا فَوْتَ رَ
اُخِذُوْا مِنْ مَّكَانٍ قَرِيْبٍ وَّقَالُوْٓا اٰمَنَّا بِهٖ وَاَنّٰى لَهُمُ التَّنَاوُشُ
مِنْ مَّكَانٍ بَعِيْدٍ ۝ اَللّٰهُمَّ اِجْبُرْ كَذَا وَكَذَا بِحَقِّ يٰسٓ وَالْقُرْاٰنِ
الْحَكِيْمِ وَصٓ وَالْقُرْاٰنِ ذِى الذِّكْرِ وَقٓ وَالْقُرْاٰنِ وَالرَّحْمٰنِ
عَلَّمَ الْقُرْاٰنَ يَا عِبَادَ اللّٰهِ الصّٰلِحِيْنَ رُدُّوْا عَلَىَّ ضَالَّتِىْ يَرْحَمُكُمُ
اللّٰهُ وَاَجِيْبُوْهَا اِلَىَّ اَللّٰهُمَّ لَا تَفْتِنِّىْ بِهَلَاكِهَا وَلَا تُكَلِّفْنِىْ بِطَلَبِهَا بِحَقِّ
جِبْرِيْلَ وَمِيْكَائِيْلَ وَاِسْرَافِيْلَ وَعِزْرَائِيْلَ وَبِحَقِّ مُحَمَّدٍ صَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا عَدَدَ خَلْقِكَ وَرِضَآءَ نَفْسِكَ
وَزِنَةَ عَرْشِكَ وَمِدَادَ كَلِمٰتِكَ ـ

NAQSH-E-SULAIMANI

PART—3

Khuwaja Ashraf Ali Lucknowi

DARUL - ISHAAT
URDU BAZAR KARACHI-1
PAKISTAN

Contents

S. No	*Description*	*Page No.*
1.	Part I : About Fortune and Stars	3
2.	Kinds of Amulets and their Uses	15
3.	Part II	
4.	Love and Hate	29
5.	Part III : Preface	
6.	Virtues and Benefits from Various Surahs of the Holy Qur'an	
7.	Virtues of Surah Fateha	
P.	For Achievement of Wealth	
9.	For Getting Rid of the eveil designs of the oppressors and enemies	
10.	For Captivation of Hearts	
11.	For Safety of Life and Wealth	
12.	For Identifying a Thief	
13.	On Release of a Captive	
14.	For Removing effects of Evil Spirits	

NAQSH-E-SULAIMANI

PART I

It is to be kept in mind that with respect to good and evil, auspiciousness and inauspiciousness, stars have different effects and with the support of God their orders prevail in this world. According to spiritualists the twelfth Buruj are of three kinds : Thabit, Munqalib and Zu-jasden. When the sun enters 'Buruj Thabit', love and increment in livelihood etc., in case of entrance in Munqalil death of the enemy etc. and in case of entrance in Zu-jasden, both should be read out.

'Hub' should never be practised in Munqalil, because it may lead to reversed effect. Same is the case with all the twelve months and they are fixed according to solar months.

ABOUT FORTUNE

The condition of whichever person is supposed to be known, the number of his name and those of his mother should be put together and after that it be divided by twelve, now the remaining one is 'Hamal' and if two remain in the end, then it is 'Buruj thor', if three remain in the end, it is Buruj Jawaza; if four remain so it is Buruj Sartan; and in case of five it is Buruj-e-Asad; in case of six remaining in the end, it is Buruj-e-Sunbela, if seven remain at the end, it is Buruj-e-Meezan; and in case of eight, it is Buruj-e-Aqrab; in case of nine, it is Buruj-e-Qais, in case of ten, it is Buruj-e-Jadi, and in case of eleven it is Buruj-e-Dalu, and in case of twelve, it is Buruj-e-Hut.

ABOUT STARS

It is written in 'Ajaibul Makhlooqat' and 'Maqsoodul-Ashiqeen' that Allah has created countless stars and only Allah knows their number; and they are all motionless. But seven stars have been set in motion; and they are called seven-stars. Their motions bring about various changes in the world. Every star comes into motion on the fixed time and rules differently in the auspicious and inauspicious situation; and every star has its separate place in the heaven and it is known by the same name.

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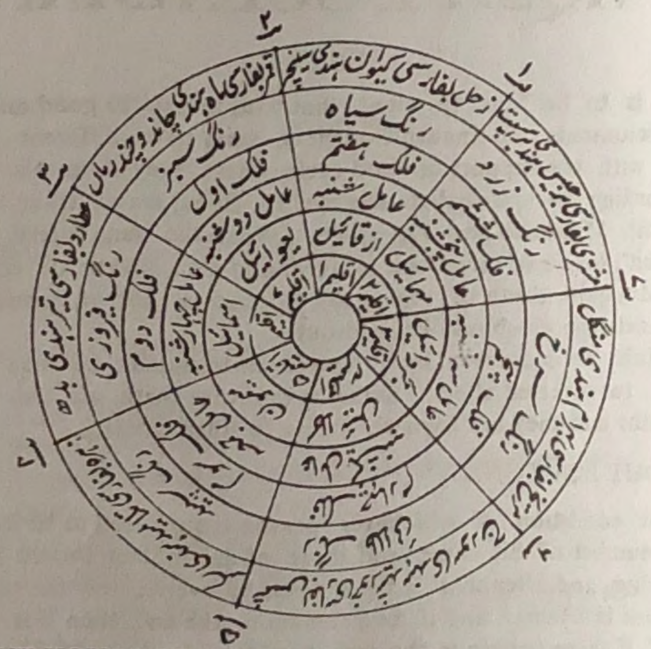
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Circle of stars is given below :



ABOUT HOURS OF DAY AND NIGHT

One should know that Allah has conferred different effects in different creatures and they are so often manifested. Now when a certain star rules at a certain time; it shows a particular effect, and therefore, religious scholars practise spell or write on amulet accordingly.

Morning حصہ اول صبح					Evening حصہ دوم بعد میانہ روز				
۱	۴۰	انگل	ساعت	۱	۱	۶	انگل	ساعت	۷
۲	۳۰	〃	〃	۲	۲	۱۰	〃	〃	۸
۳	۱۸	〃	〃	۳	۳	۱۸	〃	〃	۹
۴	۱۲	〃	〃	۴	۴	۳۰	〃	〃	۱۰
۵	۸	〃	〃	۵	۵	۳۶	〃	〃	۱۱
۶	۴	〃	〃	۶	۶	۴۰	〃	〃	۱۲

ABOUT AUSPICIOUSNESS AND INAUSPICIOUSNESS OF STARS AND ABOUT WRITING AMULETS ACCORDING TO THEIR HOURS

One should know that Mushtari (Jupiter) is very auspicious. Amulets for love-making, presence of the absent and aversion of diseases should be written within this period. Zuhra (Venus) is a little less auspicious and one may write amulets of love for curbing freedom of speech and for stoppage of dreaming may be written within this period. Utarid (Mercury) is common and amulets for love-making, stoppage of dreaming and swordsmanship etc. may be written within this period. The sun is auspicious; and amulets of love, sincerity and recovery from disease should be written within this period. Zo'hal (Saturn) is highly inauspicious and therefore amulets for the death and destruction of the enemies should be written within this period.

Mirrikh (Mars) is less inauspicious and therefore, amulets for the enmity and destruction of the enemies should be written within this period. But the seeker should implement his objectives at auspicious moments, and should not start any new project at the inauspicious moments. Any business of life started at the auspicious moments is completed in an adequate manner.

سبعہ سیارہ	زحل۔ ابجد	مشتری۔ ہوز	مرتخ۔ منیکل
آتشی	ا ۔ ۱	ہ ۔ ۵	ط ۔ ۹
بادی	ب ۔ ۲	و ۔ ۶	ی ۔ ۱۰
آبی	ج ۔ ۳	ز ۔ ۷	ک ۔ ۲۰
خاکی	د ۔ ۴	ح ۸	ل ۔ ۳۰

شمس۔ منع	زہرہ۔ فص۔ قمر	عطارد۔ شت۔ خ	قمر۔ ذ ضظغ
م ۔ ۴۰	ف ۔ ۸۰	ش ۔ ۳۰۰	ذ ۔ ۷۰۰
ن ۔ ۵۰	ص ۔ ۹۰	ت ۔ ۴۰۰	ض ۔ ۸۰۰
س ۔ ۶۰	ق ۔ ۱۰۰	ث ۔ ۵۰۰	ظ ۔ ۹۰۰
ع ۔ ۷۰	ر ۔ ۲۰۰	خ ۔ ۶۰۰	غ ۔ ۱۰۰۰

ABOUT SPELLS AND AMULETS FOR FULFILLING WANTS

Whenever any want arises one should recite :-

بسم اللہ الرحمٰن الرحیم یا اسرافیل بحق یا الف، یا جبرائیل بحق یا باء یا عزرائیل بحق یا تاء، یا میکائیل بحق یا ثاء، یا کلکائیل بحق یا جیم، یا تکفیل بحق یا حاء یا میکائیل بحق یا خاء یا دردائیل بحق یا دال یا اھرائیل بحق یا ذال یا اموائیل بحق یا راء یا شرفائیل بحق یا زاء یا ھموائیل بحق یا سین یا ھموائیل بحق یا شین یا اھجائیل بحق یا صاد یا عطکائیل بحق یا ضاد یا اسمائیل بحق یا طاء یا لہوزائیل بحق یا ظاء یا لومائیل بحق یا عین یا لوخائیل بحق یا غین یا سرحمائیل بحق یا فاء یا عطرائیل بحق یا قاف یا حوزائیل بحق یا کاف یا طاطائیل بحق یا لام یا دویائیل بحق یا میم یا حرکائیل بحق یا لون یا دقمائیل بحق یا واؤ یا دوریائیل بحق یا ھاء یا سرکیطائیل بحق یا یاء حماکائیل۔

seventy times after Isha prayer and at every mention of 'Zalimeen' one should express his purpose, it will Allah-willing be served within forty days.

The Holy Prophet (Sallallaho alaihi wa Sallam) has said that the abovementioned invocation belonged to Zun'noon Misri and was recited by Hazrat Yunus (alaihis-salam) in the belly of fish, and any Muslim invoking after reciting this ayah, will find his purpose served by the Grace of Allah.

Hazrat Imam Jaffar Sadiq has said that one who seeks blessings through this ayah, will get what he wants. He expressed surprise at those who seek blessings through this ayah and do not find their purpose served. Spiritual guides have no difference over its efficacy.

There are a number of methods of concluding it, but two methods are more popular and easy.

One is to recite this ayat twelve thousand times for twelve days with few recitations of Darood Shrif before and after the Ayat; another method is to recite it one lakh twenty five times for forty days.

It is reported from Hazrat Mashaikh that one who recites :

يَابَدِيْعَ الْعَجَائِبِ يَا لُطَيْفُ يَا بَدِيْعُ

twelve hundred times for twelve days on clean bedding with deep attention of heart and then sleeps at the same place, and takes bath daily before reciting it and abstain from eating meat etc., it will prove effective for achieving all purposes.

One who recites Darood Sharif most frequently for achieving some purpose, he will see himself successful. Darood Sharif is given below :

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّعَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ صَلٰوۃً تُنَجِّیْنَا بِھَا مِنْ جَمِیْعِ الْاَھْوَالِ وَالْاٰفَاتِ وَتَقْضِیْ لَنَا بِھَا مِنْ جَمِیْعِ الْحَاجَاتِ وَتُطَھِّرُنَا بِھَا مِنْ جَمِیْعِ السَّیِّاٰتِ وَتَرْفَعُنَا بِھَا عِنْدَکَ اَعْلَی الدَّرَجَاتِ وَتُبَلِّغُنَا بِھَا اَقْصَی الْغَایَاتِ مِنْ جَمِیْعِ الْخَیْرَاتِ فِی الْحَیَاتِ وَبَعْدَ الْمَمَاتِ۔

If one recites one and quarter lakh times in gathering whether there be one or many but odd numbers—the following ayat :

اَمَّنْ یُّجِیْبُ الْمُضْطَرَّ اِذَا دَعَاہُ

his difficulties will be easily over.

Method adopted by Hazrat Khwaja Bahauddin Naqshband, Khwaja Bayazid Bistami; Khwaja Abul Hasan Kherqani, Khwaja Abdul Khalique Ajdawani, Khwaja Ahmad Daswani, Khwaja Abul Mansoor Maatridi, Khwaja Yusuf Hamdani, Khwaja Baba Samnani, Khwaja Mohammad Naqshband and Khwaja Obaidullah Abrar have said that those who recite this Khatm-e Sharif for three days, Allah will serve thousand needs of theirs.

The method of conclusion is mentioned hereunder :

First recite 'Alhamdo' once over some sweetmeat, the 'Qulhowallah' thrice and convey its 'Thawab' (reward) to spiritual leaders Then recite 'Alhamdo' again for seven times, Darood Sharif one hundred times, Alam nashrah—70 or 79 times, then 'Qul-howallaho' again one thousand times, Alhamdo again for 7 times, Darood Sharif one hundred times. Every surah, except Darood, be recited by name and burn incence etc. After that the following names be recited one hundred times.

يَا قَاضِيَ الْحَاجَاتِ يَا كَافِيَ الْمُهِمَّاتِ يَا رَافِعَ الدَّرَجَاتِ يَا دَافِعَ الْبَلِيَّاتِ
يَا مُفَتِّحَ الْاَبْوَابِ يَا شَافِيَ الْاَمْرَاضِ يَا حَلَّ الْمُشْكِلَاتِ يَا مُسَبِّبَ الْاَسْبَابِ
يَا مُجِيْبَ الدَّعْوَاتِ يَا اَرْحَمَ الرَّاحِمِيْنَ ٥

This concluding invocation may be sought any time but it is better to do it on Monday, Tuesday or Friday. Daily recital of the same is very effective. Recital of Surah Yasin is also highly effective. The method of recital is that one or three or five or seven men recite it together 72 times with sincerity in a mosque. and Darood Sharif be recited one hundred times before the recital of Surah Yasin.

The following chart covers the total of all numbers found in the Holy Qur'an. The easy method to be followed is to write these numbers of the Holy Qur'an and drop it in the form of pills of flour everyday for three hundred fifty one times upto five chillah (forty-day period).

Method of using the chart of Surah Ikhlas is mentioned hereunder :

One should observe odd fast on the first Thursday of the month and take bath in the night and perform Fateha over sweetmeat for the "mo'ak'kil" (Supernatural being entrusted with some duty) burn incence for sweet smell and recite Surah Ikhlas for 400 times after reciting Darood Sharif 14 times on the beginning and end, and then write this chart. Allah-willing the purpose will be fully served

When one falls in want of anything he should recite Ayat-e-Qutub. Its virtues are many, one should recite it forty times everyday without fail upto forty days; for the destruction of the oppressor it be recited 21 times everyday upto 21 days; for removing sorrow it should be written 29 times upto 29 days. For achieving richness it should be recited 10 times daily, for the cure of fever and cold, it be written on a chinese clay-saucer and make the sick person drink it, for the safety of offspring and wealth it should be recited five times; for removing the effects of evil eye and spell this chart of Holy Ayat be written and worn in the neck. The chart is as follows :

The chart of Surah Fateha for serving the needs be written 333 times for 41 days and drop them into a river in the form of pills of flour; the purpose would be served. For the cure of some disease the same be written on a piece of paper or saucer of chinese clay and make the sick person drink after washing it.

٧٨٦

٥٥٢٢	٥٥٢٥	٥٥٢٦	٥٥٢٥
٥٥٢٤	٥٥٢٩	٥٥٢١	٥٥٢٩
٥٥٢٤	٥٥٥٠	٥٥٢٢	٥٥٢٠
٥٥٢٢	٥٥٢٩	٥٥٢١	٥٥٢٩

The following is the chart for finding time like a sun dial :—

٧٨٦

٨	٣٦٥	٣٦٨	١
٣٤٨٥	٢	٧	٣٤٨٥
٣	٣٤٨٠	٣٤٨٢	٤
٣٤٨٣	٥	٤	٣٤٨٩

As the sun appears one should take a stick measuring twelve fingers and keep it standing facing the sun and then find time with the help of the following chart seeing the shade created by the stick.

Evening — حصہ دوم بعد میانہ روز

٧	ساعت	١ انگل	٦	١
٨	〃	〃	١٠	٢
٩	〃	〃	١٨	٣
١٠	〃	〃	٣٠	٤
١١	〃	〃	٣٦	٥
١٢	〃	〃	٤٠	٦

Morning — حصہ اول صبح

١	٤٠ انگل	ساعت ١	١
٢	٣٠ 〃	〃 ٢	٢
٣	١٨ 〃	〃 ٣	٣
٤	١٢ 〃	〃 ٤	٤
٥	٨ 〃	〃 ٥	٥
٦	٤ 〃	〃 ٦	٦

The following table which gives day and night and their time was compiled by Abul Ma'ashar Balkhi and it shows difference

يَا قَاضِيَ الْحَاجَاتِ يَا كَافِيَ الْمُهِمَّاتِ يَا رَافِعَ الدَّرَجَاتِ يَا دَافِعَ الْبَلِيَّاتِ
يَا مُفَتِّحَ الْاَبْوَابِ يَا شَافِيَ الْاَمْرَاضِ يَا حَلَّ الْمُشْكِلَاتِ يَا مُسَبِّبَ الْاَسْبَابِ
يَا مُجِيْبَ الدَّعْوَاتِ يَا اَرْحَمَ الرَّاحِمِيْنَ ٥

This concluding invocation may be sought any time but it is better to do it on Monday, Tuesday or Friday. Daily recital of the same is very effective. Recital of Surah Yasin is also highly effective. The method of recital is that one or three or five or seven men recite it together 72 times with sincerity in a mosque. and Darood Sharif be recited one hundred times before the recital of Surah Yasin.

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٧٨٦

٥٥٣٤	٥٥٣٥	٥٥٣٦	٥٥٣٥
٥٥٣٧	٥٥٣٤	٥٥٣٨	٥٥٣٤
٥٥٣٤	٥٥٠.	٥٥٣٣	٥٥٣٠
٥٥٣٤	٥٥٣٩	٥٥٣١	٥٥٣٩

The following is the chart for finding time like a sun dial :—

٧٨٦

٨	٣٤٥٣	٣٤٥٨	١
٣٤٥٩	٢	٧	٣٤٥٥
٣	٣٤٥٠	٣٤٥٣	٦
٣٤٥٣	٥	٤	٣٤٥٩

As the sun appears one should take a stick measuring twelve fingers and keep it standing facing the sun and then find time with the help of the following chart seeing the shade created by the stick.

Evening

حصہ دوم بعد میانہ روز

١	٦	انگل ١	ساعت	٧
٢	١٠	〃	〃	٨
٣	١٨	〃	〃	٩
٤	٣٠	〃	〃	١٠
٥	٣٦	〃	〃	١١
٦	٤٠	〃	〃	١٢

Morning

حصہ اول صبح

١	٤٠	انگل	ساعت	١
٢	٣٠	〃	〃	٢
٣	١٨	〃	〃	٣
٤	١٣	〃	〃	٤
٥	٨	〃	〃	٥
٦	٤	〃	〃	٦

The following table which gives day and night and their time was compiled by Abul Ma'ashar Balkhi and it shows difference

because of its frequent copying. Then it was rectified by Hakim Abul-Aseer which stands in use till these days. Now this humble compiler has got it rectified with the help of the book "Maqsood-ul-Ashiqeen" and other authentic books. It should not remain a secret that period of stars remains only for an hour.

The time table is given below :—

پاس اول

ساعت ۱	ساعت ۲	ساعت ۳	ساعت ۴	ساعت ۵	ساعت ۶	ساعت ۷	ساعت ۸	ساعت ۹	ساعت ۱۰	ساعت ۱۱	ساعت ۱۲
شب روز	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
شب شنبہ	مریخ	زحل	مشتری	قمر	عطارد	زہرہ	شمس	مریخ	زحل	مشتری	قمر
روز شنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
شب یکشنبہ	عطارد	شمس	زہرہ	مریخ	مشتری	قمر	زحل	عطارد	شمس	زہرہ	مریخ
روز یکشنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
شب دوشنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
روز دوشنبہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
شب سہ شنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
روز سہ شنبہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
شب چہارشنبہ	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس
روز چہارشنبہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری
شب پنجشنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
روز پنجشنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
شب جمعہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
روز جمعہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل

پاس دوم

ساعت ۱	ساعت ۲	ساعت ۳	ساعت ۴	ساعت ۵	ساعت ۶	ساعت ۷	ساعت ۸	ساعت ۹	ساعت ۱۰	ساعت ۱۱	ساعت ۱۲
شب روز	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری
شب شنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
روز شنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
شب یکشنبہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
روز یکشنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
شب دوشنبہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
روز دوشنبہ	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس
شب سہ شنبہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری
روز سہ شنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
شب چہارشنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
روز چہارشنبہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
شب پنجشنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
روز پنجشنبہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
شب جمعہ	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس
روز جمعہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری

پاس سوم

ساعت ۱	ساعت ۲	ساعت ۳	ساعت ۴	ساعت ۵	ساعت ۶	ساعت ۷	ساعت ۸	ساعت ۹	ساعت ۱۰	ساعت ۱۱	ساعت ۱۲
شب روز	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس
شب شنبہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
روز شنبہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
شب یکشنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
روز یکشنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
شب دوشنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
روز دوشنبہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
شب سہ شنبہ	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس
روز سہ شنبہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری
شب چہارشنبہ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر
روز چہارشنبہ	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ
شب پنجشنبہ	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ
روز پنجشنبہ	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل
شب جمعہ	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس	زہرہ	عطارد
روز جمعہ	زحل	مشتری	مریخ	شمس	زہرہ	عطارد	قمر	زحل	مشتری	مریخ	شمس

ABOUT MEANINGS AND DIGITS OF ARABIC ALPHABETS

سبعہ	زحل	مشتری	مریخ	شمس	زہرہ قمر	عطارد	قمر
سیارہ	ابجد	ہوز	کلمن	منع	قمر	شتاخ	ذضظغ
آتشی	ا ۱	ہ ۵	ط ۹۰	م ۴۰	ف ۸۰	ش ۳۰۰	ذ ۷۰۰
بادی	ب ۲	و ۶۰	ی ۱۰	ن ۵۰	ص ۹۰	ت ۴۰۰	ض ۸۰۰
آبی	ج ۳	ز ۷۰	ک ۲۰	س ۶۰	ق ۱۰۰	ث ۵۰۰	ظ ۹۰۰
خاکی	د ۴	ح ۸	ل ۳۰	ع ۷۰	ر ۲۰۰	خ ۶۰۰	غ ۱۰۰۰

It is mentioned in various reliable treatise that one who practices it should know the aries as it is very necessary for drawing a chart, because if the digits of letters are not known, there is every chance of mistakes to be committed by one who practices it. One should, therefore, try to first find out meanings of Arabic alphabets with the help of the written number.

It is being mentioned in 'Muntakhabul Lughat' and 'Ghayathul-Lughat' that there was a man named Musamer who invented the art of writing it, and the eight words like Abjad, How'waz etc. are but the names of his eight sons.

The following has been written in the treatise all the eight words :—

Abjad means 'began'; how'waz means 'received'; Huth means 'getting knowledge of'; Kaleman means 'uttered'; Sa'ajas means 'learnt from him'; Darashat means 'arranged'; Thakh'khaz means 'focussed eyes on'; Daz'zagh means 'finished'. Philosophists give other meanings of these words as well. This treatise carries only few of the meanings. This table of Arabic alphabet comes from 'jaf'r' (occult science of numbers and letters). This contains seven words, and every word has four letters and every word is related to seven stars and it contains seven 'fiery', seven 'windy', seven 'watery' and seven 'earthly' one's. Now the word which tallies with a certain person would point out the particular star he belongs to, and hence one should burn incense accordingly.

ABOUT ALPHABETICAL LETTERS

The spiritualists and spiritual guides observe that a spiritualist should pay 'Zakat' for the first alphabetical letter and then mutter any spell he likes and it would prove effective and keep safe from retrogression.

Many people start same spell unwisely without paying 'Zakat' for alphabetical letter. This results in retrogression or death. Here 'Raj'at' means change of mind during muttering of some spell on account of some carelessness.

According to some others all these 28 alphabets are but the glorious names of Allah the Exalted and the angels glorify Allah with these names. A number of methods may be adopted for paying Zakat for these alphabetical letters. But the most simple method is to mutter every word daily far and without fail for four thousand four hundred and forty four times for twenty-eight days. In case of any trouble, one must mutter it eighteen hundred times in one sitting, the troubles would, Allah-willing, disappear. They are given below :—

بسم اللہ الرحمٰن الرحیم یا اسرافیل بحق یا الف، یا جبرائیل بحق یا باء یا عزرائیل بحق یا تاء یا میکائیل بحق یا ثاء، یا کلکائیل بحق یا جیم، یا تکفیل بحق یا حاء یا میکائیل بحق یا خاء یا دردائیل بحق یا دال یا اہرائیل بحق یا ذال یا اموکیل بحق یا رایا شرفائیل بحق یا زاء یا ھموکیل بحق یا سین یا ھموائیل بحق یا شین یا اھجائیل بحق یا صاد یا عطکائیل بحق یا ضاد یا اسمائیل بحق یا طاء یا لہوزائیل بحق یا یا ظاء یا لو مائیل بحق یا عین یا لوخائیل بحق یا غین یا سرحمائیل بحق یا فاء یا عطرائیل بحق یا قاف یا حوزائیل بحق یا کاف یا طاطائیل بحق یا لام یا دریائیل بحق یا میم یا حرکائیل بحق یا نون یا رقمائیل بحق یا واؤ یا دوریائیل بحق یا ھاء یا سرکیطائیل بحق یا یاء حماکائیل۔

KINDS OF AMULETS AND THEIR USES

Amulets are of four kinds i.e. fiery, windy, watery and earthly. Fiery amulet is one which is put into fire or buried near a hearth after being written on a piece of paper or on a fresh earthenware

or skin of a deer or tablet of chinese soil etc. This is meant for victories and for seeing someone in dream.

Windy amulet is is one which is clung to a tree or some high place so that it moves with wind. It is meant for love and for curbing freedom of speech.

Watery amulet is one which is dropped into a river or cistern or well etc. This is meant for freedom from confinement and for conquering something.

Earthly amulet is one which is buried under a threshold, or at some crossing, or in the way or in a graveyard or in a mountain etc. This is meant for death and destruction of enemies.

AMULETS FOR ENHANCEMENT IN SUSTENANCE

One who wants enhancement in his livelihood or respectability or designation should recite the following vere for one thousand times with sincerity and attention. He will get sustenance from unknown sources. The verse is as follows :

يَا بَاسِطُ اللّٰهُ الَّذِیْ یُبْسِطُ الرِّزْقَ لِمَنْ یَّشَآءُ بِغَیْرِ حِسَابٍ ط

If one offers four rak'at Salat of Chast (prayer after appearance of the sun) at the time appointed for the Salat in the manner that after reciting 'Al-hamdo lillahe', Surah 'Wash'shams' is recited in the first rak'at, Surah 'Wal'lail' in the second, Surah 'Wad'doha' in the third and Surah 'Alam'nash'rah laka' in the fourth one, and after performing 'Salam' Darood is recited eleven times, 'Iza ja'a nasrullahe' fifteen times, followed by 'ya-basito' five hundred times and after performing Sajdah, one raises his hands to invoke the following :

یَا وَھَّابُ

and having raised head from Sajdah, Darood is recited eleven times and this practice is repeated for forty days and if this practice is started in the beginning of the month and from Wednesday, it will prove very effective.

Khwaja Bahauddin (R.A.) says that one who recites Surah 'Alam-tara Kaifa' 21 times after Zuhar prayer would get his sustenance from unknown sources.

For achieving victories, one should begin from last Wednesday in the month of 'Safar' and after that on every Wednesday in the month of Safar, one should mutter 'ya-basitun' 83 times in the standing position after taking bath in a river or castern. This is the easiest way and pious men have mentioned other methods too.

For enhancement of sustenance and for achieving peace inside and outside of oneself one should observe fast on Thursday in the beginning of the month and offer two rak'ahs of 'Salatul-hajat' (prayer for fulfilling some needs) after taking bath after Salat of Fajr (early morning prayer) and should recite 'Ayatul-Kursi' once and Surah 'Iza-ja'a' twenty-five times after 'Al-hamdo' and one should recite Darood Sharif 300 times and Kalimah 'tawjeed' for one hundred times after performing 'Salam' and should recite 'Ya-Wahabo' forty-four thousand times and should repeat this practice for 44 Thursdays. After that the same should be recited one thousand four hundred times every day after 'Isha' prayers and wear a 'tahband' (loose clothe worn in the lower portion of the body) and this 'tahband' must not be used for any other purpose.

If one mutters 'Ya-Mughniyo' one thousand and one hundred times after Salat followed by Surah Muzam'mil 41 times or eleven times, he would become rich for ever.

NAQSH-E-SULAIMANI

PART II

This chart should be written and stuck to the door of the shop where sale is less; customers would turn up from the invisible, and the sale would go up with profit. The chart is as follows :

٤٨٤

٨٠	٨٣	٤	٤٣
٨٥	٤٢	٩	٨٢
٤٥	٨٨	٨١	٤٨
٨٢	٤٤	٤	٨٤

Chapter 3 : For making someone to confess love, 'Bismillah' shoulb be recited seven hundred eighty-six times and after blowing over water it should be given the person concerned to drink, the person would fall madly in love.

Having taken 40 grams of gram, every gram be blown over after reciting Surah Zilzal and one by one the grams should be thrown into fire or all the grams be blown over once and thrown into fire; some sweetmeat should be kept in mouth by that time. If this method does not prove effective within three days, one should recite the following :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا

for a week.

Having taken two kernal of almond.

يَاشَمْعُوْنُ يَاهَلِيْعُوْنُ يَانُوْرَانِيَّةَ حَرَّكُوا الرُّوْحَانِيَّةَ السَّاكِنَةَ طَبِّعْ مِنْ اَكْلٍ كُلِّ مُجِيْبٍ مَنْ اَكَلَ وَفُرِ الْوَحَا الْوَحَا الْوَحَا اَلْعَجَلَ اَلْعَجَلَ اَلْعَجَلَ

For love sake this chart be written and its fickle be lighted in a fresh earthen cup at a clean spot after putiing 'Kunjad' oil on it, and the face of the lamp be put towards the beloved and the following be written.

For achieving victories, one should begin from last Wednesday in the month of 'Safar' and after that on every Wednesday in the month of Safar, one should mutter 'ya-basitun' 83 times in the standing position after taking bath in a river or castern. This is the easiest way and pious men have mentioned other methods too.

For enhancement of sustenance and for achieving peace inside and outside of oneself one should observe fast on Thursday in the beginning of the month and offer two rak'ahs of 'Salatul-hajat' (prayer for fulfilling some needs) after taking bath after Salat of Fajr (early morning prayer) and should recite 'Ayatul-Kursi' once and Surah 'Iza-ja'a' twenty-five times after 'Al-hamdo' and one should recite Darood Sharif 300 times and Kalimah 'tawjeed' for one hundred times after performing 'Salam' and should recite 'Ya-Wahabo' forty-four thousand times and should repeat this practice for 44 Thursdays. After that the same should be recited one thousand four hundred times every day after 'Isha' prayers and wear a 'tahband' (loose clothe worn in the lower portion of the body) and this 'tahband' must not be used for any other purpose.

If one mutters 'Ya-Mughniyo' one thousanu and one hundred times after Salat followed by Surah Muzam'mil 41 times or eleven times, he would become rich for ever.

NAQSH-E-SULAIMANI

PART II

This chart should be written and stuck to the door of the shop where sale is less; customers would turn up from the invisible, and the sale would go up with profit. The chart is as follows :

٧٨٩

٨٠	٨٣	٩	٧٣
٨٥	٧٣	٩	٨٣
٧٥	٨٨	٨١	٧٨
٨٢	٧٧	٩	٨٧

Chapter 3 : For making someone to confess love, 'Bismillah' shoulb be recited seven hundred eighty-six times and after blowing over water it should be given the person concerned to drink, the person would fall madly in love.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا وَزُلْزِلُوْا زِلْزَالًا شَدِيْدًا

for a week.

Having taken two kernal of almond.

يَاشَمْعِيْثًا يَاهَلِيْعِيْثًا يَانُوْرَانِيَّةَ حَرِّكُوا الرُّوْحَانِيَّةَ السَّاكِنَةَ طَبِّعْ مِنْ اَكَلَ كُرِّ يُحِبُّ مَنْ اَكَلَ وَفِرِّ اَلْوَهَا اَلْوَهَا اَلْوَحَا اَلْمُجَلْ اَلْمُجَلْ اَلْمُجَلْ

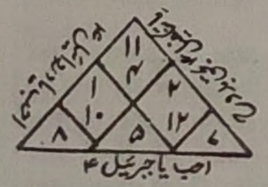
For love sake this chart be written and its fickle be lighted in a fresh earthen cup at a clean spot after putiing 'Kunjad' oil on it, and the face of the lamp be put towards the beloved and the following be written.

When the lamp is put out, Fateha of Hazrat Mahboob Subhani, Shah Abdul Wahid Shah Abul Samad be recited over it and the same should be distributed. But this chart must not be used for anything unlawful and prohibited, otherwise it would loose its effect. The great and venerable chart is as the following :

۷۸۶

۳۵۲۱	۳۵۱۸	۳۵۱۵
۳۵۱۶	نام مطلوب	۳۵۲۰
۳۵۱۹	۳۵۲۲	۳۵۱۷

Taking jasmine oil in a fresh earthen cup and making fickle, the lamp should be lighted. The great and venerable chart is the following :



On Thursday this fickle be burnt after being written with saffron, and a little milk of cow be put before it. Following is the chart :

۷۸۶

۱۱	۸	۱	۱۴
۲	۱۳	۱۲	۷
۱۶	۳	۶	۹
۵	۱۰	۱۵	۴

LOVE AND HATE

(1) For love, this chart written be served for drinking diluted in some syrup.

۷۸۶

۹	۱۲	۱۵	۲
۱۴	۳	۸	۱۳
۴	۱۷	۱۰	۷
۱۱	۶	۵	۱۶

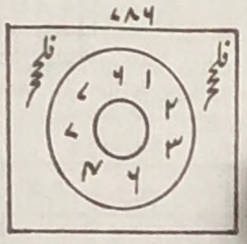
(2) Also : For love, having written this chart make a fickle of it and having kept it in fresh earthen bowl, it be burnt in Kanjad oil and the lamp should face the sought for. As for hate, it be burnt in bitter oil and the lamp should face the enemy's house. As for evil spirit, it be burnt in the bitter oil and look of the striken should face the lamp. It is experimented.

۷۸۶

۵۸۲۴۸	۵۸۲۴۳	۵۸۲۵۰
۵۸۲۴۹	۵۸۲۴۷	۵۸۲۴۵
۵۸۲۴۴	۵۸۲۵۱	۵۸۲۴۶

(3) Also : This chart be written and washed and served for drinking and before writing it recite "Ya Shafi-o" a number of times on the paper.

۷۸۶



(4) For husband : For an indifferent husband, this chart written be tied by the arm of the husband and tie it on her own arm.

۷۸۶

۶	۷	۲
۱	۵	۹
۸	۳	۴

(5) Also : This chart written be burried in the earth.

۷۸۶

۸	۳	۴	الحب فلاں	۶	۷	۲
۱	۵	۹	بن فلاں علے حب فلاں	۱	۵	۹
۶	۷	۲	بن فلاں	۸	۳	۴

(6) Also : This chart written be hanged in the air. When the air will stir this chart, the heart of the sought after will become uneasy.

۷۸۶

۸	۱	۹	الحب فلاں	۶	۱	۸
۲	۵	۷	بن فلاں علے حب فلاں	۷	۵	۳
۴۵	۶	۳	بن فلاں	۲	۹	۴۵

(7) Also : While the moon is rising in the Buruj Himl the letter 'alif' be cut in a plate made of lead. This is the chart :

۷۸۶

۸۱	۸۶	۷۹
۸۰	۸۲	۸۴
۸۵	۸۷	۸۳

(8) Also : While the moon is rising in Buruj Dalv, keep the figure of letter 'B' written on the skin of an ass. This is the chart :

۷۸۶

۲۰۵	۲۱۰	۲۰۳
۲۰۴	۲۰۶	۲۰۸
۲۰۹	۲۰۲	۲۰۷

(9) Also : When the moon is rising in Joza, the figure of letter 'S' be written on the egg of chicken. The valuable chart is the following :

۷۸۶

۲۳۳	۲۳۸	۲۳۱
۲۳۲	۲۳۴	۲۳۶
۲۳۷	۲۳۰	۲۳۵

(10) Also : The following chart written be burnt in fire.

۷۸۶

۳	۷	۶	الحب فلاں بن فلاں علی حب فلاں بن فلاں	۴	۳	۸
۹	۵	۱		۹	۵	۱
۴	۲	۸		۲	۷	۶

(11) Also : When the moon rises in Buruj Asad, the figure of letter 'ghain' be cut on a plate made of 'Tamba'. This is the chart :

۷۸۶

۱۳۰	۱۲۵	۱۲۸
۱۲۹	۱۳۱	۲۳۳
۱۳۴	۱۲۷	۱۳۲

(12) Also : When the moon is rising in Buruj Qaus, the figure of letter 'L' be written on a water untouched Sifal. This is the chart :

۷۸۶

۳۹۶	۴۰۱	۳۹۴
۳۹۵	۳۹۷	۳۹۹
۴۰۰	۳۹۳	۳۹۸

(13) Also : When the moon is rising in Buruj Jawaz, the figure of letter 'M' be written on a piece of sugarcane and given to sought after. This is the chart :

۷۸۶

۱۵۴	۱۵۹	۱۵۲
۱۵۳	۱۵۵	۱۵۷
۱۵۸	۱۵۱	۱۵۶

(14) Also : When the moon is rising in Buruj Qamar, the figure of letter 'N' be written on a piece of paper. This is the chart :

۷۸۶

۳۵	۴۰	۳۳
۳۴	۳۶	۳۸
۳۹	۳۲	۳۷

(15) Also : When the moon is rising in Buruj Asad, the figure of letter 'W' be cut on a plate made of Tamba. The chart is as given below :

۷۸۶

۳۴	۳۹	۳۲
۳۳	۳۵	۳۸
۳۸	۳۱	۳۶

(16) Also : When the moon is rising in Buruj Thaur, the figure of letter 'H' be written on the skin of deer. This is the valuable chart :

۷۸۶

۲۳۸	۲۴۳	۲۳۶
۲۳۷	۲۳۹	۲۴۱
۲۴۲	۲۳۵	۲۴۰

(17) Also : When the moon is rising in Buruj Qaus, the figure of letter 'Y' be written on a linen cloth. This is the valuable chart :

۷۸۶

۱۹۱	۱۹۶	۱۸۹
۱۹۰	۱۹۲	۱۹۴
۱۹۵	۱۸۸	۱۹۳

(18) Also : On Sunday, the following kept in an earthen bowl be cast in fire :

۸۱۷۵۸۱۲۵۹

(19) For love : The following two amulets, diluted in some syrup be given to beloved for drinking :

۷۸۶ (۲)

۹۸۵	۹۸۰	۹۸۷
۹۸۶	۹۸۴	۹۸۲
۹۸۱	۹۸۸	۹۸۳

الحب فلاں بن فلاں علی حب فلاں بن فلاں

۷۸۶ (۱)

۲۱۹۲	۲۱۸۷	۲۱۹۴
۲۱۹۳	۲۱۹۱	۲۱۸۹
۲۱۸۸	۲۱۹۰	۲۱۹۰

(20) Also : For love—The following be burnt for three nights and the lamp should face the house of the beloved.

ے ۱۱۱ ۱۱۱ ط ط ط ۱۱۱ در ھ ھ

الحب فلاں بن فلاں علی حب فلاں بن فلاں

One who feels pain in the heart, should make the patient drink Surah Fateha after writing it on a dish of chinese clay with rose-water and saffron.

One should bind the following chart for curing liver and chest pain.

۷۸۶

۸	۱۱	۱۴	۱
۱۳۰	۲	۷	۱۲
۳	۱۶	۹	۶
۱۰	۵	۴	۵

The following chart may be put round the neck after writing it with saffron for curing melancholia.

۷۸۶

۹	۲	۷
۴	۶	۸
۵	۱۰	۳

If a man or animal develops pain in the navel, it would be cured if the following chart be put round the navel.

۷۸۶

۷	۶	۲
۶	۲	۸
۲	۸	۲

The following chart may be put on the belly for curing pain in it.

۷۸۶

۸	۸۵	۱۴	۱
۱۳	۲	۷	۸۶
۳	۱۶	۸۳	۶
۸۴	۵	۴	۱۵

The following amulet may be used for curing a case of enlarged spleen.

إِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَنْ تَزُولَا ج وَلَئِنْ زَالَتَآ إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهٖ ط إِنَّهٗ كَانَ حَلِيمًا غَفُورًا ۝ يَا طَحَالُ
إِرْجِعْ مَكَانَكَ بِحَقِّ أَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

Blowing over Surah 'La-yataf' is effective for the patient of Jaundice.

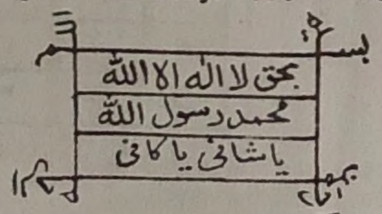
Drinking of Surah Fateha and all the four 'qul' after writing them on a chinese plate is effective for curing colic pain.

Writing the following :

إِنَّهٗ لَكِتٰبٌ عَزِيزٌ ۝ لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

and putting it round the waist is effective for curing colic pain.

Putting the following chart round the navel cures pain in that part of the body. The chart is given below :



The following chart may be used in case of displacement of navel.

وراية	والفتح	نصر الله	إذا جاء
دين	في	يدخلون	الناس
بحمد	فسبح	افواجا	الله
كان	انه	واستغفره	ربك
يا كافي	يا شافي	يا غفور	توابا

The following chart is also effective in case the navel of a man or animal is displaced.

٨	٣٢	٣٦	١
٣٥	٢	٧	٣٣
٣٠	فلاں	٣٠	٦
٣١	٥	٤	٣٧

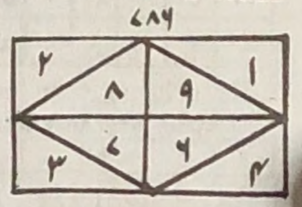
If the following chart is written and washed, the water is effective in case a man or animal becomes unable to pass urine.

ع	ح	ب	لو
ح	ک	ما	و
ا	د	و	با
ا	ید	ا	ی

A barren woman should recite the follo ving verse every morning 70 times and writing it on two pieces of paper, she should put on one and give another one to her husband.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝
رَبِّ هَبْ لِي مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَآءِ ۔

The following chart proves effective in case of a barren woman if it put round her nack.



The following chart is also effective for the purpose, if it is written with musk and saffron and put round the waist of the barren woman, and if one amulet is given the woman in diluted form.



The following chart should be written with musk and saffron and make the barren woman putting round her neck is effective for the purpose.

۵	۸	۱۵	۱۰
۱۴	۳	۶	۹
۲	۱۳	۱۲	۱۰
۱۱	۷	۱	۱۶

If pregnancy proves injurious to health and one is also apprehensive that the child born would be unhealthy and might be lost, the woman could be made barren by using the following chart written on the skin of a deer and bound by the arm of the woman.

ط ط ا ا ا ا ا ا و ا ا ا ط ا ا ۸ ۸ ا ا ۷ ا ا

If the following chart is written on a betel-leaf with musk and saffron and the woman is given to chew it, she would become barren.

۷۸۶

ماہ	ای	قا	رہو	یا	۵۱	لعا	ط
ت	ہلا	ہلا	ہی	ا	۱۰	۵	ط

The following chart may be tied round the lap of the woman for keeping pregnancy intact.

۷۸۶

۸	۴	۱۶	۴
۱۴	۲	۹	۱۳
۱۶	۱۷	۱۲	۶
۱۱	۷	۴	۵

The following chart would prove effective for retaining pregnancy if tied round her waist.

۷۸۶

۱۳	۱۶	۱۹	۶
۱۸	۷	۱۲	۱۷
۸	۲۱	۱۴	۱۱
۱۵	۱۰	۹	۲۰

The woman who faces continuous abortion should tie the following chart round her waist for the purpose of retaining it.

۷۸۶

۲۷	۳۰	۳۳	۲۰
۳۲	۳۱	۲۶	۲۱
۲۲	۳۵	۲۸	۲۵
۲۹	۲۴	۲۳	۳۳

The following chart is also effective for stopping abortion.

۷۸۶

۳۸	۳۳	۴
۳۹	۳۷	۳۵
۳۴	۱۰	۳۶

The woman who gives birth to female child and fails to give birth to a male child, Surah 'Wal-asr' should be put round her waist. But it should be removed when she becomes unclean.

If the following chart is tied round the waist of a woman, she would give birth to a male child.

۷۸۶

۱	۸	۳	۸
۵	۶	۳	۶
۷	۲	۹	۲
۷	۱۰	۵	۱۰

If newborn babies generally succumb to death, a betel-nut blown over after reciting Surah 'Muzam'mil' 7 times, be put round the neck of the newborn, and it will get a long life.

If the following chart is tied round the left thigh of a woman in labour pain, it will cause a quick and smooth delivery. It should be untied when the child is born.

۷۸۶

قل اعوذ	برب الفلق	من شر ما خلق	ومن شر
غاسق	اذا وقب	ومن شر	النفثت
فی العقد	ومن شر	حاسد	اذا حسد
فلانہ	بنت فلاں	حاملہ	خلاص شود

The following chart should be written with musk and saffron and make the barren woman putting round her neck is effective for the purpose.

۵	۸	۱۵	عه
۱۴	۳	۶	۹
۲	۱۳	۱۲	۱۰
۱۱	۷	۱	عه

If pregnancy proves injurious to health and one is also apprehensive that the child born would be unhealthy and might be lost, the woman could be made barren by using the following chart written on the skin of a deer and bound by the arm of the woman.

ططا۱۱۱

If the following chart is tied round the thigh of a woman giving birth to a child, it will born safe and sound.

٦	٧	٢
١	٥	٩
٨	٣	٤

If the following chart is drunk by a woman, her labour pain will get decreased.

٤	٣	٨
٩	٥	١
٢	٧	٦

The woman whose menses is stopped should tie the following chart round her right thigh.

٥	١٢	٨	١
١٦	١٠	١٨	٩
١٤	١٠	٨	٩٩
٢٠	٣	٣٠	٩٩

The woman who is bleeding continuously and she is fearing death, should tie the following chart round her waist.

٥١ عه	٥٨ عه	٢	٧
٦	٣	٥٥ عه	٥٤ عه
٥٠ عه	٥٢ عه	٨	١
٣	٥	٥٣ عه	٥٦ عه

The following chart be stuck to the door if small-pox takes an epidemic form.

والقرعه	سلى	سلى
بادس	السر	السر
اس	فلاں	الفرس

The following chart be put round the neck of one who has developed small-pox.

٢٢٩٧	٢٣٠١	٢٣٠٤	٢٢٩٠
٢٣٠٣	٢٢٩١	٢٢٩٦	٢٣٠٢
٢٢٩٢	٢٣٠٠	٢٢٩٩	٢٢٩٥
٢٣٠٠	٢٢٩٤	٢٢٩٣	٢٣٠٥

The following Darood be recited profusely at a place where cholera breaks out.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ كُلِّ دَآءٍ وَبِعَدَدِ كُلِّ عِلَّةٍ وَشِفَآءٍ

When cholera breaks out, the following chart be put on the neck of each and every person, and he will remain safe from the disease.

یارقیب	یادافع	یامقتدر
یاخلاق	یارافع	یاعلیم

One who has already caught cholera should put the following chart on his neck.

٧٩٠٦	٧٩٠٩	٧٩١٤	٧٩١٦
٧٩١٢	٧٩١١	٧٩٠٥	٧٩١٠
٧٩٠١	٧٩١٥	٧٩٠٧	٧٩٠٤
٧٩٠٨	٧٩٠٣	٧٩٠٢	٧٩١٣

When an epidemic breaks out, the following chart be put on the neck to keep safe.

٢٥٠	٢٥٣	٢٥٩	٢٤٣
٢٥٥	٢٤٤	٢٤٩	٢٥٤
٢٤٥	٢٥٨	٢٥١	٢٤٨
٢٥٢	٢٤٧	٢٤٦	٢٥٧

If a traveller keeps the following chart with him, he would find his feet strong and tireless.

یاکبیر

When crops are destroyed by insects etc., the following amulet be buried in all the four corners of the land.

If the following chart is tied round the thigh of a woman giving birth to a child, it will born safe and sound.

٦	٧	٢
١	٥	٩
٨	٣	٤

If the following chart is drunk by a woman, her labour pain will get decreased.

٤	٣	٨
٩	٥	١
٢	٧	٦

The woman whose menses is stopped should tie the following chart round her right thigh.

٥	١٢	٨	١
١٦	١٠	١٨	٩
١٤	١٠	٨	٩٩
٣٠	٣	٣٠	٩٩

The woman who is bleeding continuously and she is fearing death, should tie the following chart round her waist.

عـ٥١	عـ٥٨	٢	٧
٦	٣	عـ٥٥	عـ٥٤
عـ٥٠	عـ٥٢	٨	١
٣	٥	عـ٥٣	عـ٥٦

The following chart be stuck to the door if small-pox takes an epidemic form.

والقرعه	سلمى	سلمى
بادس	السر	السر
اس	فلان	الفرس

The following chart be put around the neck of one who has developed small-pox.

٢٢٩٧	٢٣٠١	٢٣٠٤	٢٢٩٠
٢٣٠٣	٢٢٩١	٢٢٩٦	٢٣٠٢
٢٢٩٢	٢٣٠٦	٢٢٩٩	٢٢٩٥
٢٣٠٠	٢٢٩٤	٢٢٩٣	٢٣٠٥

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٧٩١٢	٧٩١١	٧٩٠٥	٧٩١٠
٧٩٠١	٧٩١٥	٧٩٠٧	٧٩٠٤
٧٩٠٨	٧٩٠٣	٧٩٠٢	٧٩١٣

When an epidemic breaks out, the following chart be put on the neck to keep safe.

٢٥٠	٢٥٣	٢٥٩	٢٤٣
٢٥٥	٢٤٤	٢٤٩	٢٥٤
٢٤٥	٢٥٨	٢٥١	٢٤٨
٢٥٢	٢٤٧	٢٤٦	٢٥٧

If a traveller keeps the following chart with him, he would find his feet strong and tireless.

یاکبیکج

When crops are destroyed by insects etc., the following amulet be buried in all the four corners of the land.

نادعلی ۱	یامحمد ۱۴	رَغم ۱۱	التوب ۳
سبحٰنک ۶	فی ۷	مظہر ۲	بنبوتک ۱۳
لات ۶	کل ۹	یاعلی یاعلی یاعلی	الہجائل
بولایتد ۵	تجدہ ۴	عونا ۵	ھم

The following invocation be written on an unused earthenware and be buried in the middle of the cultivated land for safety.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ - اَللّٰهُمَّ يَارَزَّاقَ الْعِبَادِ يَاخَلَّاقَ الْخَلَائِقِ
يَافَاطِرَ السَّمٰوٰتِ يَامُنْبِتَ النَّرِدِ فِي الْاَرْضِ وَالنَّبَاتِ يَامُجِيْبَ
الدَّعْوَاتِ اِرْفَعْ مِنَ النَّرِدِ شَرَّ الْهَوَامِّ وَالْوُحُوْشِ وَشَرَّ الْفَارَةِ
وَالْخَنَازِيْرِ الْمُفْسِدَةِ وَارْزُقْنَا رِزْقًا حَسَنًا وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ
وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

If famine breaks out, people of the area should assemble in the Jama Masjid and recite Suah Yusuf 41 times, crops would start flourishing.

NAQSH-E-SULAIMANI

PART III

This part of the treatise is invaluable, and one can achieve great virtues by going through it with sincerity and attention. One should bring about reformation in oneself wherever it is needed.

PREFACE

Every knowledge is known by its topic. Now the topic of the present knowledge is 'Beautiful names of Allah'. These names are of two kinds—Beautiful and Awe—inspiring.

This knowledge brings angelic qualities in mankind and one meets the spiritual beings, because conditions for various deeds are as follows :

Permissible eating, truthful speeches, seclusion, eating less, speaking less, keeping heart clean from pride and envy, content, surrender to Allah's will, perpetual observation of fast, standing by night in prayer, abandonment of back-bitting and warning to self, abandonment of all tastes, and to keep in view other conditions of etiquette. The Holy Prophet (Sallallaho alaihi wa Sallam) has given his progeny and companions, blessings, amulets etc. and following the Sunnah other religious saints have also given their disciples such instructions.

Chapter 1. It belongs to general matters. Every section of knowledge requires an instructor. One should practise according to the instructions of the spiritual guide and also believe in the correctness of the instructions. Any practice without instruction and permission is null and void.

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One should also refrain from telling a lie, otherwise it makes one's tongue ineffective.

One should observe fasts as well, because according to Hadith,

نادعلی ۱	یامحمد ۱۴	رغم ۱۱	التوب ۳
سبحانک ۶	فی ۷	مظهر ۲	بنبوتک ۱۳
لک ۶	کل ۹	یا یا یا علی علی علی	العجائب
بولایتک ۵	تجده ۲	عونا ۵	هم

The following invocation be witten on an unused earthenware and be buried in the middle of the cultivated land for safety.

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لك ۶	کل ۹	یاعلی یاعلی ۸	الهجائل
بولایتک ۵	تجده ۴	عوّنا ۱۰	هم ۱

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One should observe fasts as well, because according to Hadith,

prayers of fast-observing person is not rejected. Moreover, offering of charity is better before making an attempt to attain anything, because pleasure of destitutes is the pleasure of Allah, and a giver of charity becomes dearer to Allah.

Chapter 3. Before starting any spell, meat, fish, egg, honey, musk, lime of oyster, olive oil, milk, curd, garlic, onions and other eatables with bad odour should be avoided. The Holy Prophet (Sallallaho alaihi wa Sallam) has said that anyone taking food smelling bad must not enter mosque because angels feel annoyed.

Chapter 4. A spiritualist must keep himself clean in body and dress; if he sits on the ground, it is better, because humility is much liked by Allah.

Chapter 5. Prayers are generally accepted at dawn, at sun-rise and at the time of raining.

Chapter 6. A spiritualist must keep himself in seclusion, and should keep himself away from women, young boys and masses, because they cast bad effects which lead to darkness of heart and the heart does not remain attentive to Allah. While muttering a spell one should keep sitting in a dignified manner, with bended leg.

Chapter 7. A spiritualist should continue his round of spell whether a little or no effect is felt, and try to bring all conditions into practice, but anyhow, practice must not be abandoned.

Chapter 8. It is essential for a spiritualist to recite Darood before and after muttering a spell or writing an amulet. It is being mentioned that prayer is not granted without recitation of Darood.

Chapter—1

Virtues and benefits from various Surahs of the Holy Qur'an

It is being reported that when Bismillah Sharif was sent down, mountains shivered.

Hazrat Abdullah Bin Masood (radiallaho anho) reports that one who wants to keep himself safe from the torments of ninteen angels who are trustees of the Hell, should recite Bismillah because it contains ninteen letters as well; and every letter would get rid of such an angel.

Hazrat Jabir (radiallaho anho) reports that when Bismillah was revealed to Hazrat Adam (alaihis salam) cloud rushed towards the East, hard-blowing wind got stopped, the flow of river was held-up, headstrong animals became obedient and the devils were driven out of Heaven. And Allah has observed by swearing His Glory and Grandeur that one who blows His name over a patient with sincerity would find him cured, and would get blessing for everything Bismillah is recited for.

Religious scholars say that if Bismillah is uttered seven hundred eighty six times for seven days with perfect cleanliness, all the hardships and troubles would disappear, and one who utters Bismillah one thousand five hundred times after morning prayer, the needs would fulfilled. For the sake of expansion in livelihood, one should recite Bismillah twelve thousand times after morning prayer and the same number after Maghrib (Sun-set) prayer by the river-side, for obtaining pleasure of the authorities and for achieving wealth and high position. One should observe fast on Thursday and break it with dry dates and recite Bismillah one hundred twenty one times after saying Maghrib (Sun-set) prayer. After that he should go to bed following Isha prayers with the intent of observing fast, and should sleep with Bismillah on lips. Now in the morning of Friday, Bismillah be recited one hundred twenty one times after saying morning prayer, and Bismillah be written with saffron, rose and ambergris in the following way :

anyone doing this would find himself elevated and popular. يَاوَهَّابُ يَابَاسِطُ

prayers of fast-observing person is not rejected. Moreover, offering of charity is better before making an attempt to attain anything, because pleasure of destitutes is the pleasure of Allah, and a giver of charity becomes dearer to Allah.

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anyone doing this would find himself elevated and popular. يَاوَهَّابُ يَابَاسِطُ

Also : One who writes Bismillah one hundred twenty one times on a piece of paper and gets it buried in his land or orchard, it would ever remain green and would give flowers and fruits in abundance.

If, 'Al-Rehman' be written five hundred times on a piece of paper and blow over Bismillah one hundred fifty times and also keep it with himself would achieve high position among the masses and the authorities and would remain safe from all the calamities.

One who writes the sacred word 'Al-Rehman' one hundred ninety times on a piece of paper and keeps it with himself, he would remain safe from injuries of bullet or sword in the battle field, if he keeps cautious.

Also . If one recites Bismillah fifty times and blows over the despotic authorities, they would turn kind and behave gently. One who keeps the following chart with himself his enemy would remain low.

Chapter—2

Virtues of Surah Fateha

This Surah is very great with countless virtues and benefits. Now the Holy Prophet (Sallallaho alaihi wa Sallam) has said that one who recites Al-hamdo with Surah Ikhlas and Maoozatan would remain safe from every thing except death.

The Holy Prophet (Sallallaho alaihi wa Sallam) has said that this Ummul Quran (Mother of the Holy Quran i.e. Surah Fateha) is panacia for all diseases.

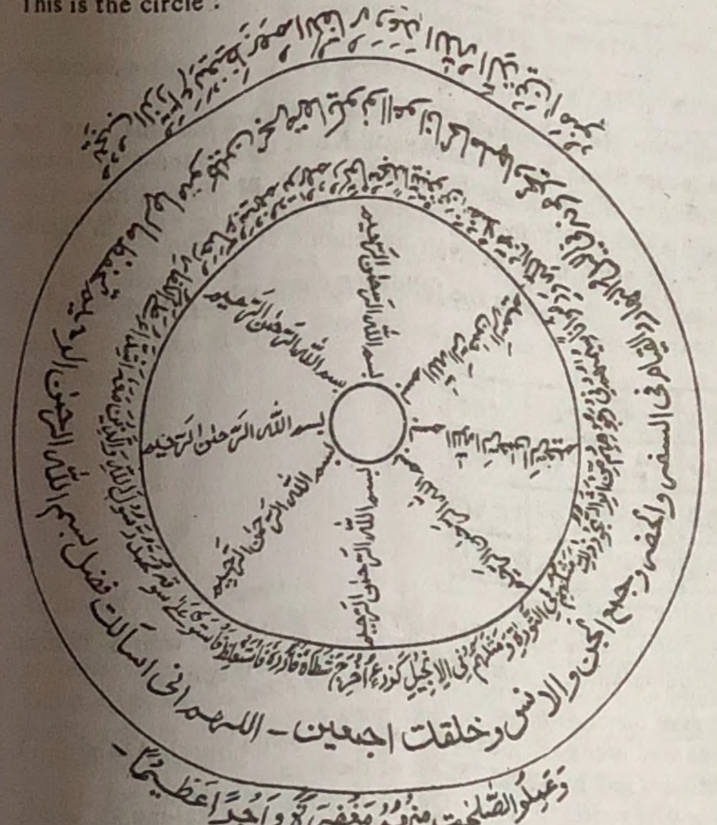
According to religious scholars one who recites Surah Fateha putting his hand over the spot of pain or disease and also recites the following invocation seven times,

اللهم اذهب منى سوءها اجد وفحشه بدعوة الملبات المبارك كلمين عندك

the disease would disappear.

One who keeps the following circle with himself burning incense etc. and being clean, he would find all his wants fulfilled.

This is the circle :



Also : Whenever a need arises, one should first take bath, wear clean clothes, use scent and then blow over his body after reciting 'Ayatul-Kursi' 'Amaner-Rasoolo' and four 'Quls' three times each, sitting on the prayer carpet and then recite Surah Fateha in the following way :

'Bismillahir-Rehmanir-Rahim, Alhamdo lillahi Rabbil-alamin 582 times on Sunday; Al-Rehmanir-Rahim 618 times on Monday; Maliki-Yaumiddin 242 times on Tuesday; 'Iyaka na'a budi Way-iyaka nastain 236 times on Wednesday; Ihdinas'Siratalmustaqima 1037 times on Thursday; Siratal-lazina unamtaalaihim 807 times on Friday; Ghairil-maghzoobi alaihim walazaualin (Amin), 1034 times on Saturday—the desire will be fulfilled within seven days.

Said the Holy Prophet (Sallallaho alaihi wa Sallam) that one who recites Surah Fateh and Ayatul Kursi upto 'inna-Rabbikumul Mohsininu, Surah Ikhlas and Mazootain at the bed time, Allah appoints two angels for his safety for the night, and in case he dies in the night, he is forgiven by Allah.

Also : One who keeps the following chart with him, will find all calamities gone.

٧٨٩

٢٣٦٥	٢٣٦٨	١٣٧١	٢٣٣٥
٢٣٧٠	٢٣٥٨	٢٣٤٣	٢٣٤٤
٢٣٥٥	٢٣٧٣	٢٣٤٤	٢٣٤٣
٢٣٩٥	٢٣٤١	٢٣٤٠	٢٣٧١

Virtues of Surah Baqre :

One who recites Surah Fateha 7 times daily he would remain safe from insanity, leprosy, leucoderma and evil spirits.

Virtues of Surah Al-Imran :

One who becomes indebted, should recite Surah Al-Imran 13 times daily and he would get rid of the loan.

One who recites the ayat 'Qulil-lahumina malikal-mulk' would get lawful livelihood from Allah; if a ruler recites it, he would find his territory expanded, and one who keeps the following chart of this ayat with him, would never become destitute.

٧٨٩

٩١٩٥٣	٩١٩٣٨	٩١٩٥٥
٩١٩٥٢	٩١٩٥٢	٩١٩٥٠
٩١٩٣٩	٩١٩٥٩	٩١٩٥١

Chapter—3

Virtues of Surah Ina'am :

One who has some problems should recite Surah Ina'am 41 times in one sitting; and one who put the surah round the neck of his animals of riding would find himself safe from all calamities. This is the chart :

٧٨٩

٢٣٣٨٣٢	٢٣٣٨٢٥	٢٣٣٨٣٨	٢٣٣٨٣٣
٢٣٣٨٣٧	٢٣٣٨٣٥	٢٣٣٨٣١	٢٣٣٨٣٩
٢٣٣٨٩٩	٨٣٣٨٣٠	٢٣٣٨٣٣	٢٣٣٨٣٠
٢٣٣٨٣٢	٢٣٣٨٣٩	٢٣٣٨٣٧	٢٣٣٨٣٩

Virtues of Surah Tauba :

If Surah Tauba is recited 11 times, the authorities would become polite; if the chart of this surah is kept, calamities would remain far off; if the chart is washed into water and the same is given the plants, they would bring flowers and fruits in abundance. This is the chart :

٧٨٩

١٧٥٩٠٣	١٧٥٩٠٧	١٧٥٩١٠	١٧٥٨٩٧
١٧٥٩٠٩	١٧٥٨٩٤	١٧٥٩٠٢	١٧٥٩٠٤
١٧٥٩٠١	١٧٥٩١٢	٢٩٩٠٠٢	١٧٥٩٠٦
١٧٥٩٠٥	١٧٥٩٠٠	١٧٥٨٩٩	٢٥٩١١

Virtues of Surah Yunus :

One who recites Surah Yunus 21 times would overcome his enemies; if the same is written with saffron, musk and rose water and put round the neck of one affected by evil spirits, he would be cured; and its chart would keep him safe from the oppressions of rulers and enemies.

This is the chart :

٧٨٩

١٣٤٥٢٩	١٣٤٥٣٠	١٣٤٥٢٢	١٣٤٥١٩
١٣٤٥٢٣	١٣٤٥٢٠	١٣٤٥٢٥	١٣٤٥٢١
١٣٤٥٢١	١٣٤٥٢٥	١٣٤٥٢٨	١٣٤٥٢٣
١٣٤٥٢٥	١٣٤٥٢٣	١٣٤٥٢٣	١٣٤٥٢٣

Virtues of Surah Yusuf :

If a ruler or authority recites this Surah 13 times, he would find his desire fulfilled, and the destitutes would turn wealthy. This is the chart:

٧٨٩

١٢٥٩٥٣	١٢٥٩٩٨	١٢٤٠٠١	١٢٥٩٥٤
١٢٤٠٠٠	١٢٥٩٨٨	١٢٥٩٩٣	١٢٥٩٠٠
١٢٥٩٨٩	١٢٤٠٠٣	١٢٥٩٩٩	١٢٥٩٩٣
١٢٥٩٨٩	١٢٥٩٩١	١٢٥٩٩٠	١٢٤٠٠٢

Virtues of Surah Ra'ad :

If a child is indulged in continued crying, it would become happy, if this surah is recited 19 times and blown over it. The following is the chart :

٤٨٩

٨١٥٦٥	٨١٥٦٠	٨١٥٤٧
٨١٥٤٤	٨١٥٤٢	٨١٥١٢
٨١٥٦١	٨١٥٤٨	٨١٥٤٣

Virtues of Surah Ibrahim :

If one becomes impotent under the effect of some spell, he would regain his potency, if this surah is recited thrice daily. One may keep its chart for gaining wealth.

٤٨٩

٧١٣٥٩	٧١٣٥٤	٧١٣٧٠	٧١٣٣٤
٧١٣٥٩	٧١٣٣٨	٧١٣٥٢	٧١٣٥٨
٧١٣٣٩	٧١٣٧٢	٧١٣٥٥	٧١٣٥٢
٧١٣٥٧	٧١٣٥٨	٧١٣٥٠	٧١٣٧١

Virtues of Surah Haj'r :

One reciting this Surah at the time of bargaining would find himself blessed; if a sick woman is given this surah written with saffron; she would produce milk in abundance; if chart is put in treasure; it would remain quite safe.

٤٨٩

٥٨٩٠٤	٥٨٨٩٩	٥٨٩٠٩
٥٨٩٠٥	٥٨٩٠٣	٥٨٩٠١
٥٨٩٠٠	٥٨٩٠٤	٥٨٩٠٢

Chapter—4

Virtues of Surah Bani Israil :

If a child is un-intelligent or lisping, it would turn intelligent and a powerful speaker, if this surah is given him written with saffron and washed in water. Its chart keeps safe from jealousy.

٤٨٩

٧١٣٥٣	٧١٣٥٤	٧١٣٥٤	٧١٣٥٤
٧١٣٥٣	٧١٣٣٨	٧١٣٥٣	٧١٣٥٨
٧١٣٣٩	٧١٣٩٣	٧١٣٥٥	٧١٣٥٢
٧١٣٥٩	٧١٣٥١	٧١٣٩١	٧١٣٩١

Virtues of Surah Kah'f :

If a person is indebted, he should recite this surah thrice on every Friday, he would get rid of the burden of debt. Its chart keeps safe from all calamities.

٤٨٩

١٣٩٣٤٩	١٣٩٣٨٣	١٣٩٣٥٨	١٣٩٣٤١
١٣٩٣٨٩	١٣٩٣٤٣	١٣٩٣٤٨	١٣٩٣٨٣
١٣٩٣٤٣	١٣٩٣٣٤	١٣٩٣٨٠	١٣٩٣٤٤
١٣٩٣٨١	١٣٩٣٤٩	١٣٩٣٤٣	١٣٩٣٨٩

Virtues of Surah Maryam :

One who recites this surah 7 times would turn wealthy and if the same is drunk after being diluted in water, it would keep one safe from all calamities.

Virtues of Surah Taha :

If a girl, whose marriage is delayed, recites this Surah 21 times or puts it round her neck in a piece of green silken cloth, she would get married with pious person and give birth to a gentle child; one keeping this chart would remain safe from effects of spell. This is the chart.

٤٨٩

٩٩٨٣٠	٩٩٨٣٣	٩٩٨٣٤	٩٩٨١٣
٩٩٨٣١	٩٩٨١٣	٩٩٨١٩	٩٩٨٣٣
٩٩٨١٥	٩٩٨٣٩	٩٩٨٣١	٩٩٨٣٨
٩٩٨٣٣	٩٩٨١٤	٩٩٨١٧	٩٩٨٧٨

Virtues of Surah Anbiya'a :

If a sad person recites this surah thrice daily, he would find himself happy and filled with the light of faith. Its chart keeps enemies subdued.

٤٨٩

٩٥٥٥٣	٩٥٥٥٤	٩٥٥٧١	٩٥٥٣٤
٩٥٥٧٠	٩٥٥٣٨	٩٥٥٥٣	٩٥٥٥٨
٩٥٥٣٩	٩٥٥٨٣	٩٥٥٥٥	٩٥٥٥٣
٩٥٥٥٧	٩٥٥٥١	٩٥٥٥٠	٩٥٥٩٣

Virtues of Surah Ra'ad :

If a child is indulged in continued crying, it would become happy, if this surah is recited 19 times and blown over it. The following is the chart :

٤٨٩

٨١٥٧٥	٨١٥٦٠	٨١٥٤٧
٨١٥٤٤	٨١٥٤٢	٨١٥١٢
٨١٥٤١	٨١٥٤٨	٨١٥٤٣

Virtues of Surah Ibrahim :

If one becomes impotent under the effect of some spell, he would regain his potency, if this surah is recited thrice daily. One may keep its chart for gaining wealth.

٤٨٩

٧١٣٥٩	٧١٣٥٤	٧١٣٧٠	٧١٣٣٤
٧١٣٥٩	٧١٣٣٨	٧١٣٥٣	٧١٣٥٨
٧١٣٣٩	٧١٣٧٢	٧١٣٥٥	٧١٣٥٣
٧١٣٥٧	٧١٣٥٨	٧١٣٥٠	٧١٣٧١

Virtues of Surah Haj'r :

One reciting this Surah at the time of bargaining would find himself blessed; if a sick woman is given this surah written with saffron; she would produce milk in abundance; if chart is put in treasure; it would remain quite safe.

٤٨٩

٥٨٩٠٤	٥٨٨٩٩	٥٨٩٠٩
٥٨٩٠٥	٥٨٩٠٣	٥٨٩٠١
٥٨٩٠٠	٥٨٩٠٤	٥٨٩٠٢

Chapter—4

Virtues of Surah Bani Israil :

If a child is un-intelligent or lisping, it would turn intelligent and a powerful speaker, if this surah is given him written with saffron and washed in water. Its chart keeps safe from jealousy.

٤٨٩

٧١٣٥٣	٧١٣٥٤	٧١٣٥٤	٧١٣٥٤
٧١٣٥٣	٧١٣٣٨	٧١٣٥٣	٧١٣٥٨
٧١٣٣٩	٧١٣٩٣	٧١٣٥٥	٧١٣٥٣
٧١٣٥٩	٧١٣٥١	٧١٣٩١	٧١٣٩١

Virtues of Surah Kah'f :

If a person is indebted, he should recite this surah thrice on every Friday, he would get rid of the burden of debt. Its chart keeps safe from all calamities.

٤٨٩

١٣٩٣٤٩	١٣٩٣٨٣	١٣٩٣٥٨	١٣٩٣٤١
١٣٩٣٨٩	١٣٩٣٤٣	١٣٩٣٤٨	١٣٩٣٨٣
١٣٩٣٤٣	١٣٩٣٣٤	١٣٩٣٨٠	١٣٩٣٤٤
١٣٩٣٨١	١٣٩٣٤٩	١٣٩٣٤٣	١٣٩٣٨٩

Virtues of Surah Maryam :

One who recites this surah 7 times would turn wealthy and if the same is drunk after being diluted in water, it would keep one safe from all calamities.

Virtues of Surah Taha :

If a girl, whose marriage is delayed, recites this Surah 21 times or puts it round her neck in a piece of green silken cloth, she would get married with pious person and give birth to a gentle child; one keeping this chart would remain safe from effects of spell. This is the chart.

٤٨٩

٩٩٨٣٠	٩٩٨٣٣	٩٩٨٣٤	٩٩٨١٣
٩٩٨٣١	٩٩٨١٣	٩٩٨١٩	٩٩٨٣٣
٩٩٨١٥	٩٩٨٣٩	٩٩٨٣١	٩٩٨٣٨
٩٩٨٣٣	٩٩٨١٤	٩٩٨١٧	٩٩٨٩٨

Virtues of Surah Anbiya'a :

If a sad person recites this surah thrice daily, he would find himself happy and filled with the light of faith. Its chart keeps enemies subdued.

٤٨٩

٩٥٥٥٣	٩٥٥٥٤	٩٥٥٧١	٩٥٥٣٤
٩٥٥٧٠	٩٥٥٣٨	٩٥٥٥٣	٩٥٥٥٨
٩٥٥٣٩	٩٥٥٨٣	٩٥٥٥٥	٩٥٥٥٣
٩٥٥٥٧	٩٥٥٥١	٩٥٥٥٠	٩٥٥٩٣

Virtues of Surah Mominoon :

One should keep this Surah with him to keep safe from laziness in prayer and loose habits. Its chart makes one abandon wine and get rid of poverty.

٧٨٩

١١٧٢٣٩	١١٧٢٣٧	١١٧٢٣١
١١٧٢٣٠	١١٧٢٣٨	١١٧٢٣٦
١١٧٢٣٥	١١٧٢٣٢	١١٧٢٣٧

Virtues of Surah Nur :

If one has frequent wet dreams, he should be blown over by reciting it thrice, its chart would keep safe from apprehension of satan if recited five times daily.

٧٨٩

١٠٠٤١٣	١٠٠٤١٧	١٠٠٤١٢	١٠٠٤٠٩
١٠٠٤١٩	١٠٠٤٠٧	١٠٠٤١٢	١٠٠٤١٨
١٠٠٤١٨	١٠٠٤٢٣	١٠٠٤١٥	١٠٠٤٣
١٠٠٤١٣	١٠٠٤١١	١٠٠٤٠٩	١٠٠٤٢١

Virtues of Surah Furqan :

If one puts this surah round his neck, he would remain safe from snake-biting etc. This is the chart.

٧٨٩

٥٢٢٩٣	٥٢٢٩٢	٥٢٢٠٠	٥٢٢٨٩
٥٢٢٩٩	٥٢٢٨٧	٥٢٢٩٢	٥٢٢٩٧
٥٢٢٨٨	٥٢٢٠٢	٥٢٢٩٣	٥٢٢٩١
٥٢٢٩٣	٥٢٢٩٠	٥٢٢٨٩	٥٢٢٠١

Virtues of Surah Sajdah :

If a sick person is blown over by Surah Sijdah after being recited 7 times or the sick person be given after being written with musk or saffron, it would cure him. It is also a cure for leprosy, tuberculosis etc.

٧٨٩

٢٨٢٢٣	٢٨٢٢٢	٢٨٢٢١	٢٨٢٢٥
٢٨٢٢٠	٢٨٢٢٤	٢٨٢٢١	٢٨٢٢٧
٢٨٢٢٧	٢٨٢٢١	٢٨٢٢٣	٢٨٢٢٠
٢٨٢٢٥	٢٨٢٢٩	٢٨٢٢٠	٢٨٢٢٠

Virtues of Surah Yasin :

Hazrat Anas (Radiallaho anho) reports from the Holy Prophet (Sallallaho alaihi wa Sallam) that everything has its heart, and the heart of the Holy Quran is Yasin. This surah carries many virtues One who recites it finds all his wants and needs fulfilled. It removes poverty, spell and effects of evil spirits. This is the chart.

٧٨٩

٣٢٣	٣٥٢	٣٢٠	٣٥١	٣٢٤	٣٢٩
٣٢٢	٣٢١	٣٥٠	٣٢٨	٣٢٥	٣٢٧
٣٢٠	٣٢٠	٣٢٣	٣٢١	٣٢١	٣٢٧
٣٢١	٣٥٥	٣٢٩	٣٢٠	٣٢٢	٣٢٢
٣٢٣	٣٢٤	٣٢٤	٣٢٩	٣٢٣	٣٢٧
٣٥٢	٣٢٢	٣٥٥	٣١٩	٣٢١	٣٢١

Virtues of Surah Was'Saffat :

If the surah is put in the box in a written form; it will save from the effects of jinn, if there be any in the house. Its chart brings about prosperity in life.

٧٨٩

٤٤١٨٨	٤٤١٩١	٤٤١٩٢	٤٤١٨١
٤٤١٨٣	٤٤١٨٢	٤٤١٨٧	٤٤١٩٣
٤٤١٨٣	٤٤١٩٣	٤٤١٩٠	٤٤١٨٤
٤٤١٩٠	٤٤١٨٥	٤٤١٨٢	٤٤١٩٥

Virtues of Surah Sa'ad :

If this surah is recited 7 times or tied round the arm in the form of chart the person would remain safe from evil eyes.

٧٨٩

٥٧٣٢	٥٧٣٠	٥٧٣٠	٥٧٣٤
٥٧٣٩	٥٧٣٧	٥٧٣٣	٥٧٣٨
٥٧٣٨	٥٧٣٢	٥٧٣٥	٥٧٣٣
٥٧٣٤	٥٧٣٣	٥٧٣٩	٥٧٣١

Virtues of Surah Momin :

If a person falls sick or develops ulcers, wounds etc. he should recite this surah once daily. If this surah is stuck in the written form in the shop; sale would abundantly increase. It chart keeps safe from the evil designs of enemies.

٤٨٩

٩٣١٣٠	٩٣١٣٨	٩٣١٣٨	٩٣١٣٣
٩٣١٣٩	٩٣١٣٨	٩٣١٣٩	٩٣١٣٥
٩٣١٣٥	٩٣١٣٩	٩٣١٣٣	٩٣١٣٨
٩٣١٣٣	٩٣١٣٤	٩٣١٣٩	٩٣١٣٨

Virtues of Ham, Meem, Sajdah:

If one develops any eye-disease this surah is a cure for him if water after washing the same is applied on the affected part. Its chart keeps the authorities happy.

٤٨٩

٩١٣٥٩	٩١٣٩٣	٩١٣٩٣	٩١٣٥١
٩١٣٩٨	٩١٣٥٣	٩١٣٥٨	٩١٣٩٣
٩١٣٨٥	٩١٣٩٤	٩١٣٩٥	٩١٣٨٤
٩١٣٩١	٩١٣٥٩	٩١٣٥٨	٩١٣٩٩

Virtues of Surah Dukhan :

A person falling a victim of dysentry should drink water after washing the surah, and its chart fulfills one's desire.

٤٨٩

٢٣٧٣٨	٢٣٣٥١	٢٣٣٥٣	٢٣٣٣٠
٢٣٣٥٣	٢٣٣٣١	٢٣٣٣٤	٢٣٣٩٢
٢٣٣٣٦	٢٣٣٥٩	٢٣٣٣٩	٢٣٣٣٢
٢٣٣٥٤	٢٣٣٣٥	٢٣٣٣٣	٢٣٣٥٥

Virtues of Surah Fatah :

One who recites Surah Fatah 41 times gets victory over enemies and opponents. The person who recites this surah thrice facing the moon of Ramazan would remain safe and peaceful for the whole year. Its chart keeps one safe from the jealousy.

٤٨٩

٢٧٢٠٩	٢٧١٣٠	٢٧٢١٣	٢٧٢٩٩
٢٧٢١٣	٢٧٢٠٠	٢٧٢٠٥	٢٧٢١١
٢٧٢٠١	٢٧٢١٥	٢٧٢٠٨	٢٧٢٠٣
٢٧٢٠٩	٢٧٢٠٠	٢٧٢٠٢	٢٧٢٣٣

Virtues of Surah Hajrat

It may be recited 10 times for the cure of any disease. If this surah is tied round the neck of a pregnant woman, she would give birth to a healthy child.

٤٨٩

٢٥٧٢٢	٢٥٧٢٤	٢٥٧٢٩	٢٥٧١٥
٢٥٧٢٨	٢٥٧١٩	٢٥٧٢١	٢٥٧٢٧
٢٥٧١٧	٢٥٧٣١	٢٥٧٢٣	٢٥٧٢٠
٢٥٧٢٥	٢٥٧١٥	٢٥٧١٩	٢٥٧٣٠

Chapter—5

Virtues of Surah Qaf :

If Surah Qaf is blown over thrice it will increase eye-sight; it also helps in speedy cutting of teeth. Its amulet makes one subdue his enemies.

٤٨٩

٧٤٣٣	٣٤٣٧	٧٤٣٠	٣٤٣٧
٣٤٣٧	٧٤٣٧	٣٤٣٣	٧٤٣٣
٧٤٣٠	٣٤٣٣	٧٤٣٥	٣٤٣١
٣٤٣٠	٧٤٣١٠	٣٤٣٧	٧٤٣٣١

Virtues of Surah Zariyat :

One who recites it 75 times, he would have countless money; if a city comes under the grip of famine, this surah may be recited 70 times to remove it; if a pregnant woman recites this surah at the time of delivery, she would escape all troubles. Its chart saves one from the pain of starvation.

٣٩٨٣٩	٣٩٨٣٣	٣٩٨٥١
٣٩٨٥٠	٣٩٨٣٨	٣٩٨٣٤
٣٩٨٣٥	٣٩٨٥٢	٣٩٨٣٠

Virtues of Surah Tur :

If one becomes victim of leprosy, he should recite this surah to get recovery; a traveller may avoid hardships by reciting it. Its chart is tested for gaining wealth.

٣٣٥٣٥	٣٣٥١١	٣٣٥٥٧	٣٣٥٣٤
٣٣٥٥١	٣٣٥٣٩	٣٣٥١٣	٣٣٥٣٠
٣٣٥٣٠	٣٣٥٥٣	٣٣٠٠	٣٣٥٣٠
٣٣٥٣٠	٣٣٥٣٠	٣٣٨٠٠	٣٣٥٣٠

Virtues of Surah Rahman :

Reciting this surah eleven times leads one to have all his desires fulfilled. If this surah is given one to drink after having washed it in water, it would remove spleen. If it is washed in water and the water is sprinkled on the walls, all the obnoxious animals would leave the house. One may hang its chart in the neck for achieving one's objectives. The chart is as follows :

۳۰۳۰۳	۳۰۳۰۷	۳۰۳۰۹	۳۰۳۰۹۴
۳۰۳۰۸	۳۰۳۰۹۷	۳۰۳۰۳	۳۰۳۰۷
۳۰۳۰۰	۳۰۳۱۱	۳۰۳۰۸	۳۰۳۰۱
۳۰۳۰۵	۳۰۳۰۰	۳۰۳۰۹۹	۳۰۳۰۱

Virtues of Surah Waqiya :

If this surah is recited 41 times one may escape troubles of stravations. According to some pious men, if this surah is recited 25 times without fail from one Friday to another one; and if it be recited 25 times in the after Sun-set (Maghrib) prayer and 25 times again after the 'Isha' prayer, followed by 100 times Darood over the Holy Prophet (Sallallaho alaihi wa Sallam); and after that if it is recited after morning and evening prayers, all the purpose would be served,. if one keeps its chart, he would never become a needy person. This is the chart.

۲۵۷۳۱	۲۵۷۳۳	۲۵۷۳۷	۲۵۷۳۴
۲۵۷۳۹	۲۵۷۳۲	۲۵۷۳۰	۲۵۷۳۵
۲۵۷۳۵	۲۵۷۳۴	۲۵۷۳۲	۲۵۷۳۶
۲۵۷۳۲	۲۵۷۳۸	۲۵۷۳۹	۲۵۷۴۰

Virtues of Surah Mumtahana :

If marriage of any girl is delayed, she should recite it 5 times to get married with a virtuous person. If this surah is washed after writing it in a saucer of chinese clay and given a victim of spleen to drink or its chart is hung in the neck, it proves useful This is the chart :

۷۸۶

۴۴۷۶۴	۴۴۷۶۸	۴۴۷۷۱	۲۵۴۴۰
۴۴۷۷۰	۴۴۷۵۸	۴۴۷۶۳	۲۵۴۴۱
۴۴۷۵۹	۴۴۷۶۳	۴۴۷۶۶	۲۵۴۴۵
۴۴۷۶۲	۴۴۷۶۱	۴۴۷۶۰	۲۵۴۴۶

Virtues of Surah Saf :

If a disobedient boy is blown over this surah thrice, he would reach home safely. This is the chart:

۷۸۶

۱۴۷۶۴	۱۴۷۶۸	۱۴۷۷۱	۱۴۷۷۷
۱۴۷۷۰	۱۴۷۵۸	۱۴۷۶۳	۱۴۷۱۹
۱۴۷۵۹	۱۴۷۶۳	۱۴۷۶۶	۱۴۷۷۲
۱۴۷۶۰	۱۴۷۶۱	۱۴۷۶۰	۱۴۷۶۶

Virtues of Surah Taghabun :

One may recite it thrice daily, he would find his wealth increasing; its chart keeps one safe from all calamities. ۷۸۶

۱۹۹۴۵	۱۹۹۴۸	۱۹۹۴۱	۱۹۹۴۷
۱۹۹۴۰	۲۸۹۱۹	۱۹۹۰۴	۱۹۹۴۹
۱۹۹۴۹	۱۹۹۴۲	۱۹۹۴۶	۱۹۹۴۳
۱۹۹۴۱	۱۹۹۴۲	۱۹۹۴۷	۱۹۹۴۳

Virtues of Surah Tahrim :

In order to get rid of debts, it may be recited 21 times; it also turns foes into friends. The chart is as follows : ۷۸۶

۱۲۳۰۷	۱۲۳۱۱	۱۲۳۲۶	۱۲۳۰۰
۱۲۳۱۴	۱۲۳۰۱	۱۲۳۰۶	۱۲۳۱۲
۱۲۳۰۱	۱۲۳۰۳	۱۲۳۰۹	۱۲۳۰۵
۱۲۳۲	۱۱۴۱	۱۲۳۲	۱۲۳۰۵

Virtues of Surah Malak :

Reciting it 41 times keeps one safe from various calamities; and debts, if any, would be paid. Its chart fulfills all needs.

۷۸۶

۳۳۱۹۹	۳۳۱۹۲	۳۳۲۱۰
۳۳۲۰۰	۳۳۱۹۸	۳۳۱۹۶
۳۳۱۹۵	۳۳۲۰۱	۳۳۱۹۷

Virtues of Surah Rahman :

Reciting this surah eleven times leads one to have all his desires fulfilled. If this surah is given one to drink after having washed it in water, it would remove spleen. If it is washed in water and the water is sprinkled on the walls, all the obnoxious animals would leave the house. One may hang its chart in the neck for achieving one's objectives. The chart is as follows :

٣٠٣٠٣	٣٠٣٠٧	٣٠٣٠٩	٣٠٣٩٤
٣٠٣٠٨	٣٠٣٩٧	٣٠٣٠٣	٣٠٣٠٦
٣٠٣٠٠	٣٠٣١١	٣٠٣٠٨	٣٠٣٠١
٣٠٣٠٥	٣٠٣٠٠	٣٠٣٩٩	٣٠٣٠١

Virtues of Surah Waqiya :

If this surah is recited 41 times one may escape troubles of stravations. According to some pious men, if this surah is recited 25 times without fail from one Friday to another one; and if it be recited 25 times in the after Sun-set (Maghrib) prayer and 25 times again after the 'Isha' prayer, followed by 100 times Darood over the Holy Prophet (Sallallaho alaihi wa Sallam); and after that if it is recited after morning and evening prayers, all the purpose would be served,. if one keeps its chart, he would never become a needy person. This is the chart.

٢٥٤٣١	٢٥٤٣٣	٢٥٤٣٦	٢٥٤٣٢
٢٥٤٣٩	٢٥٤٣٢	٢٥٤٣٠	٢٥٤٣٥
٢٥٤٣٥	٢٥٤٣٧	٢٥٤٣٢	٢٥٤٣٤
٢٥٤٣٢	٢٥٤٣٨	٢٥٤٣٩	٢٥٤٣٠

Virtues of Surah Mumtahana :

If marriage of any girl is delayed, she should recite it 5 times to get married with a virtuous person. If this surah is washed after writing it in a saucer of chinese clay and given a victim of spleen to drink or its chart is hung in the neck, it proves useful This is the chart :

٤٨٩

٣٢٤٧٣	٣٢٤٧٨	٣٢٤٠١	٣٥٣٢٠
٣٢٤٦٠	٣٢٤٥٨	٣٢٤٧٣	٣٥٣٢١
٣٢٤٥٩	٣٢٤٧٣	٣٢٤٧٤	٣٥٣١٥
٣٢٤٧٢	٣٢٤٧١	٣٢٤٧٠	٣٥٣٢٢

Vjrtues of Surah Saf :

If a disobedient boy is blown over this surah thrice, he would reach home safely. This is the chart:

٤٨٩

١٣٤٣٩	١٣٤٧٨	١٣٤٠١	١٣٤٤٤
١٣٤٦٠	١٣٤٥٨	١٣٤٧٣	١٣٤١٩
١٣٤٥٩	١٣٤٦٣	١٣٤٧٣	١٣٤٦٣
١٣٤٧٠	١٣٤٧١	١٣٤٧٠	١٣٤٢٢

Virtues of Surah Taghabun :

One may recite it thrice daily, he would find his wealth increasing; its chart keeps one safe from all calamities.

٤٨٩

١٩٩٣٥	١٩٩٣٨	١٩٩٣١	١٩٩٣٧
١٩٩٣٠	٣٨٩٠٩	١٩٩٠٣	١٩٩٣٩
١٩٩٣٩	١٩٩٣٣	١٩٩٣٤	١٩٩٣٣
١٩٩٣١	١٩٩٣٢	١٩٩٣٧	١٩٩٣٣

Virtues of Surah Tahrim :

In order to get rid of debts, it may be recited 21 times; it alsc turns foes into friends. The chart is as follows :

٤٨٩

١٢٣٠٧	١٢٣١١	١٢٣٢٣	١٢٣٠٠
١٢٣١٣	١٢٣٠١	١٢٣٠٤	١٢٣١٢
١٢٣٠١	١٢٣٠٣	١٢٣٠٩	١٢٣٠٥
١٢٣٢	١١٣٦١	١٢٣٣٢	١٢٣٠٥

Virtues of Surah Malak :

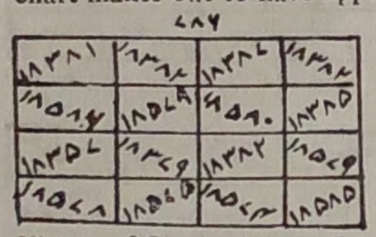
Reciting it 41 times keeps one safe from various calamities; and debts, if any, would be paid. Its chart fulfills all needs.

٤٨٩

٣٣١٩٩	٣٣١٩٣	٣٣٢١٠
٣٣٢٠٠	٣٣١٩٨	٣٣١٩٤
٣٣١٩٥	٣٣٢٠١	٣٣١٩٧

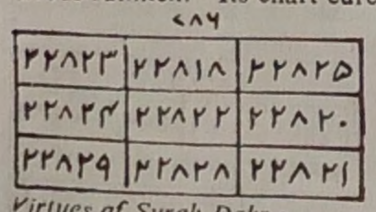
Virtues of Surah Nuh :

Reciting it one thousand times, makes the enemy ruined. Its chart makes one to have upperhand on enemies.



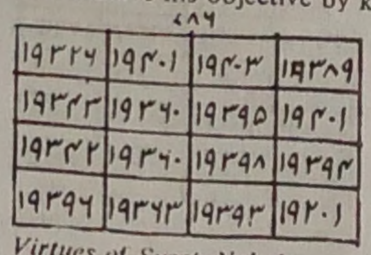
Virtues of Surah Muzammil :

One who recites this surah would be blessed with the sight of the Holy Prophet (Sallallaho alaihi wa Sallam); and also finds his needs fulfilled. Its chart cures a sick person.



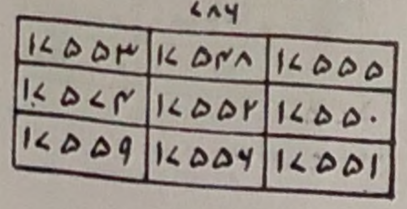
Virtues af Surah Dahr :

Reciting it 75 times brings about increment in wealth; and one can achieve his objective by keeping its chart.



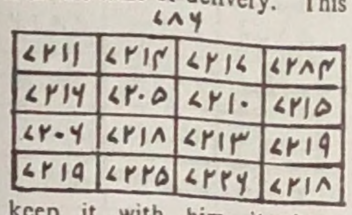
Virtues of Surah Naba'a :

Reciting it helps in making one's eye-sight strong. Its chart should be kept for the purpose.



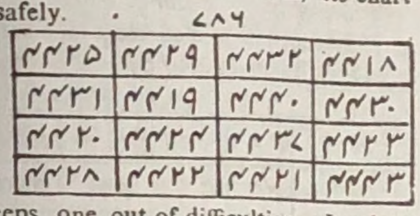
Virtues of Surah Shaqaq :

If a child cries much or pregnant woman finds delivery difficult, this surah be blown over and tied round the waist respectively, but the string or thread be broken at the time of delivery. This is the chart :



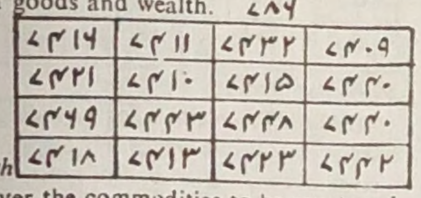
Virtues of Surah A'la :

If one plans a journey he should keep it with him; its chart would bring him back home safely.



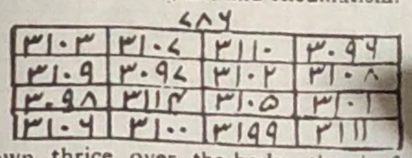
Virtues of Surah Wal-lail :

Reciting it 180 times, keeps one out of difficulties. Its chart may be kept for the safety of goods and wealth.



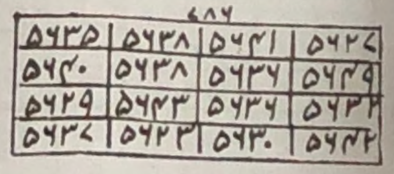
Virtues of Surah Alam-nashrah

Reciting it and blowing over the commodities to be purchased, turns them blessed. It is also useful for chest pain and rheumatism.



Virtues of Surah Alaq :

If surah 'Iqra-bis-me' is blown thrice over the body, the chief or authorities would become kind. Its chart keeps safe from calamities.



Virtues of Surah Nuh :

Reciting it one thousand times, makes the enemy ruined. Its chart makes one to have upperhand on enemies.

٧٨٩

١٨٢٨١	١٨٢٨٤	١٨٢٨٦	١٨٢٨٩
١٨٥١٩	١٨٥٤٥	١٨٥١٠	١٨٢٨٥
١٨٢٥٦	١٨٢٤٩	١٨٢٨٢	١٨٥٤٩
١٨٥٤٨	١٨٥٤٥	١٨٥٤٣	١٨٥٨٥

Virtues of Surah Muzammil :

One who recites this surah would be blessed with the sight of the Holy Prophet (Sallallaho alaihi wa Sallam); and also finds his needs fulfilled. Its chart cures a sick person.

٧٨٩

٢٢٨٢٣	٢٢٨١٨	٢٢٨٢٥
٢٢٨٢٤	٢٢٨٢٢	٢٢٨٢٠
٢٢٨٢٩	٢٢٨٢٨	٢٢٨٢١

Virtues of Surah Dahr :

Reciting it 75 times brings about increment in wealth; and one can achieve his objective by keeping its chart.

٧٨٩

١٩٣٢٩	١٩٣٠١	١٩٣٠٣	١٩٣٨٩
١٩٣٢٢	١٩٣٩٠	١٩٣٩٥	١٩٣٠١
١٩٣٢٢	١٩٣٩٠	١٩٣٩٨	١٩٣٩٣
١٩٣٩٩	١٩٣٩٢	١٩٣٩٢	١٩٣٠١

Virtues of Surah Naba'a :

Reciting it helps in making one's eye-sight strong. Its chart should be kept for the purpose.

٧٨٩

١٧٥٥٣	١٧٥٢٨	١٧٥٥٥
١٧٥٧٣	١٧٥٥٢	١٧٥٥٠
١٧٥٥٩	١٧٥٥٩	١٧٥٥١

Virtues of Surah Shaqaq :

If a child cries much or pregnant woman finds delivery difficult, this surah be blown over and tied round the waist respectively, but the string or thread be broken at the time of delivery. This is the chart :

٧٨٩

٧٢١١	٧٢١٣	٧٢١٦	٧٢٨٣
٧٢١٩	٧٢٠٥	٧٢١٠	٧٢١٥
٧٢٠٩	٧٢١٨	٧٢١٣	٧٢١٩
٧٢١٩	٧٢٢٥	٧٢٢٩	٧٢١٨

Virtues of Surah A'la :

If one plans a journey he should keep it with him; its chart would bring him back home safely.

٧٨٩

٣٣٢٥	٣٣٢٩	٣٣٣٢	٣٣١٨
٣٣٣١	٣٣١٩	٣٣٣٠	٣٣٣٠
٣٣٢٠	٣٣٢٣	٣٣٣٧	٣٣٢٢
٣٣٢٨	٣٣٢٢	٣٣٢١	٣٣٣٣

Virtues of Surah Wal-lail :

Reciting it 180 times, keeps one out of difficulties. Its chart may be kept for the safety of goods and wealth.

٧٨٩

٧٣١٩	٧٣١١	٧٣٣٢	٧٣٠٩
٧٣٢١	٧٣١٠	٧٣١٥	٧٣٣٠
٧٣٩٩	٧٣٢٣	٧٣٣٨	٧٣٣٠
٧٣١٨	٧٣١٣	٧٣٢٣	٧٣٣٢

Virtues of Surah Alam-nashrah

Reciting it and blowing over the commodities to be purchased, turns them blessed. It is also useful for chest pain and rheumatism.

٧٨٩

٣١٠٣	٣١٠٧	٣١١٠	٣٠٩٩
٣١٠٩	٣٠٩٧	٣١٠٢	٣١٠٨
٣٠٩٨	٣١١٣	٣١٠٥	٣١٠١
٣١٠٦	٣١٠٠	٣١٩٩	٣١١١

Virtues of Surah Alaq :

If surah 'Iqra-bis-me' is blown thrice over the body, the chief or authorities would become kind. Its chart keeps safe from calamities.

٧٨٩

٥٤٣٥	٥٤٣٨	٥٤٣١	٥٤٣٧
٥٤٣٠	٥٤٣٨	٥٤٣٤	٥٤٣٩
٥٤٣٩	٥٤٣٣	٥٤٣٤	٥٤٣٢
٥٤٣٧	٥٤٣٣	٥٤٣٠	٥٤٣٢

Virtues of Surah Baiyana :

Its recitation is a cure for leucoderma and jaundice; and if its chart is washed in water and the water is applied to whole body the patient would get recovery. This is the chart :

٧٨٩

٧٨٠٩	٧٨٠٠	٧٨١٢	٧٨٩٧
٧٨١١	٧٨٩٩	٧٨٠٨	٧٨٠٩
٧٨٠٠	٧٨١٨	٧٨٠٦	٧٨٠٢
٧٨٠٠	٧٨٠٣	٧٨٠١	٧٨١٣

Virtues of Surah Zilzal :

Reciting it 70 times keeps one safe from hardships and difficulties and its chart is to be kept with.

٧٨٩

٨٩٩١	٨٩٩٧	٨٩٩٧	٨٩٨٨
٨٩٩٩	٨٩٨٥	٨٩٩١	٨٩٩٥
٨٩٨٩	٨٩٩٩	٨٩٩٢	٨٩٨٩
٨٩٩٨	٨٩٨٨	٨٩٨٧	٨٩٩٨

Virtues of Surah Wal-adiyat :

It should be recited for avoiding evil eyes. Drinking it cures liver pain. If one writes this Surah every morning and drops it in a river in the form of ball of flour, he would come out of debts.

٧٨٩

٣٣٣٨	٣٣٣١	٣٣٣٨	٣٣٣١
٣٣٣٣	٣٣٣٣	٣٣٣٦	٣٣٣١
٣٣٣٣	٣٣٣٩	٣٣٣٩	٣٣٣٩
٣٣٣٠	٣٣٣٥	٣٣٣٨	٣٣٣٥

Virtues of Surah Al Qariya :

Reciting it one hundred one times keeps one safe from the effects of evil eyes; its chart saves one from calamities.

٧٨٩

٨٨٨٩	٨٨٨٨	٨٨٩١
٨٨٩٠	٨٨٨٨	٨٨٨٦
٨٨٨٥	٨٨٩٢	٨٨٨٧

Virtues of Surah Wal-asr :

This surah may be recited for the sake of love and its chart be kept with oneself.

٧٨٩

١٥٨١	١٥٧٩	١٥٨٣
١٥٨٢	١٥٧٨	١٥٧٨
١٥٧٧	١٥٧٨	١٥٧٩

Virtues of Surah Fil :

Reciting it a hundred times ruins one's enemies and keeping its chart makes enemies obey.

٧٨٩

١٩٥٨	١٩٨٩	١٩٥٩
١٩٥٥	١٩٥٢	١٩٥١
١٩٥	١٩٥٧	١٩٥٢

Virtues of Surah Quraish

Its recitation makes destitutes wealthy; its blowing over food keeps one safe from evil eyes.

٧٨٩

١٥٧٥	١٥٧٩	١٥٨٢	١٥٩٨
١٥٨١	١٥٩٩	١٥٧٨	١٥٨٠
١٥٧٠	١٥٧٨	١٥٧٧	١٥٧٣
١٥٧٨	١٥٧٢	١٥٧١	١٥٧٣

Virtues of Surah Kafirun :

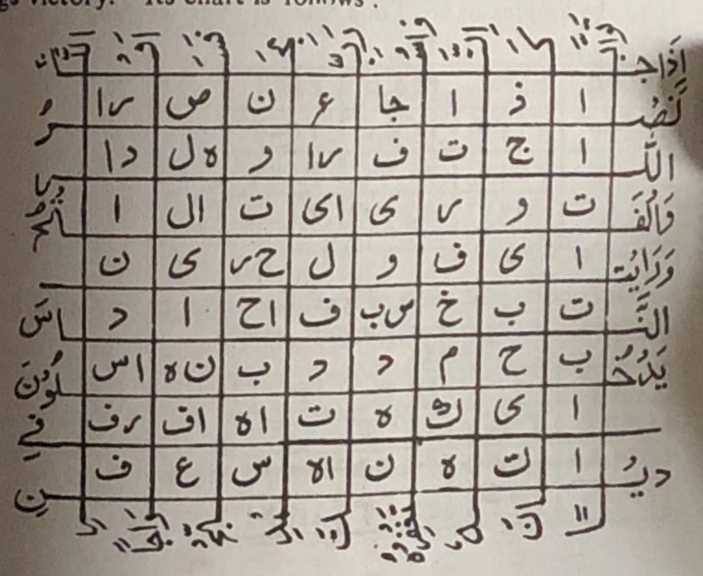
Reciting it hundred times keeps one safe from calamities; and its chart be kept with oneself which is as follows :

٧٨٩

١٤٥	٩٤٠	٨٩٢
٩٤٦	٩٤٨	١٤٣
٩٤١	٩١٥	٩٤٢

Virtues of Surah Nasr :

When an enemy is out to harm, its recital for hundred times brings victory. Its chart is follows :



Virtues of Surah Baiyana :

Its recitation is a cure for leucoderma and jaundice; and if its chart is washed in water and the water is applied to whole body the patient would get recovery. This is the chart :

٧٨٩

٧٨٠٩	٧٨٠٠	٧٨١٢	٧٨٩٧
٧٨١١	٧٨٩٩	٧٨٠٨	٧٨٠٩
٧٨٠٠	٧٨١٣	٧٨٠٤	٧٨٠٢
٧٨٠٠	٧٨٠٣	٧٨٠١	٧٨١٣

Virtues of Surah Zilzal :

Reciting it 70 times keeps one safe from hardships and difficulties and its chart is to be kept with.

٧٨٩

٨٩٩١	٨٩٩٧	٨٩٩٧	٨٩٨٨
٨٩٩٩	٨٩٨٥	٨٩٩١	٨٩٩٥
٨٩٨٩	٨٩٩٩	٨٩٩٢	٨٩٨٩
٨٩٩٨	٨٩٨٨	٨٩٨٧	٨٩٩٨

Virtues of Surah Wal-adiyat :

It should be recited for avoiding evil eyes. Drinking it cures liver pain. If one writes this Surah every morning and drops it in a river in the form of ball of flour, he would come out of debts.

٧٨٩

٣٣٣٨	٣٣٣١	٣٣٣٨	٣٣٣١
٣٣٣٣	٣٣٣٣	٣٣٣٧	٣٣٣٤
٣٣٣٣	٣٣٣٦	٣٣٣٥	٣٣٣٤
٣٣٣٠	٣٣٣٥	٣٣٢٨	٣٣٣٥

Virtues of Surah Al-Qariya :

Reciting it one hundred one times keeps one safe from the effects of evil eyes; its chart saves one from calamities.

٧٨٩

٨٨٨٩	٨٨٨٨	٨٨٩١
٨٨٩٠	٨٨٨٨	٨٨٨٦
٨٨٨٥	٨٨٩٢	٨٨٨٧

Virtues of Surah Wal-asr :

This surah may be recited for the sake of love and its chart be kept with oneself.

٧٨٩

١٥٨١	١٥٧٩	١٥٨٣
١٥٨٢	١٥٧٨	١٥٧٨
١٥٧٧	١٥٧٨	١٥٧٩

Virtues of Surah Fil :

Reciting it a hundred times ruins one's enemies and keeping its chart makes enemies obey.

٧٨٩

١٩٥٨	١٩٨٩	١٩٥٩
١٩٥٥	١٩٥٢	١٩٥١
١٩٥	١٩٥٧	١٩٥٢

Virtues of Surah Quraish :

Its recitation makes destitutes wealthy; its blowing over food keeps one safe from evil eyes.

٧٨٩

١٥٧٥	١٥٧٩	١٥٨٢	١٥٩٨
١٥٨١	١٥٩٩	١٥٧٨	١٥٨٠
١٥٧٠	١٥٧٨	١٥٧٧	١٥٧٣
١٥٧٨	١٥٧٢	١٥٧١	١٥٧٣

Virtues of Surah Kafirun :

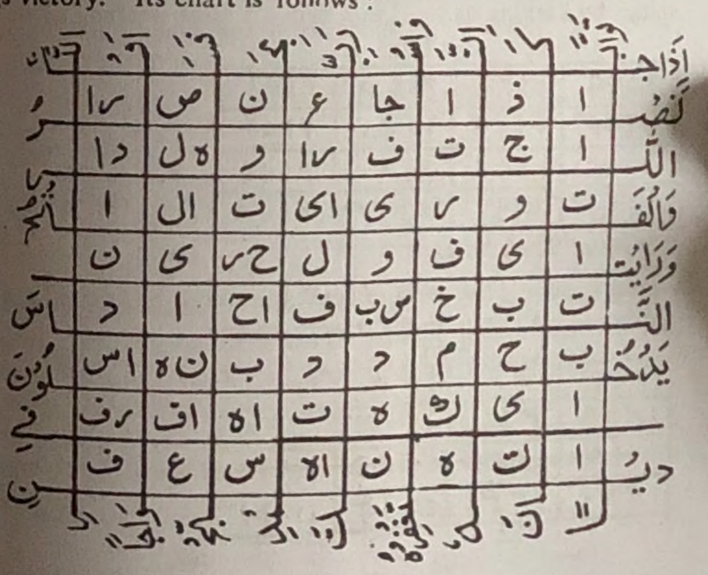
Reciting it hundred times keeps one safe from calamities; and its chart be kept with oneself which is as follows :

٧٨٩

١٣٥	٩٣٠	٣٩٢
٩٣٦	٩٣٣	١٣٣
٩٣١	٩١٥	٩٣٢

Virtues of Surah Nasr :

When an enemy is out to harm, its recital for hundred times brings victory. Its chart is follows :



Virtues of Surah Baiyana :

Its recitation is a cure for leucoderma and jaundice; and if its chart is washed in water and the water is applied to whole body the patient would get recovery. This is the chart :

٧٨٩

٧٨٠٩	٧٨٠٠	٧٨١٢	٧٨٩٧
٧٨١١	٧٨٩٩	٧٨٠٨	٧٨٠٩
٧٨٠٠	٧٨١٨	٧٨٠٩	٧٨٠٢
٧٨٠٠	٧٨٠٣	٧٨٠١	٧٨١٣

Virtues of Surah Zilzal :

Reciting it 70 times keeps one safe from hardships and difficulties and its chart is to be kept with.

٧٨٩

٨٩٩١	٨٩٩٧	٨٩٩٧	٨٩٨٨
٨٩٩٩	٨٩٨٥	٨٩٩١	٨٩٩٥
٨٩٨٩	٨٩٩٩	٨٩٩٢	٨٩٨٩
٨٩٩٨	٨٩٨٨	٨٩٨٧	٨٩٩٨

Virtues of Surah Wal-adiyat :

It should be recited for avoiding evil eyes. Drinking it cures liver pain. If one writes this Surah every morning and drops it in a river in the form of ball of flour, he would come out of debts.

٧٨٩

٣٣٣٨	٣٣٣١	٣٣٣٨	٣٣٣١
٣٣٣٣	٣٣٣٣	٣٣٣٧	٣٣٣٤
٣٣٣٣	٣٣٣٩	٣٣٣٩	٣٣٣٦
٣٣٣٠	٣٣٣٥	٣٣٣٨	٣٣٣٥

Virtues of Surah Al Qariya :

Reciting it one hundred one times keeps one safe from the effects of evil eyes; its chart saves one from calamities.

٧٨٩

٨٨٨٩	٨٨٨٨	٨٨٩١
٨٨٩٠	٨٨٨٨	٨٨٨٦
٨٨٨٥	٨٨٩٢	٨٨٨٧

Virtues of Surah Wal-asr :

This surah may be recited for the sake of love and its chart be kept with oneself.

٧٨٩

١٥٨١	١٥٧٩	١٥٨٣
١٥٨٢	١٥٧٨	١٥٧٨
١٥٧٧	١٥٧٨	١٥٧٩

Virtues of Surah Fil :

Reciting it a hundred times ruins one's enemies and keeping its chart makes enemies obey.

٧٨٩

١٩٥٨	١٩٨٩	١٩٥٩
١٩٥٥	١٩٥٢	١٩٥١
١٩٥	١٩٥٧	١٩٥٢

Virtues of Surah Quraish

Its recitation makes destitutes wealthy; its blowing over food keeps one safe from evil eyes.

٧٨٩

١٥٧٥	١٥٧٩	١٥٨٢	١٥٩٨
١٥٨١	١٥٩٩	١٥٧٨	١٥٨٠
١٥٧٠	١٥٧٨	١٥٧٧	١٥٧٣
١٥٧٨	١٥٧٢	١٥٧١	١٥٧٣

Virtues of Surah Kafirun :

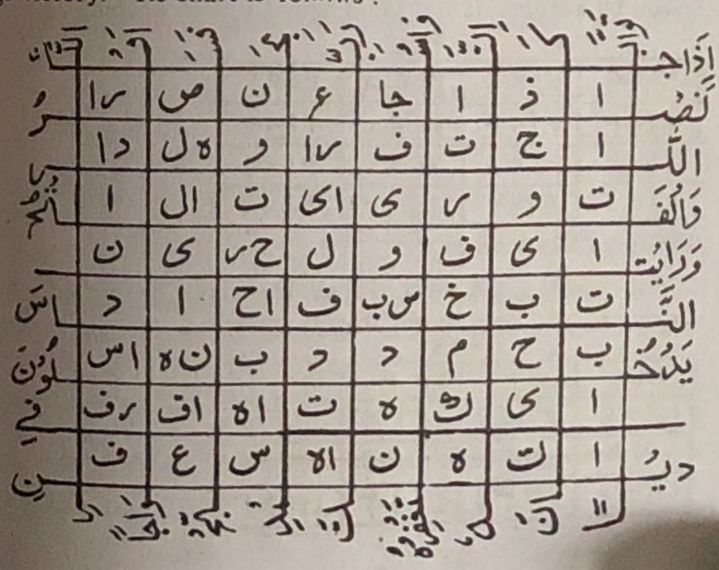
Reciting it hundred times keeps one safe from calamities; and its chart be kept with oneself which is as follows :

٧٨٩

١٤٥	٩٤٠	٨٩٢
٩٤٩	٩٤٨	١٤٣
٩٤١	٩١٥	٩٤٢

Virtues of Surah Nasr :

When an enemy is out to harm, its recital for hundred times brings victory. Its chart is follows :



Virtues of Surah Ikhlas :

This surah may be recited one thousand times for fulfilling needs. The method of recitation is as follows :

One should observe fast and recite the following six thousand times every day for twelve days.

بسم اللہ الرحمٰن الرحیم اقسمت علیکم وعزمت علیکم اجب یاجبرائیل یاعزرائیل بحق قل ھو اللہ احد احب یامیکائیل یااسرائیل بحق اللہ الصمد یااسمائیل یااسمائیل یاطاطائیل بحق لم یلد ولم یولد اجب یاعزرائیل یارقمائیل ولم یکن لہ کفوا احد ۵

The chart of the same is very fruitful for serving purpose and making love. This is the chart.

۷۸۶

۳۳۵	۳۳۰	۳۳۳
۳۳۶	۳۳۴	۳۳۳
۳۳۱	۳۳۸	۳۳۳

Virtues of Surah Falaq :

One may recite it a hundred times for removing the effect of spleen by keeping its chart and drink it after washing in water.

۷۸۶

۲۱۶۹	۲۱۲۷	۲۱۷۵	۲۱۰۹۱
۲۱۷۴	۲۱۶۳	۲۱۶۸	۲۱۷۳
۲۱۶۳	۲۱۷۷	۲۱۷۰	۲۱۶۷
۲۱۷۱	۲۱۶۶	۲۱۶۴	۲۱۷۶

Virtues of Surah Na'as :

For removing the effect of spell, this surah be recited a hundred times and also keep its cha'rt with oneself.

۷۸۶

۱۳۲۳	۱۳۲۷	۱۳۳۰	۱۳۱۶
۱۳۲۹	۱۳۱۷	۱۳۳۳	۱۳۲۸
۱۳۱۸	۱۳۳۲	۱۳۳۵	۱۳۲۱
۱۳۶۰	۱۳۳۷	۱۳۱۹	۱۳۲۱

VIRTUES OF MUQAT'TA'AT OF QURAN (VERSE IN SHORT METRE) GREAT NAME OF ALLAH

Virtues of Muqat'ta'at Qurani :

One who keeps muqat'ta' at Qurani written on a piece of paper or wear it after getting it engraved on silver, his livelihood would be increased and his enemies would remain low; he would also remain safe from oppression of authorities, evil eyes and spell. They are the following :

الٓمٓ، الٓمٓصٓ، الٓرٰ، الٓرٰ، الٓرٰ، الٓمٓرٰ، الٓرٰ الٓرٰ
کٓهٰیٰعٓصٓ طٰهٰ طٰسٓمٓ طٰسٓمٓ الٓمٓ الٓمٓ الٓمٓ یٰسٓ
حٰمٓ حٰمٓ عٓسٓقٓ حٰمٓ حٰمٓ حٰمٓ قٓ نٓ

If they are blown into ear, epilepsy would be cured. A woman who has abortions, should hang it in her neck in the form of tablet of silver engraved with these letters. It is reported that in case of some difficultics Hazrat Ali (Radiallaho anho) used to utter.

کٓهٰیٰعٓصٓ یاحٰمٓ عٓسٓقٓ

Now it seems that they are Names of Allah, and one who recites it would find all his needs fulfilled.

Also : If the following chart of Muqqata'at Qurani are tied by the arm, it would prove useful for all the adventures. Following is the chart.

۷۸۶

۷۱۲	۷۱۵	۷۱۸	۷۰۵
۷۱۷	۷۰۶	۷۱۱	۷۱۶
۷۰۷	۷۳۰	۷۱۳	۷۱۰
۷۱۴	۷۰۹	۷۰۸	۷۱۹

Virtues of Alif-lam-meem :

According to religious scholars if 'Alif lam-meem' upto 'mufle-heen' be written on Thursday morning on a plate af chinese clay with musk, saffron and rose water, observe fast in the day and write it again, break fast with it for 3 days and night, without taking any food; it would be fruitful for strengthening memory and gaining light.

Virtues of Surah Ikhlas :

This surah may be recited one thousand times for fulfilling needs. The method of recitation is as follows :

One should observe fast and recite the following six thousand times every day for twelve days.

بسم اللہ الرحمن الرحیم اقسمت علیکم وعزمت علیکم اجب یاجبرائیل یاعزرائیل بحق قل ھو اللہ احد احب یامیکائیل یااسرائیل بحق اللہ الصمد یااسمائیل یااسمائیل یاطاطائیل بحق لم یلد ولم یولد اجب یاعزرائیل یارقتائیل ولم یکن لہ کفوا احد ۵

The chart of the same is very fruitful for serving purpose and making love. This is the chart.

۷۸۶

۳۳۵	۳۳۰	۳۳۳
۳۳۶	۳۳۴	۳۳۳
۳۳۱	۳۳۸	۳۳۳

Virtues of Surah Falaq :

One may recite it a hundred times for removing the effect of spleen by keeping its chart and drink it after washing in water.

۷۸۶

۲۱۶۹	۲۱۲۷	۲۱۷۵	۲۱۰۹۱
۲۱۷۴	۲۱۶۳	۲۱۶۸	۲۱۷۳
۲۱۶۳	۲۱۷۷	۲۱۷۰	۲۱۶۷
۲۱۷۱	۲۱۶۶	۲۱۶۴	۲۱۷۶

Virtues of Surah Na'as :

For removing the effect of spell, this surah be recited a hundred times and also keep its cha'rt with oneself.

۷۸۶

۱۳۲۳	۱۳۲۷	۱۳۳۰	۱۳۱۶
۱۳۲۹	۱۳۱۷	۱۳۳۳	۱۳۲۸
۱۳۱۸	۱۳۳۲	۱۳۳۵	۱۳۲۱
۱۳۶۰	۱۳۳۷	۱۳۱۹	۱۳۲۱

VIRTUES OF MUQAT'TA'AT OF QURAN (VERSE IN SHORT METRE) GREAT NAME OF ALLAH

Virtues of Muqat'ta'at Qurani :

One who keeps muqat'ta' at Qurani written on a piece of paper or wear it after getting it engraved on silver, his livelihood would be increased and his enemies would remain low; he would also remain safe from oppression of authorities, evil eyes and spell. They are the following :

الٓمٓ، الٓمٓصٓ، الٓرٰ، الٓرٰ، الٓرٰ، الٓمٓرٰ، الٓرٰ الٓرٰ
كٓهٰيٰعٓصٓ طٰهٰ طٰسٓمٓ طٰسٓمٓ الٓمٓ الٓمٓ الٓمٓ يٰسٓ
صٓ حٰمٓ حٰمٓ عٓسٓقٓ حٰمٓ حٰمٓ حٰمٓ قٓ نٓ

If they are blown into ear, epilepsy would be cured. A woman who has abortions, should hang it in her neck in the form of tablet of silver engraved with these letters. It is reported that in case of some difficulties Hazrat Ali (Radiallaho anho) used to utter.

كٓهٰيٰعٓصٓ يا حٰمٓ عٓسٓقٓ

Now it seems that they are Names of Allah, and one who recites it would find all his needs fulfilled.

Also : If the following chart of Muqqata'at Qurani are tied by the arm, it would prove useful for all the adventures. Following is the chart.

۷۸۶

۷۱۲	۷۱۵	۷۱۸	۷۰۵
۷۱۷	۷۰۶	۷۱۱	۷۱۶
۷۰۷	۷۳۰	۷۱۳	۷۱۰
۷۱۴	۷۰۹	۷۰۸	۷۱۹

Virtues of Alif-lam-meem :

According to religious scholars if 'Alif lam-meem' upto 'mufle-heen' be written on Thursday morning on a plate af chinese clay with musk, saffron and rose water, observe fast in the day and write it again, break fast with it for 3 days and night, without taking any food; it would be fruitful for strengthening memory and gaining light.

Virtues of Alif-lam-meem-sad :

According to religious scholars, if a person wants some high position or attention of the authorities, he should wear upto 'ma-tazkarun' in his hand after getting it engraved on silver; but in such a case one has to remain clean, and use scent.

Virtues of Ka-ka-ya-ain-sad :

One who keeps the following chart would find himself happy, popular and successful. But he should always remain clean, using scent and keep it away at the time of easing or committing sexual intercourse. If one wants to know whether a certain person is dead or alive, he should sleep after keeping it under pillow; the matter would come to light in dream.

It is reported from Hazrat Ibn Abbas (Radiallaho anho) that كٓهٰيٰعٓصٓ is Isme Azam (Great Name of Allah).

3 charts belonhing to it are given hereunder : first is for gaining popularity; second is for victory over enemies; and the third one is for removing sorrow and achieving happiness.

سوم ۷۸۶				دوم ۷۸۶-				اول ۷۸۶			
ص	ع	ی	ھ	ت	ہ	ت	ص	ع	ی	ھ	ت
ی	ہ	ت	ص	ع	ی	ہ	ت	ص	ع	ی	ھ
ص	ع	ت	ی	ہ	ص	ع	ی	ہ	ت	ل	ص
ع	ی	ہ	ت	ص	ت	ص	ع	ی	ہ	ص	ع
ہ	ت	ص	ع	ی	ہ	ی	ص	ت	ہ	ع	ی

Virtues of Ta-ha :

One who gets Ta-ha (طٰهٰ) on a tablet of gold in the following way : ھ ھ ھ

and sprinkles water on the ground after blowing it over, he would find himself safe from beasts. A woman may get male child by chanting it.

Virtues of Nun :

One who writes nun (ن) upto Azim (عظیم) and fastens it in the neck of an insane person, would find him cured; it would save a person from being drowned if it is fastened in the neck of a person. It also grants safety from beasts.

About Isme-Azam (Great Names of Allah) :

Religious scholars have differences with regard to 'Isme-Azam'. Nobody knows about. Allah has concealed it, as He has done in case of Shabe-Qadr (night during which the Holy Qur'an revealation began). But He reveals it to some of his pious Servants with discretion. Some indicate about :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ - اَلْحَیُّ الْقَیُّوْمُ

Some of them are of the opinion that the word 'Allah' is the only 'Isme-Azam', and according to others 'Al-haiyul-Qaiyum' is the 'Isme-Azam'. Hazrat Ali Bin Abu Talib (Karramallah wajhahu) has said that 'Alif-lam-mim ! Ka ha ya-ain-Sad' آلٓمٓ كٓهٰيٰعٓصٓ is the Isme-Azam. According to some others 'Zal-jalale-wal-ikram' ذُو الْجَلَالِ وَالْاِكْرَام is the Isme-Azam. It is reported that once Imam Zainul Abideen requested Allah to let him know as to which one is 'Isme-Azam', Allah revealed him :

هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ

in dream. Some opine that Isme Azam lies in the beginning of Surah 'Hadid' or at the end of Surah Hash'r.

Once Hazrat Jibrail (alaihis salam) came down to the Holy Prophet (Sallallaho alaihi wa sallam) revealing that Allah has sent down Isme-Azam for him (The Holy Prophet Sal'am) which has been written on every leaf of the tree of Paradise, which is as follows :

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ بِاسْمِكَ الْمَكْنُوْنِ الطَّاهِرِ الْمُطَهَّرِ الْقُدُّوْسِ الْحَیِّ الْقَیُّوْمِ الرَّحْمٰنِ ذِی الْجَلَالِ وَالْاِكْرَام

Isme Azam is effective for all wants, needs and problems. One who keeps chart of 'Ishkal Saba'a' would remain safe from calamities from heaven down to earth. This is the chart :

✕	ق	ه	ٱٱٱ	ا	م	ٱٱ	✕
ٱٱ	✕	ق	ه	ٱٱٱ	ا	م	ٱٱ
م	ٱٱ	✕	ق	ه	ٱٱٱ	ا	م
ا	م	ٱٱ	✕	ق	ه	ٱٱٱم	ا
ٱٱٱ	ا	م	ٱٱ	✕	ق	ه	ٱٱٱ
ه	ٱٱٱ	ا	م	ٱٱ	✕	ق	ه
ق	ه	ٱٱ	ا	م	ٱٱ	✕	ق
✕	ق	ه	ٱٱٱ	ا	م	ٱٱ	✕

INCANTATION AND AMULETS FOR FULFILLING NEEDS AND SOLVING PROBLEMS

Whenever a person is confronted with some needs or problems, he should offer two rakats prayer with 'Surah Fateha' recited 7 times in each rakat.

Also : Whenever a person is confronted with some needs or problems, he should take bath and wear clean clothes and then recite the following ayats after turning face in Salam.

رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ۝ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

The blessings of the above ayats would solve the problems.

and sprinkles water on the ground after blowing it over, he would find himself safe from beasts. A woman may get male child by chanting it.

Virtues of Nun :

One who writes nun (ن) upto Azim (عظیم) and fastens it in the neck of an insane person, would find him cured; it would save a person from being drowned if it is fastened in the neck of a person. It also grants safety from beasts.

About Isme-Azam (Great Names of Allah) :

Religious scholars have differences with regard to 'Isme-Azam'. Nobody knows about. Allah has concealed it, as He has done in case of Shabe-Qadr (night during which the Holy Qur'an revealation began). But He reveals it to some of his pious Servants with discretion. Some indicate about :

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ - اَلْحَیُّ الْقَیُّوْمُ

Some of them are of the opinion that the word 'Allah' is the only 'Isme-Azam', and according to others 'Al-haiyul-Qaiyum' is the 'Isme-Azam'. Hazrat Ali Bin Abu Talib (Karramallah wajhahu) has said that 'Alif-lam-mim ! Ka ha ya-ain-Sad' الٓمّٓ كٓهٰیٰعٓصٓ

is the Isme-Azam. According to some others 'Zal-jalale-wal-ikram' ذُو الْجَلَالِ وَالْاِكْرَامِ is the Isme-Azam. It is reported that once Imam Zainul Abideen requested Allah to let him know as to which one is 'Isme-Azam', Allah revealed him :

هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ

in dream. Some opine that Isme Azam lies in the beginning of Surah 'Hadid' or at the end of Surah Hash'r.

Once Hazrat Jibrail (alaihis-salam) came down to the Holy Prophet (Sallallaho alaihi wa sallam) revealing that Allah has sent down Isme-Azam for him (The Holy Prophet Sal'am) which has been written on every leaf of the tree of Paradise, which is as follows :

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Isme Azam is effective for all wants, needs and problems. One who keeps chart of 'Ishkal Saba'a' would remain safe from calamities from heaven down to earth. This is the chart :

ق	ه	آآآ	ا	م	آآ	✕	✕
✕	ق	ه	آآآ	ا	م	آآ	آ
آآ	✕	ق	ه	آآآ	ا	م	م
م	آآ	✕	ق	ه	آآآ	ا	ا
ا	م	آآ	✕	ق	ه	آآآم	آ
آآآ	ا	م	آآ	✕	ق	ه	آآآ
ه	آآآ	ا	م	آآ	✕	ق	ه
ق	ه	آآ	ا	م	آآ	✕	ق
✕	ق	ه	آآآ	ا	م	آآ	✕

INCANTATION AND AMULETS FOR FULFILLING NEEDS AND SOLVING PROBLEMS

Whenever a person is confronted with some needs or problems, he should offer two rakats prayer with 'Surah Fateha' recited 7 times in each rakat.

Also : Whenever a person is confronted with some needs or problems, he should take bath and wear clean clothes and then recite the following ayats after turning face in Salam.

رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ۝ وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

The blessings of the above ayats would solve the problems.

Following is the chart for the wnole of the Holy Qur'an for solving problems and it should be tied round the arm.

٧٨٦

٢٤٧٥٥١٣٥	٢٤٧٥٥١٤١	٢٤٧٥٥١٤٢	٢٤٧٥٥١٣٦
٢٤٧٥٥١٣٣	٢٤٧٥٥١٣٠	٢٤٧٥٥١٣٧	٢٤٧٥٥١٣٤
٢٤٧٥٥١٣٢	٢٤٧٥٥١٣٨	٢٤٧٥٥١٣٩	٢٤٧٥٥١٣٤
٢٤٧٥٥١٤٠	٢٤٧٥٥١٣٠	٢٤٧٥٥١٤٣	٢٤٧٥٥١٣٩

Also for solving problems the chart of Innahu min sulaimana be written and kept. This is the chart :

٧٨٦

٣٩٦	٣٩١	٣٩٨
٣٩٧	٣٩٥	٣٩٣
٣٩٤	٣٩٩	٣٩٤

Also : For solving problems the chart of Allah's Name be kept :

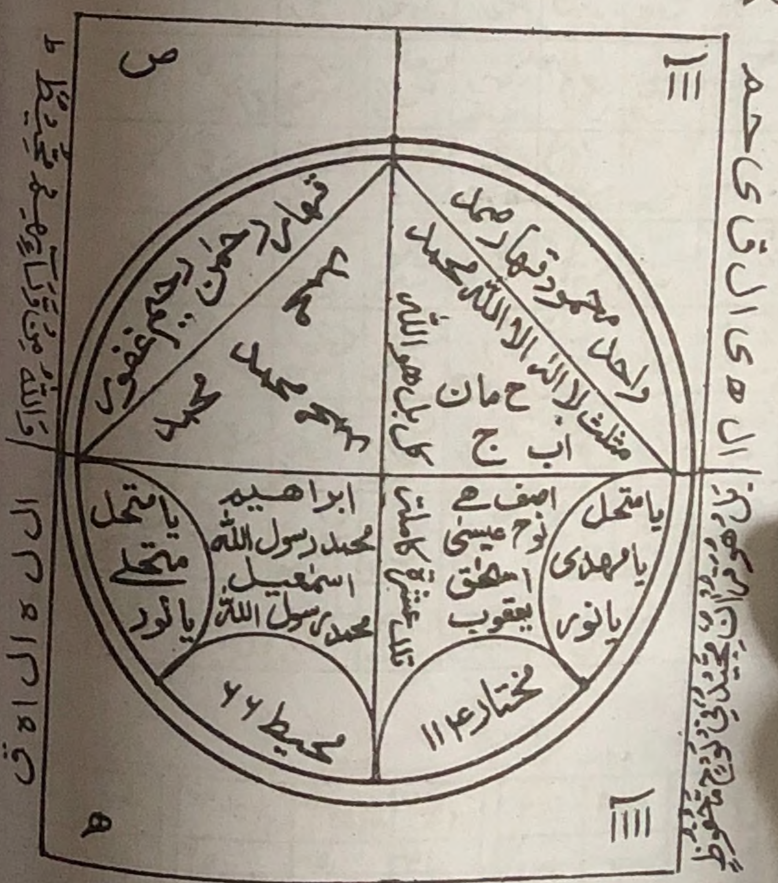
١٦	١٩	٢٢	٩
٢١	١٠	١٥	٢٠
١١	٢٤	١٧	١٤
١٨	١٣	١٢	١٣

٥٠	٥٣	٥٦	٤٣
٥٥	٤٤	٤٩	٥٤
٤٥	٥٨	٥١	٤٨
٥٢	٤٧	٤٦	٥٧

Also : The following circle is called 'Dairatul Qadr' (circle of worth) and 'Miftahul-Ghaib' (Key to the Invisible).

الٓمٓ الٓمٓصٓ كٓهٰيٰعٓصٓ طٰهٰ يٰسٓ صٓ ص

حٰمٓ عٓسٓقٓ حٰمٓ ق من ن



الَّذِينَ كَذَّبُوا بِالْكِتٰبِ وَبِمَآ أَرْسَلْنَا بِهٖ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ

Following is the chart for the whole of the Holy Qur'an for solving problems and it should be tied round the arm.

٧٨٦

٢٤٧٥٥١٣٥	٢٤٧٥٥١٣١	٢٤٧٥٥١٣٢	٢٤٧٥٥١٣٦
٢٤٧٥٥١٣٣	٢٤٧٥٥١٣٤	٢٤٧٥٥١٣٧	٢٤٧٥٥١٣٤
٢٤٧٥٥١٣٤	٢٤٧٥٥١٣٨	٢٤٧٥٥١٣٩	٢٤٧٥٥١٣٤
٢٤٧٥٥١٤٠	٢٤٧٥٥١٤٠	٢٤٧٥٥١٤٢	٢٤٧٥٥١٤٩

Also for solving problems the chart of Innahu min sulaimana be written and kept. This is the chart :

٧٨٦

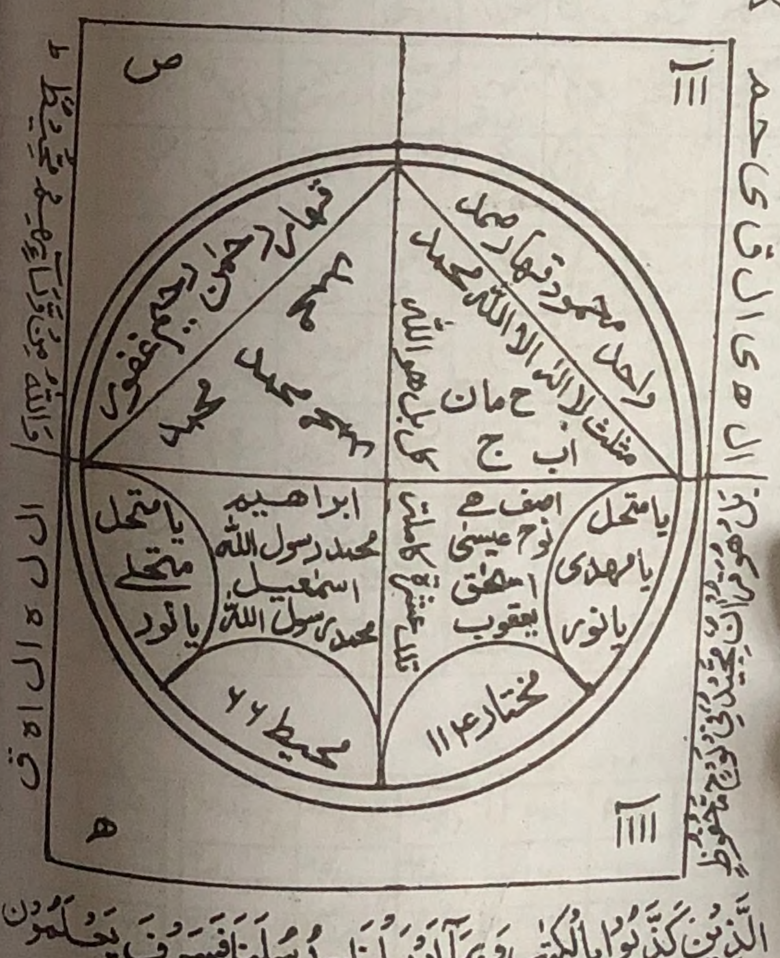
٣٩٦	٣٩١	٣٩٨
٣٩٧	٣٩٥	٣٩٣
٣٩٢	٣٩٩	٣٩٤

Also : For solving problems the chart of Allah's Name be kept :

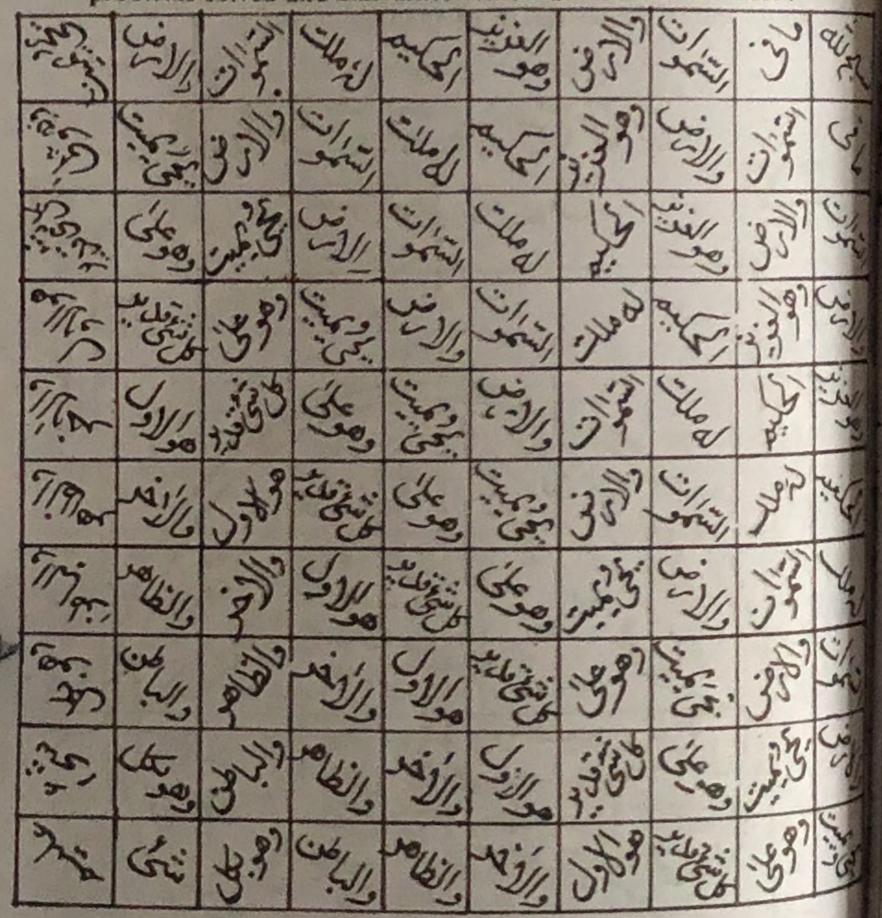
١٦	١٩	٢٢	٩
٢١	١٠	١٥	٤٠
١١	٢٤	١٧	١٤
١٨	١٣	١٢	١٣

٥٠	٥٣	٥٦	٤٣
٥٥	٤٤	٤٩	٥٤
٤٥	٥٨	٥١	٤٨
٥٢	٤٧	٤٦	٥٧

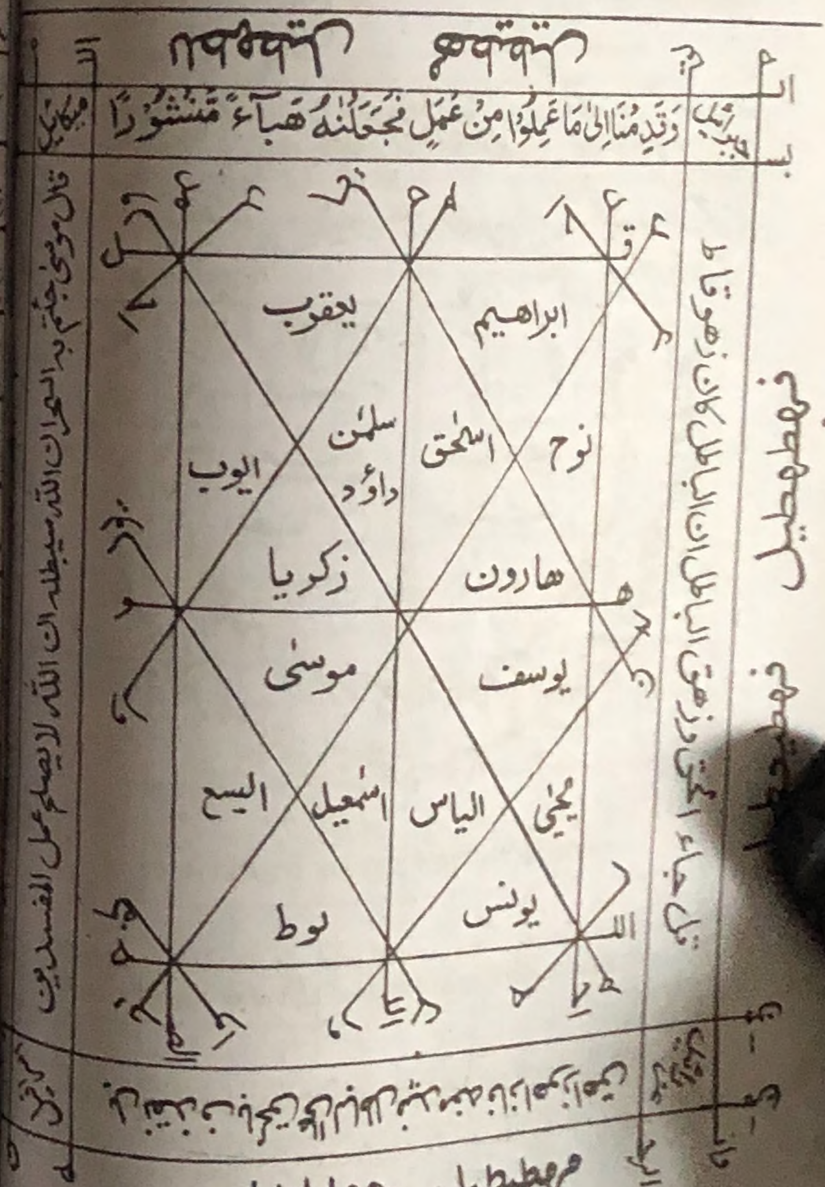
Also : The following circle is called 'Dairatul Qadr' (circle of worth) and 'Miftahul-Ghaib' (Key to the Invisible).



Also : One who keeps the following chart, would find all his problems solved and difficulties removed. This is the chart :



Also : Whoever keeps the following chart, would find all his wealth and property blessed, health and wealth safe, his terror in others' hearts. This is the chart :



Also : One who keeps the following chart, would find all his problems solved and difficulties removed. This is the chart :

لله	ما في	السموات	والارض	وهو العزيز	الحكيم	له ملك	السموات	والارض	يحيي ويميت
ما في	السموات	والارض	وهو العزيز	الحكيم	له ملك	السموات	والارض	يحيي ويميت	وهو على
السموات	والارض	وهو العزيز	الحكيم	له ملك	السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير
والارض	وهو العزيز	الحكيم	له ملك	السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول
وهو العزيز	الحكيم	له ملك	السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر
الحكيم	له ملك	السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر	والظاهر
له ملك	السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر	والظاهر	والباطن
السموات	والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر	والظاهر	والباطن	وهو بكل
والارض	يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر	والظاهر	والباطن	وهو بكل	شيء
يحيي ويميت	وهو على	كل شيء قدير	هو الاول	والاخر	والظاهر	والباطن	وهو بكل	شيء	عليم

٧٨٦

١٤٤	٩٥٩	١٤٦
١٤٥	١٤٣	١٤١
١٤٠	١٤٧	١٤٣

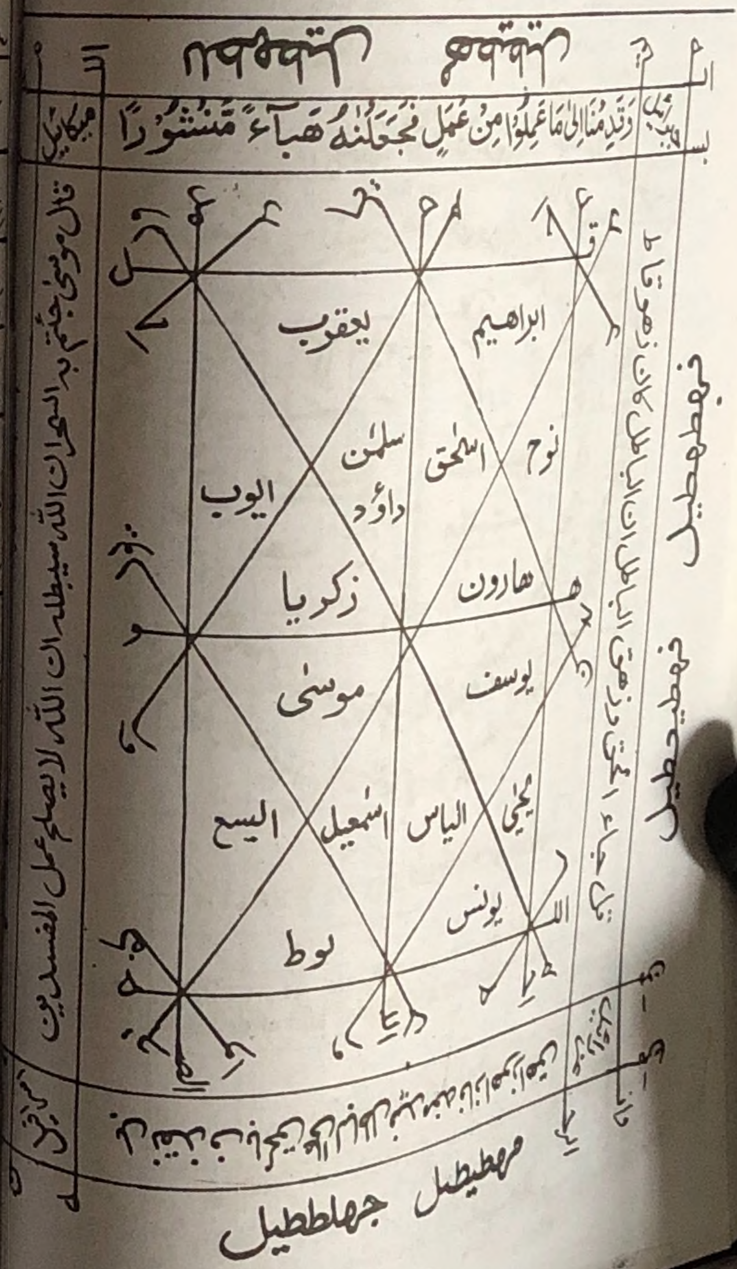
٧٨٦

١٢٣٥٧٩٥	١٢٣٥٧٩١	١٢٣٥٧٩٤
١٢٣٥٧٩٣	١٢٣٥٧٩٨	١٢٣٥٧٩٧
١٢٣٥٧٩٢	١٢٣٥٧٩٩	١٢٣٥٧٩

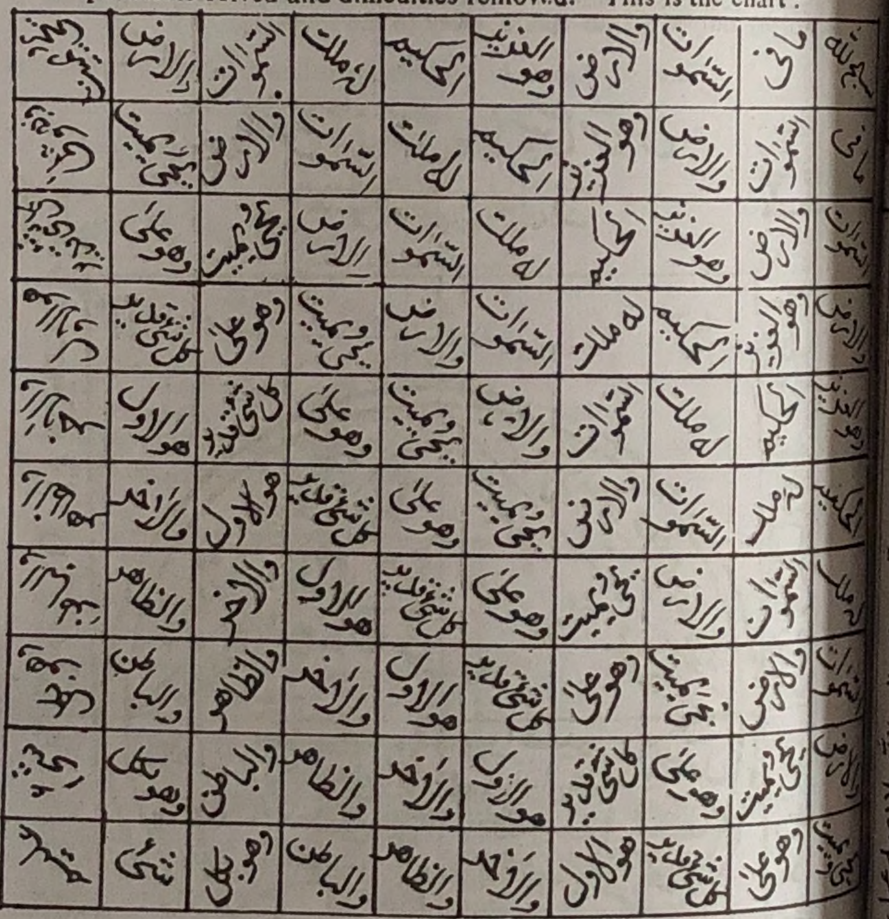
٧٨٦

٣٩٠	٣٤	٤١
٤٠	٢٨	٣٦
٤٥	١٣	٢٨

Also : Whoever keeps the following chart, would find all his wealth and property blessed, health and wealth safe, his terror in others' hearts. This is the chart :



Also : One who keeps the following chart, would find all his problems solved and difficulties removed. This is the chart :

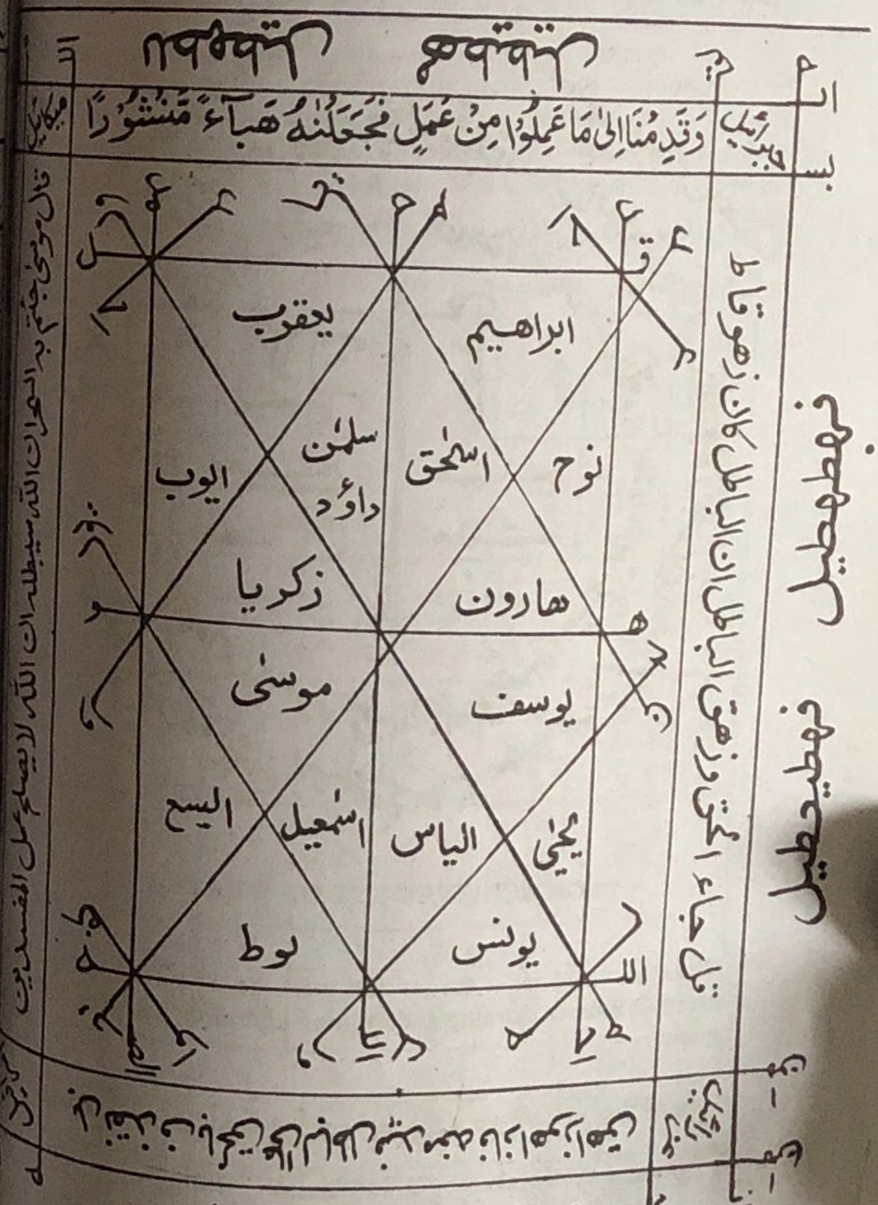


٧٨٦		
٣١	٣٤	٣٩٠
٣٦	٢٨	٤٠
٢٨	١٣	٤٥

٧٨٦		
١٢٣٥٧٩٥	١٢٣٥٧٩١	١٢٣٥٧٩٦
١٢٣٥٧٩٣	١٢٣٥٧٩٨	١٢٣٥٧٩٧
١٢٣٥٧٩٢	١٢٣٥٧٩٩	١٢٣٥٧٩

٧٨٦		
١٤٦	٩٥٩	١٤٣
١٤١	١٤٣	١٤٥
١٤٣	١٤٧	١٤٠

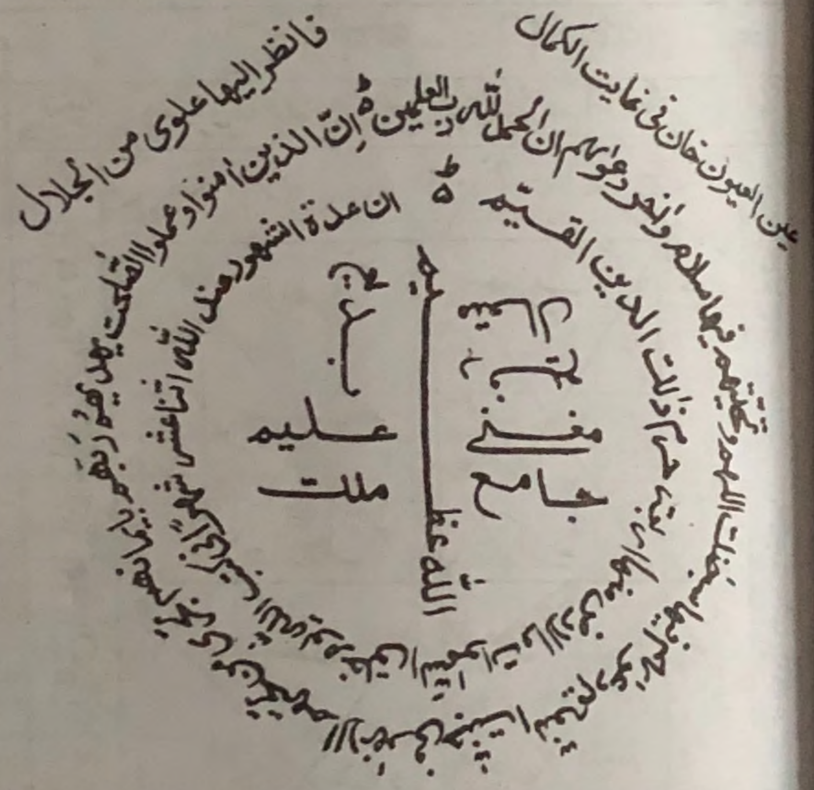
Also : Whoever keeps the following chart, would find all his wealth and property blessed, health and wealth safe, his terror in others' hearts. This is the chart :



مربع مستطيل

مربع مستطيل جهلطيل

Also : Whoever keeps the following Great circle, would find all his problems solved and all his difficulties and troubles overcome. This is the circle :



FOR ACHIEVEMENT OF WEALTH

Whenever a person turns destitute, he should mutter 'Ya Lateefo' 119 times morning and evening and after that the following ayat :

اللّٰہ لطیف بعبادہ یرزق من یشآء وھو القوی العزیز

be recited; very soon he would find himself wealthy.

Also : One who wants his status to become high and wealth to be increased, he should write the following ayat :

اللّٰہ لطیف بعبادہ یرزق من یشآء وھو القوی العزیز

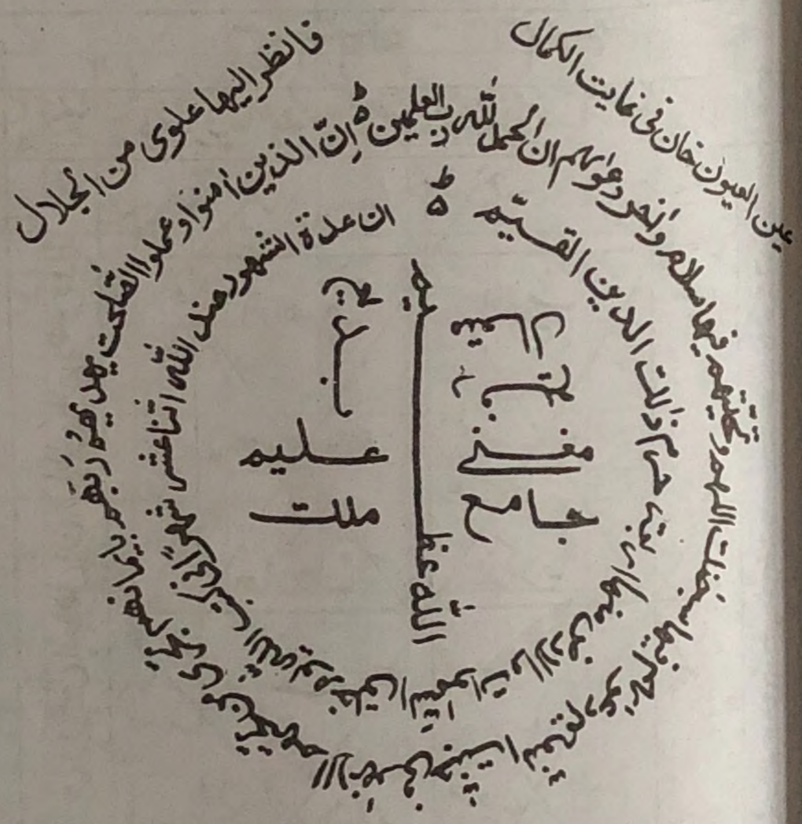
with saffron on a piece of silk and tie it round the arm.

Also : Whenever a person turns destitute, the following chart be written on Wednesday and be hung at the door of the house in a piece of clean cloth. The Great Sustainer would give him livelihood right from the invisible. Moreover he should recite the following ayat : قل ان الفضل بید اللّٰہ یوتیہ من یشاء واللّٰہ ذو الفضل العظیم

This is the chart :

جبل ۱۰۰	سلام ۱۳۱	معطی ۱۲۵	سمیع ۹۰	محمد ۱۲۰	محمود ۱۲۹	محمد ۱۲۸	یا بلیات ۱۳۷	قدیم ۱۵۷	قیوم ۱۵۷	قائم ۱۲۴	وفی وعدہ ۱۹۰	مبین تیل ۵۸۳	سہیل ۱۳۵	اللہ باللہ ۱۲۳										
ملک مقتدر ۱۸۸	عزیز ذی ۱۱۲	معطی ۱۲۵	سمیع ۹۰	محمد ۱۲۰	معطی ۱۲۹	محمد ۱۲۸	یا بلیات ۱۳۷	قدیم ۱۵۷	قیوم ۱۵۷	حمید جلیل ۴۲	باقی جلیل ۱۳۳	لطیف ۱۲۹	ملک ملک ۱۹۰	ملک مقتدر ۱۸۴										

Also : Whoever keeps the following Great circle, would find all his problems solved and all his difficulties and troubles overcome. This is the circle :



FOR ACHIEVEMENT OF WEALTH

Whenever a person turns destitute, he should mutter 'Ya Lateefo' 119 times morning and evening and after that the following ayat :

اللّٰه لطيف بعباده يرزق من يشآء وهو القوى العزيز

be recited; very soon he would find himself wealthy.

Also : One who wants his status to become high and wealth to be increased, he should write the following ayat :

اللّٰه لطيف بعباده يرزق من يشآء وهو القوى العزيز

with saffron on a piece of silk and tie it round the arm.

Also : Whenever a person turns destitute, the following chart be written on Wednesday and be hung at the door of the house in a piece of clean cloth. The Great Sustainer would give him livelihood right from the invisible. Moreover he should recite the following ayat : قل ان الفضل بيد اللّٰه يوتيه من يشاء واللّٰه ذو الفضل العظيم

This is the chart :

اللّٰه رباطن ۱۲۳	مسهل ۱۳۵	وفى عزيز ۱۹۰	مبين جميل ۵۸۳	قائم ۱۲۴	قوى رهاب ۱۲۰	جميل مقيت ۱۰۰	ملك حليم ۱۸۸	
ملك عزيز ۱۸۴	ملك ملك ۱۹۰	باقى جليل ۱۳۳	لطيف ۱۲۹	حميد جبار ۲۲	حبيب جبار ۱۸۰	سلام ۱۳۱	غنى رحمى ۱۱۲	
ملك وكيل ۱۴۳	موجود ۱۳۶	مبين حبيب ۱۳۲	اللّٰه كافى ۱۴۰	عالم ۱۲۱	حى معيد ۱۳۳	سميع ۹۰	مطعى ۱۲۵	
جميل منعم ۲۸۳	صمد ۱۷۶	لطيف اجد ۱۳۲	حليم عليت ۱۸۸	قائم ۱۵۱	قادر ۱۴۱	ملك ۹۰		
احد سلام ۱۳۳	قائم ۱۵۱	حليم عليت ۱۸۸	حى قيوم ۱۴۴	باقى بالم ۱۳۶	لطيف هادى ۱۲۹	مجيد جميل ۱۲۹		
اللّٰه مبين ۱۴۸	عادل ۱۴۵	مهيمن ۱۴۵	عليم ۱۵۸	معيد ۱۲۵	جليل بديع ۱۴۳	باقى بديع ۱۳۷		
ملك رحمان ۱۵۹	باسط جميل ۱۵۲	وكيل عليت ۱۴۵	عزيز محيط ۱۵۲	حليم ودود ۱۶۲	مبدء محمد ۱۵۷	قدير ۱۵۷		
ملك محيط ۱۴۷	ملك ۹۰	قائم باقى ۱۵۸	ملك وحيد ۱۲۳	ولى مبين ۱۴۵	يا ملك ۱۴۵۷	قيوم ۱۵۶		

Also : One who feels down-graded because of his poverty, should keep the following chart :

٧٨٦

لقد جاءكم رسول من	انفسكم عزيز عليه ما	عنتم حريص عليكم	بالمؤمنين رؤف رحيم
١٢١	٧٧٦	٥٨٦	٥٠٠
٧٧٥	١٣٦	٥٠٤	٥٨٧
٥٠٢	٥٨٨	٧٧٥	١٢٧١

Also : For getting rid of starvation, the chart of 'Ya-Ghaniyo' be kept. This is the chart :

٧٨٦

٢٥٧	٢٧١	٢٦٨	٢٦٤
٢٦٩	٢٦٣	٢٥٨	٢٧٠
٢٦٢	٢٦٦	٢٦٣	٢٥٩
٢٧٢	٢٦٠	٢٦١	٢٦٧

Also : A trader who finds his sales decreased, should write the following square and having washed it in water sprinkle it on merchandise.

٧٨٦

فاستبشروا	ببيعكم	الذى	بايعتم به
٢٤٢	٥٢٩	١٠٥١	١٤٣٠
٥٢٨	٧٣٩	٤٤	١٥٢
١٣٥	١٥٣	١٣٧	١٣٠

Also : If the following chart be written on the membrane of deer, the person keeping it would find himself wealthy, majestic and respectful, and his status would go high day by day. This is the chart :



Also : The chart of 'Ya-Ali' be kept for the elevation of position :

٧٨٦

٢٠	٢٣	٣٠	٣٧
٣١	٢٦	٢١	٣١
٢٥	٤٠	٣٥	٣٢
٣٤	٢٣	٢٤	٢٩

Also : Whenever a person turns destitute, he should keep the following chart of 'Ya-Basitun' with him.

٧٨٦

٢٦	٢٠	٢٨
١٢	٢٤	٢٦
٢٢	٢٨	٢١

Also : Whoever hangs the following chart in his shop would get blessing of Allah.

۲۰	۲۰۰	۱	۲
۸۰	۳۵	۳۰	۱
۶	۴	۱	۱۰
۱	۵۰	۳	۱

Also : The chart of 'Ya-Wahabo' may be kept for status and glory. ۷۸۶

۲۶	۱۳	۳	۱۱
۳	۱۲	۱۹۸	۷۳
۱۱	۱۰۹	۱۰۱	۸۴

Also : The chart of 'Ya-Fattaho' may be kept for opening of the door of livelihood. ۷۸۶

۸۶	۸۰	۸۳	۲۱
۸۲	۷۰	۷۵	۸۱
۷	۸۵	۷۸	۷۲
۷۹	۷۳	۷۲	۸۴

Also : On keeping the following chart one would find his livelihood blessed, upper-hand on opponents, enemies subdued and general masses obeying. ۷۸۶

۱۳	۹۰	۷۷	۷۱۶	۱۱۷	۱۰۴	۱۰۳	۶۲	۵۰
۶۱	۵۱	۱۰۲	۸۹	۷۹	۱۲۹	۱۱۶	۱۰۶	۷۰۵
۱۰۵	۱۱۴	۱۱۸	۵۱	۱۰۱	۶۳	۷۸	۱۲۸	۹۱
۶۱۲	۱۱۰	۷۳	۶۰	۵۶	۱۰۰	۸۷	۸۳	۲۲
۸۵	۱۲۶	۸۶	۱۱۲	۷۲	۱۱۳	۵۸	۹۶	۵۹
۹۸	۶۱	۵۶	۱۲۸	۸۸	۱۸۴	۷۱	۱۱۵	۱۱۱
۵۳	۹۶	۲۶	۸۰	۱۲۴	۹۳	۱۰۲	۶۰	۱۲۰
۶۹	۱۱۹	۱۰۹	۹۶	۲۵	۵۵	۹۳	۹۲	۸۲
۱۲	۱۹۱	۱۲۲	۱۳۱	۱۰۸	۹۸	۶۷	۵۳	۹۵

Chapter—6

For getting rid of the evil designs of the oppressors and enemies.

If a person wants some favour from the authority he should go before with the following ayats written on a piece of paper kept under the ring and he would find him kind. Following are the ayats :

اَلَّذِیْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِیْمَانًا وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِیْلُ ۝ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ یَمْسَسْهُمْ سُوْٓءٌ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ وَاللّٰهُ ذُوْ فَضْلٍ عَظِیْمٍ۔

Also : If one has to face a despot, he should tie the following chart round his arm and he would find him kind and fovourable :

۷۸۶

۹۸۲	۹۷۷	۹۸۲
۹۸۳	۹۰۹	۹۷۹
۹۷۸	۹۸۵	۹۱۰

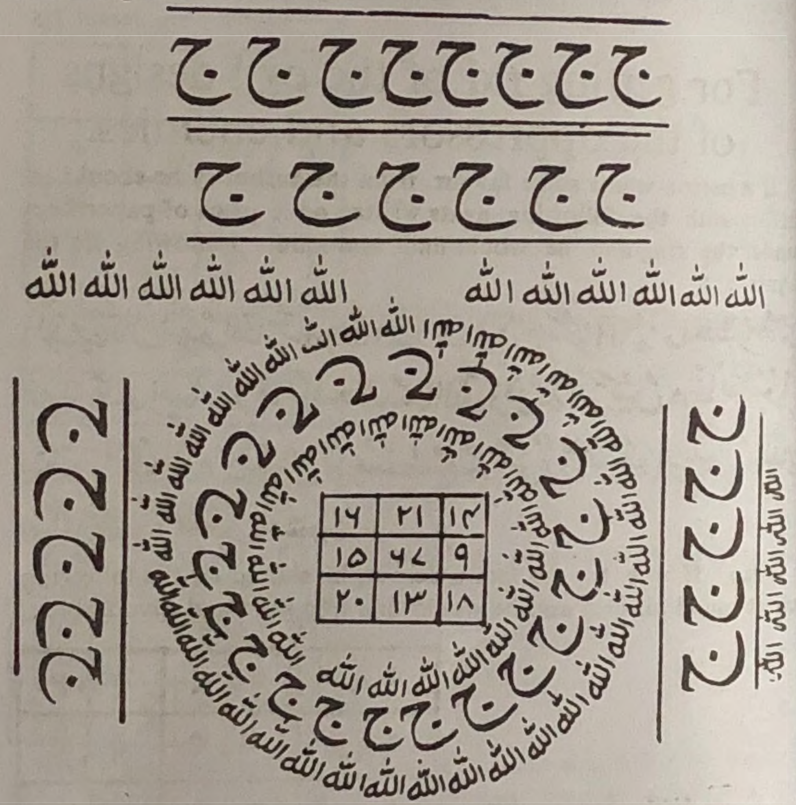
Also : When a person has to face an authority, he should recite the following ayat :

سبحان اللہ تعالیٰ عمّا یشرکون سے ترجعون

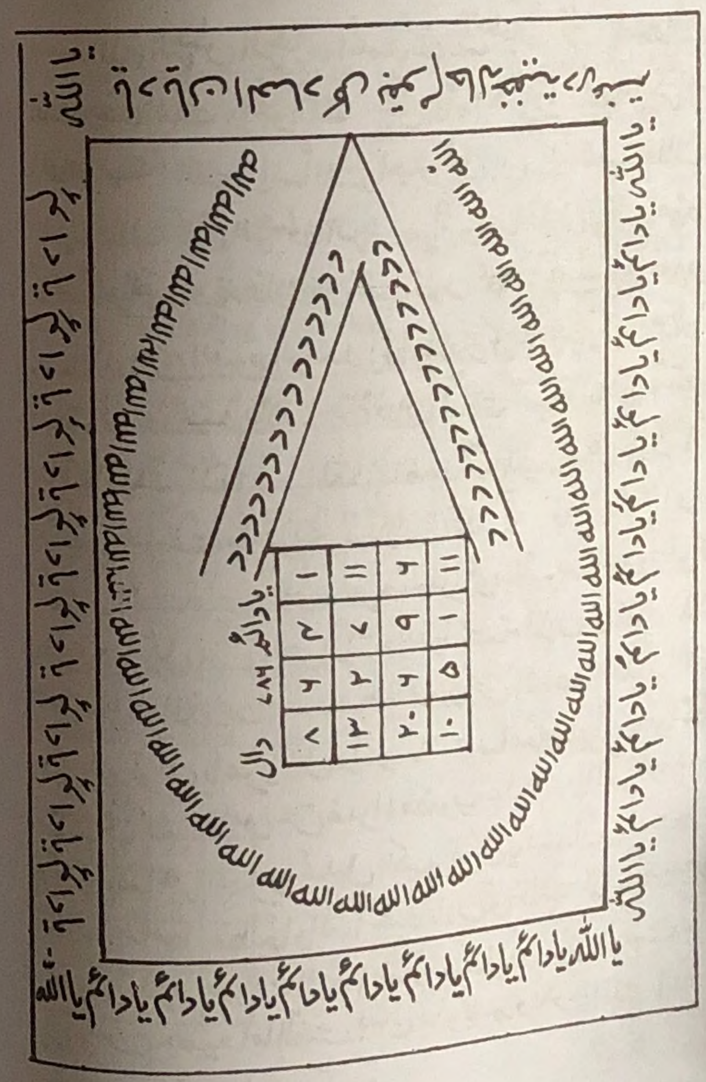
upto 'turjaoon' 7 times and blow over himself; he would find the authority kind and favourable.

Also : Whoever keeps the following circle and goes before authorities, would find them favourable and they would deal with him politely.

Following is the circle :



Also : On keeping the following chart one would find the authority and ruler obedient to him and the masses fear-stricken :



Chapter – 7

For captivation of hearts

If one wants to captivate heart of anyone, he should write Surah Fatcha in the following way and hang it in his neck.

بسم اللہ الرحمٰن الرحیم الحمد للہ رب العلمین توکل یاجبرائیل
انت وخدامك واعوانك بحق اللہ العزیزا لجبار الکریم
الوھاب القھار اسألك یاجبرائیل ان تلقی محبۃ فلاں فی
قلب فلاں بحق الرحمٰن الرحیم یاجواد یاخلیل توکل، یامیکائیل
سامعًا والقی محبۃ فلاں فی قلب فلاں بحق ملك یوم الدین و
بحق اللہ الحی القیوم الواحد الماجد توکل یااسرافیل انت واعو
انك والقی محبۃ فلاں بحق فلاں ایات نعبد وایات نستعین
وبحق الملك المقتدر المقدم المبدئ المعید توکل یارویائیل
انت واعوانك والقوا محبۃ فلاں فی قلب فلاں بحق اھدنا
الصراط المستقیم وبحق الفرد الوتر الحی القیوم الصمد توکل
یاتوزویائیل انت واعوانك والقوا محبۃ فلاں فی قلب فلاں
بحق صراط الذین انعمت علیھم وبحق الواحد العلیم الجواد
الکریم توکل یاعزرائیل واعوانك سامعًا مطیعًا والقوا محبۃ
فلاں فی قلب فلاں بحق غیر المغضوب علیھم ولا الضالین امین
وبحق القاھر العزیز الجبیل الکبیر توکل یاکسفائیل انت واعوا
نك سامعًا مطیعًا والقوا محبۃ فلاں فی قلب فلاں یحبونھم
کحب اللہ والذین امنو اشد حبا للہ۔ لوانفقت مافی
الارض جمیعًا ما الفت بین قلوبھم ولکن اللہ الف
بینھم انہ عزیز حکیم

and he should also write the following chart :

٧٨٦

٣٠٠	٣٠٣	٣٠٦	٣٠٩
٣٩٥	٣٩٨	٣٩٩	٣٠٢
٣٩٥	٣٠٨	٣٠١	٢٣١
٣٠٣	٣٩٧	٣٩٦	٣٠٧

Also : One who keeps the following chart would find his favourite loving him. Following is the chart :

Also : The chart

يحبونھم كحب اللہ

is effective for captivation of hearts. Following is the chart :

٧٨٦

٣٦٢	٣٧٦	٣٧٩	٣٦٥
٣٧٨	٣٧٦	٣٧١	٣٧٧
٣٦٨	٣٨١	٣٧٤	٣٧٠
٣٧٥	٣٦٩	٣٩٨	٣٨٠

Also : If their is discord between husband and wife, the cnart of 'Ya-Wadoodo' be kept. This is the chart :

٧٨٦

٨	٤	٧	١
٦	٢	٧	٥
٣	٩	٢	٦
٣	٥	٤	٨

٧٨٦

٣٦	٣١	٢٣
٣٥	٣٧	٣٩
٣٠	٣٢	٣٨

اللہ اللہ اللہ

اللہ اللہ اللہ

Chapter – 7

For captivation of hearts

If one wants to captivate heart of anyone, he should write Surah Fatcha in the following way and hang it in his neck.

بسم اللہ الرحمٰن الرحیم الحمد للہ رب العلمین توکل یاجبرائیل
انت وخدامك واعوانك بحق اللہ العزیزا لجبار الکریم
الوھاب القھار اسألت یاجبرائیل ان تلقی محبۃ فلاں فی
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سامعًا والقی محبۃ فلاں فی قلب فلاں بحق مٰلك یوم الدین و
بحق اللہ الحی القیوم الواحد الماجد توکل یااسرافیل انت واعو
انك والقی محبۃ فلاں بحق فلاں ایاك نعبد وایاك نستعین
وبحق الملك المقتدر المقدم المبدئ المعید توکل یارومیتائیل
انت واعوانك والقوا محبۃ فلاں فی قلب فلاں بحق اھدنا
الصراط المستقیم وبحق الفرد الوتر الحی القیوم الصمد توکل
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فلاں فی قلب فلاں بحق غیر المغضوب علیھم ولا الضالین امین
وبحق القاھر العزیز الجلیل الکبیر توکل یاکسفائیل انت واعوا
نك سامعًا مطیعًا والقوا محبۃ فلاں فی قلب فلاں یحبونھم
کحب اللہ والذین امنوا اشد حبًا للہ۔ لوانفقت مافی
الارض جمیعًا ما الفت بین قلوبھم ولکن اللہ الف
بینھم انہ عزیز حکیم

and he should also write the following chart : →

٤٨٦

٣٠٠	٣٠٣	٣٠٤	٣٠٩
٣٠٥	٣٠٢	٣٠٩	٣٠٤
٣٠٥	٣٠٨	٣٠١	٣٠٨
٣٠٣	٣٠٧	٣٠٦	٣٠٧

Also : One who keeps the following chart would find his favourite loving him. Following is the chart : →

Also : The chart

يحبونھم كحب اللہ

is effective for captivation of hearts. Following is the chart :

٤٨٦

٣٧٢	٣٧٦	٣٧٩	٣٦٥
٣٧٨	٣٧٦	٣٧١	٣٧٧
٣٦٨	٣٨١	٣٧٤	٣٧٠
٣٧٥	٣٦٩	٣٩٨	٣٨٠

Also : If their is discord between husband and wife, the cnart of 'Ya-Wadoodo' be kept. This is the chart :

٤٨٦

٨	٤	٧	١
٦	٢	٧	٥
٣	٩	٢	٦
٣	٥	٤	٨

٤٨٦

٣٦	٣١	٢٣
٣٥	٣٧	٣٩
٣٠	٣٢	٣٨

اللہ اللہ اللہ

Chapter—8

For safety of life and wealth

For safety of life and wealth one should recite the ayat

اِنِّیْ تَوَکَّلْتُ عَلَی اللّٰہِ رَبِّیْ وَرَبِّکُمْ مَا مِنْ دَآبَّۃٍ

upto 'Hateez'.

Also : One who fears loss of his goods, he should keep Ayatal-Kursi in his goods in a written form. It would remain safe from theft, drowning and burning.

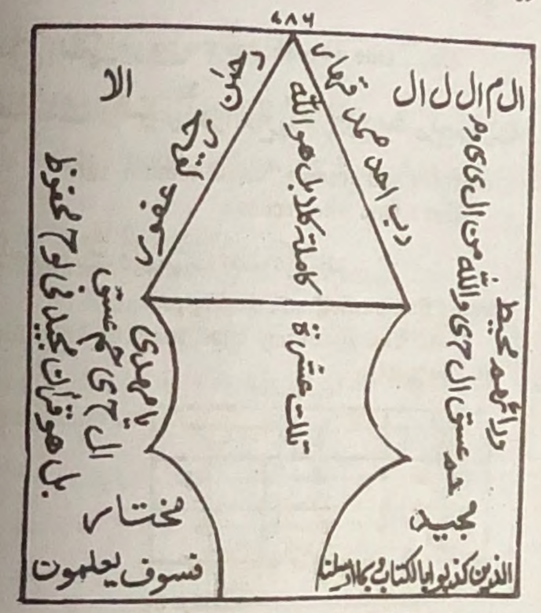
Also : One who keeps the following chart, he would find his goods safe from all dangers

۷۸۶

۳۶	۲۶	۶۳	۷۹	۹۱	۸۹	۵۳	۳۷	۱۹	۱
۳۸	۶۳	۷۴	۵	۳۰	۹۱	۷۲	۵۴	۳۲	۲۰
۵۹	۲۸	۴	۱۶	۳۲	۲۹	۹۳	۸۷	۴۶	۳۲
۸۳	۳	۱۸	۲۸	۴۵	۹۱	۳۷	۹۳	۲۵	۶۰
۴۲	۱۳	۴۳	۵۱	۹۰	۲۹	۳۶	۳۲	۹۵	۸۰
۹۹	۷	۳۷	۷۰	۷۱	۵۲	۵۳	۲۳	۶	۸۱
۷۹	۹۸	۹۳	۳۳	۵۶	۳۹	۱۳	۷	۸۸	۶۱
۹۴	۹۳	۹۶	۳۵	۵	۱۲	۸۸	۲۳	۵۵	۳۰
۴۳	۸۸	۷۱	۹۹	۱۱	۱۱۱	۸۸	۶۲	۳۳	۲۱
۱۵	۴۲	۷	۵۵	۹	۳۳	۳۲	۸۸	۲۲	۷۰

Also : One who offers two raka'ts of Nafl in the night of moon-sighting of Ramazan followed by the recital of Al-hamdo and Surah Fateha he would remain safe from all calamities.

Also : One who keeps the following chart, would find himself safe from danger to life and property.



One who plans a journey, should recite Ayatal-Kursi at the time of departure; would find himself safe during journey.

Also : If one, journeying by boat, recites the ayat :

بسم اللہ مجرٖھا ومرسٰھا سے عمایشرکون

would find himself safe.

Also : One who keeps the following chart of 'Ayatal-Kursi would find himself safe from all calamities.

۷۸۶

۱۵۴۳	۱۵۳۸	۱۵۴۵
۱۵۴۴	۱۵۴۴	۱۵۴۰
۱۵۳۹	۱۵۴۶	۱۵۴۱

Also : One who keeps the following square, would find himself safe from all calamities.

۷۸۶

	۱		
۶۱	۲۱	۲	۳۹
۳	۴۲	۵۸	۴۸
۲۷	۵۹	۴۱	۴

Also : One who recites : الحمد لله الذی خلق السموات والارض وجعل الظلمت والنور ثم الذین کفروا بربهم یعدلون

morning and evening, would remain safe.

Also : One who recites :

الله الذی خلق السموات والارض لظلوم کفار

would find himself safe during journey.

Also : The following chart may be kept for the safety of lives and property.

٧٨٦

م	لا	س
س	م	لا
لا	س	م

Chapter—9

For identifying a thief

When theft is committed and identification of thief is desired, then three pieces of a bread to be taken and the following ayat be written on them; the actual thief would find it difficult to swallow.

بسم الله الرحمن الرحيم إن لدينا انكالا وجحيما وطعاما وعذابا أليما ثم قضى أجلا وأجل مسمى عنده ثم أنتم تمترون

Chapter—10

On release of a captive

When a person is made captive without any fault, he should recite the following ayat :

119 times daily, would be set free soon.

Also : If a faultless captive recites Ayatal-Kursi from

فلما دخلوا على يوسف آوى إليه أبويه العليم الحكيم

would be released soon. He should also keep the following chart of Surah Kah'f for immediate relief.

٧٨٦

١٠٦٧	١٠٧٠	١٠٧٣	١٦٠
١٠٧٤	١٠٦١	١٠٦٦	١٠٧١
١٠٦٢	١٠٧٥	١٠٦٨	١٠٦٥
١٠٦٩	١٠٦٤	١٠٦٣	١٠٧٢

Chapter—11

For removing effects of evil eyes, evil spirits and spell

One having the following amulet would remain safe from evil eyes and evil spirits. This is from

وإذا قرأت القرآن

upto 'Yatawak-Kaloon' (يتوكلون) for removal of the effects of spell from

واتبعوا ما تتلوا الشيطين

to yamaloon (يعلمون) be written on an untinned plate of brass and the affected person takes bath after washing the plate with water of a river. But the spot must be clean and the water should not fall on the ground. The patient should take back sitting in a vessel.

Also : For removal of evil eyes, evil spirits and spell, the following hart be written and hung in the neck of the boy.

Also : One who recites : الحمد لله الذى خلق السموات والارض وجعل الظلمت والنور ثم الذين كفروا بربهم يعدلون

morning and evening, would remain safe.

Also : One who recites :

الله الذى خلق السموات والارض لظلوم كفار

would find himself safe during journey.

Also : The following chart may be kept for the safety of lives and property.

٧٨٦

م	لا	س
س	م	لا
لا	س	م

Chapter—9

For identifying a thief

When theft is committed and identification of thief is desired, then three pieces of a bread to be taken and the following ayat be written on them; the actual thief would find it difficult to swallow.

بسم الله الرحمن الرحيم انّ لدينا انكالا وجحيما وطعاما ذا غصة وعذابا اليما ۔ ثم قضى اجلا واجل مسمى عنده ثم انتم تمترون

Chapter—10

On release of a captive

When a person is made captive without any fault, he should recite the following ayat :

119 times daily, would be set free soon.

Also : If a faultless captive recites Ayatal-Kursi from

فلما دخلوا على يوسف ءاوى اليه ابويه

would be released soon. He should also keep the following chart of Surah Kah'f for immediate relief.

٧٨٦

١٠٦٧	١٠٧٠	١٠٧٣	١٦٠
١٠٧٤	١٠٦١	١٠٦٦	١٠٧١
١٠٦٢	١٠٧٥	١٠٦٨	١٠٦٥
١٠٦٩	١٠٦٤	١٠٦٣	١٠٧٢

Chapter—11

For removing effects of evil eyes, evil spirits and spell

One having the following amulet would remain safe from evil eyes and evil spirits. This is from

واذا قرأت القرآن

upto 'Yatawak-Kaloon' (يتوكلون) for removal of the effects of spell from

واتبعوا ما تتلوا الشيطين

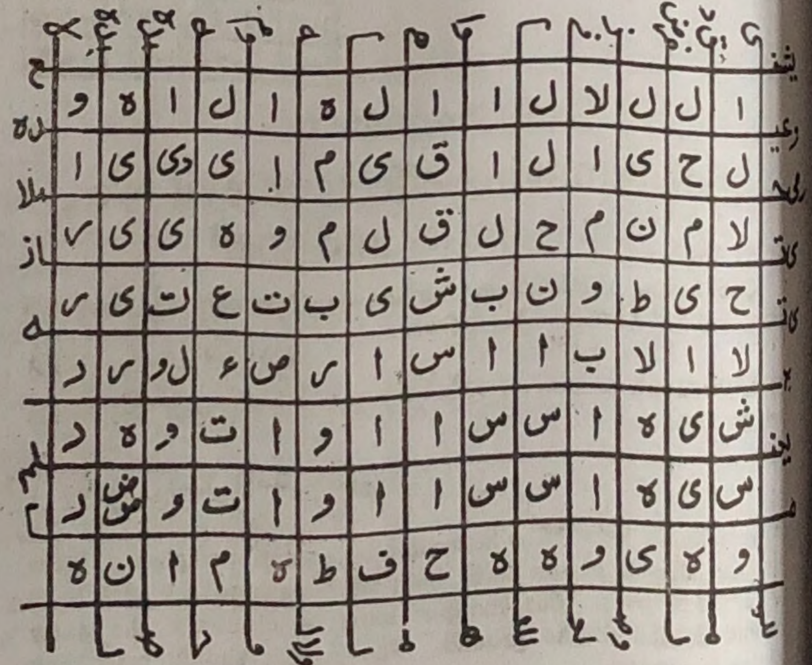
to yamaloon (يعلمون) be written on an untinned plate of brass and the affected person takes bath after washing the plate with water of a river. But the spot must be clean and the water should not fall on the ground. The patient should take back sitting in a vessel.

Also : For removal of evil eyes, evil spirits and spell, the following hart be written and hung in the neck of the boy.

٧٨٦

٤٥٦	٤٤١	٤٥٣	٤٥١	٤٥٦	٤٤٩	٢٣٨	٢٣٣	٢٣٦
٤٥٥	٤٥٧	٤٥٢	٤٥٥	٢٥٥	٢٥٣	٢٣٧	٢٣٥	٢٣١
٤٣٧	٤٨٣	٤٥٨	٤٥٨	٤٥٧	٤٥٣	٥٤٢	٤٣٥	٤٣٥
٤٢٧	٤٤٢	٤٤٢	٤٣٥	٤٢٥	٤٧٥	٤٤٣	٤٨٨	٤٨١
٤٥١	٤٣٥	٤٤٥	٤٧٥	٤٧٨	٤٤٣	٤٣٨	٤٣٨	٤٧٤
٤٩٢	٤٤١	٤٣٣	٤٥١	٤١٩	٤٤٢	٤٤٧	٤٨٩	٤٨٥
٤٩٤	٤٣٩	٤٩٣	٤٩٥	٤٢٨	٤٣٥	٤٨٣	٤٧٥	٤٧٧
٤٩٢	٤٩١	٤٩٧	٤٢٩	٤٣٧	٤٤٠	٤٧٢	٤٧٥	٤٧٣
٤٥٤	٤٨٩	٤٩١٧	٤٣٣	٤٤١	٤٣١	٤٤٧	٤٧١	٤٧٤

If a person is affected by an evil spirit, the following chart of Ayatal-Kursi be hung in the neck.



INCANTATIONS AND AMULETS FOR CURING VARIOUS DISEASES

For recovery from disease The Holy Prophet (Sallallahu alaihi wa Sallam) has said that one who recites Surah Fateha with his hand put on the head of the patient, would get recovery from the disease.

Also : For recovery from all diseases, ayat 'wa-naz'zala menal Qur'an'

ونتزل من القرآن

upto the end be written and tied by the arm. This is the chart :

٧٨٦

١٤٥	٤٩٨	٦٠٠١	٩٨٨
١٠١	٩٨٩	٩٩٤	٩٩٩
٩٩٠	١٠٠٤	٩٩٦	٩٩٣
٩٩٧	٩٩٦	٩٩١	١٠٠٣

Also : For recovery from every disease the following chart be washed in water and given the patient.

٧٨٦

١١٩١	M	ز	٤	ح	٨٠	١١				
١١	ع	٥	٤	٣	٣	٣				
١١	٤	٦٥	هم	صلح	صلح					
١١٨	١١٢	١١	١١			١				
٨	١١	طلا	١١	٤	٣	١١				

FOR RECOVERY FROM HEADACHE

A person affected by headache should be tied the following ayats by the head.

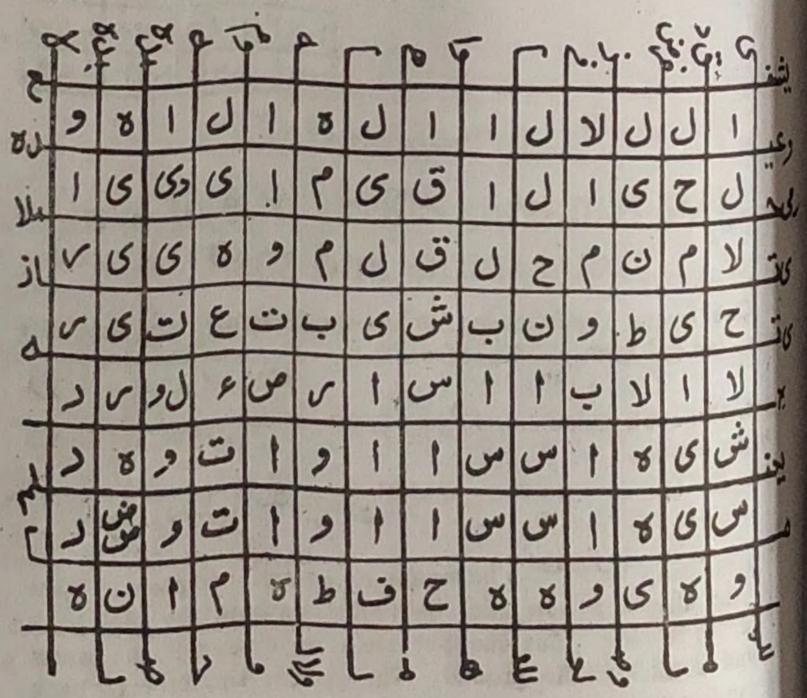
بسم الله الرحمن الرحيم ألم تر الى ربك كيف مد الظل

ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا

۷۸۶

۴۵۶	۴۴۱	۴۵۳	۴۵۱	۴۵۶	۴۴۹	۲۳۸	۲۳۳	۲۳۶
۴۵۵	۴۵۷	۴۵۲	۴۵۵	۲۵۵	۲۵۳	۲۳۷	۲۳۵	۲۳۱
۴۲۷	۴۸۳	۴۵۸	۴۵۸	۴۵۷	۴۵۳	۵۴۲	۴۳۵	۴۳۵
۴۲۷	۴۴۲	۴۴۲	۴۲۵	۴۲۵	۴۷۵	۴۴۳	۴۸۸	۴۸۱
۴۵۱	۴۲۵	۴۴۵	۴۷۵	۴۷۸	۴۴۳	۴۳۸	۴۳۸	۴۷۴
۴۹۲	۴۴۱	۴۳۳	۴۵۱	۴۱۹	۴۴۲	۴۴۷	۴۸۹	۴۸۵
۴۹۴	۴۳۹	۴۹۳	۴۹۵	۴۲۸	۴۳۵	۴۸۳	۴۷۵	۴۷۷
۴۹۲	۴۹۱	۴۹۷	۴۲۹	۴۳۷	۴۴۰	۴۷۲	۴۷۵	۴۷۳
۴۵۴	۴۸۹	۴۹۱۷	۴۳۳	۴۴۱	۴۳۱	۴۴۷	۴۷۱	۴۷۶

If a person is affected by an evil spirit, the following chart of Ayatal-Kursi be hung in the neck.



INCANTATIONS AND AMULETS FOR CURING VARIOUS DISEASES

For recovery from disease The Holy Prophet (Sallallahu alaihi wa Sallam) has said that one who recites Surah Fateha with his hand put on the head of the patient, would get recovery from the disease.

Also : For recovery from all diseases, ayat 'wa-naz'zala menal Qur'an'

ونتنزل من القران

upto the end be written and tied by the arm. This is the chart :

۷۸۶

۱۴۵	۶۹۸	۶۰۰۱	۹۸۸
۱۰۱	۹۸۹	۹۹۴	۹۹۹
۹۹۰	۱۰۰۴	۹۹۶	۹۹۳
۹۹۷	۹۹۶	۹۹۱	۱۰۰۳

Also : For recovery from every disease the following chart be washed in water and given the patient.

۷۸۶

۱۱۰۸ ح ۴ ز M۱۱۹۱			
۱۱ ع ◇ 4333			
۱۱ ۴ لح هم لح صلح			
۱	۱۱ ۱۱ ۱۱۲		۱۱۸
۱۱ طلا ۱۱ سے آم ۱۱۱			

FOR RECOVERY FROM HEADACHE

A person affected by headache should be tied the following ayats by the head.

بسم الله الرحمن الرحيم ه الم تر الى ر[illegible] مد الظل

ولو شاء لجعله ساكنا ثم جعلنا الشمس عليه دليلا

Also : For recovery from headache, the chart of 'Ya-hasebo' oe tied by the head.

This is the chart :

٧٨٦

٩	٣٣	٣٦	٤
٣٥	٣	٨	٣٤
٤	٣٨	٣١	٧
٣٢		٥	٣٧

FOR RECOVERY FROM EPILEPSY

The following words be blown into the ear of the affected person

بسم الله الرحمٰن الرحيم المص طسم كٓهيعص يٰسٓ

والقرآن الحكيم حٰمٓ عسٓقٓ نٓ والقلم وما يسطرون

Also : If the following chart be tied by the head, he would remain safe from epilepsy.

٧٨٦

حم عسق	طس	حم ق	الون
ملك احد	سلك كافى	نافع	رحمٰن
بكر محمد	ملك رب	الله	كفيل
عسق حم	طس	المص	من هى

Also : The chart of 'Ya-Muhito' be hung in the neck for the recovery of an epileptic person.

٧٨٦

ح	ى	ط	ا
ط	م	ح	ى
م	ط	ى	ح
ى	ح	م	ط

FOR THE CURE OF CONJUNCTIVITIES

One who has developed conjunctivities should stand facing the first moon of a month and recite Surah 'Al-hamdo' 10 times and Surah Ikhlas 3 times for three nights.

Also : For recovery from conjunctivities, saffron be diluted in rose water and be given the patient to drink by writing the following ayats from the water.

FOR RECOVERY FROM PAIN OF EARS, THROAT AND FROM COUGH

For recovery from aching ear, the ayat :

كان لم يسمعها فى اذنيه وقرا ۔

upto the end be blown into the ear.

Also : For recovery from aching ear 'Ya Sami-un' be blown into his ear 1000 times.

Also : For recovery from pain in throat, the following amulet be written on Monday or Friday and be tied by the throat

بسم الله الرحمٰن الرحيم لى اله الى الله هو يركح فى اللوح

Also : Anyone developing pain should tie the following chart by the throat.

٧٨٦

٤	٩	٢
٣	٥	٧
٨	١	٦

Also : One developing dry cough should recite Surah Fateha 7 times with Bismillah followed by Darood Sharief thrice before and after it on Jasmine oil, and rub the oil on throat after Isha prayer.

FOR RECOVERY FROM TOOTHACHE

The following invocation be recited for recovery from toothache.

بسم الله الرحمٰن الرحيم

كٓهيعص طسم حٰمٓ عسٓقٓ الله لآ اله الا هو ربٌ

Also : For recovery from headache, the chart of 'Ya-haseebo' oe tied by the head.

This is the chart :

۷۸۶

۹	۳۳	۳۶	۴
۳۵	۳	۸	۳۴
۴	۳۸	۳۱	۷
۳۲		۵	۳۷

FOR RECOVERY FROM EPILEPSY

The following words be blown into the ear of the affected person

بسم الله الرحمن الرحيم المص طسم كهيعص يس
والقران الحكيم حم عسق ن والقلم وما يسطرون

Also : If the following chart be tied by the head, he would remain safe from epilepsy.

۷۸۶

الون	حم ق	طس	حم عسق
رحمن	نافع	سلت كافى	ملت احد
كفيل	الله	ملت رب	بكر محمد
هى من	المص	طس	عسق حم

Also : The chart of 'Ya-Muhito' be hung in the neck for the recovery of an epileptic person.

۷۸۶

ح	ى	ط	ا
ط	م	ح	ى
م	ط	ى	ح
ى	ح	م	ط

FOR THE CURE OF CONJUNCTIVITIES

One who has developed conjunctivities should stand facing the first moon of a month and recite Surah 'Al-hamdo' 10 times and Surah Ikhlas 3 times for three nights.

Also : For recovery from conjunctivities, saffron be diluted in rose water and be given the patient to drink by writing the following ayats from the water.

FOR RECOVERY FROM PAIN OF EARS, THROAT AND FROM COUGH

For recovery from aching ear, the ayat :

كان لم يسمعها فى اذنيه وقرا ۔

upto the end be blown into the ear.

Also : For recovery from aching ear 'Ya Sami-un' be blown into his ear 1000 times.

Also : For recovery from pain in throat, the following amulet be written on Monday or Friday and be tied by the throat

بسم الله الرحمن الرحيم لى اله الى الله هو بيركم فى اللوح

Also : Anyone developing pain should tie the following chart by the throat.

۷۸۶

۴	۹	۲
۳	۵	۷
۸	۱	۶

Also : One developing dry cough should recite Surah Fateha 7 times with Bismillah followed by Darood Sharief thrice before and after it on Jasmine oil, and rub the oil on throat after Isha prayer.

FOR RECOVERY FROM TOOTHACHE

The following invocation be recited for recovery from toothache.

بسم الله الرحمن الرحيم
المص طسم كهيعص عسق الله لا اله الا هو رب

Also : For recovery from headache, the chart of 'Ya-haseebo' oe tied by the head.

This is the chart :

۷۸۶

۹	۳۳	۳۶	۴
۳۵	۳	۸	۳۴
۴	۳۸	۳۱	۷
۳۲		۵	۳۷

FOR RECOVERY FROM EPILEPSY

The following words be blown into the ear of the affected person

بسم الله الرحمٰن الرحیم المص طسم کٓهٰیٰعٓصٓ یٰسٓ
والقرآن الحکیم حٰمٓ عٓسٓقٓ نٓ والقلم وما یسطرون

Also : If the following chart be tied by the head, he would remain safe from epilepsy.

۷۸۶

حم عسق	طس	ق حم	الون
ملك احد	سلك كافی	نافع	رحمٰن
بكر محمد	ملك رب	الله	كفيل
عسق حم	طس	المص	من هی

Also : The chart of 'Ya-Muhito' be hung in the neck for the recovery of an epileptic person.

۷۸۶

ح	ی	ط	ا
ط	م	ح	ی
م	ط	ی	ح
ی	ح	م	ط

FOR THE CURE OF CONJUNCTIVITIES

One who has developed conjunctivities should stand facing the first moon of a month and recite Surah 'Al-hamdo' 10 times and Surah Ikhlas 3 times for three nights.

Also : For recovery from conjunctivities, saffron be diluted in rose water and be given the patient to drink by writing the following ayats from the water.

FOR RECOVERY FROM PAIN OF EARS, THROAT AND FROM COUGH

For recovery from aching ear, the ayat :

كان لم يسمعها فی اذنيه وقرا ۔

upto the end be blown into the ear.

Also : For recovery from aching ear 'Ya Sami-un' be blown into his ear 1000 times.

Also : For recovery from pain in throat, the following amulet be written on Monday or Friday and be tied by the throat

بسم الله الرحمٰن الرحیم لی اله الی الله هو یرکح فی اللوح

Also : Anyone developing pain should tie the following chart by the throat.

۷۸۶

۴	۹	۲
۳	۵	۷
۸	۱	۶

Also : One developing dry cough should recite Surah Fateha 7 times with Bismillah followed by Darood Sharief thrice before and after it on Jasmine oil, and rub the oil on throat after Isha prayer.

FOR RECOVERY FROM TOOTHACHE

The following invocation be recited for recovery from toothache.

بسم الله الرحمٰن الرحیم
المٓصٓ طٰسٓمٓ کٓهٰیٰعٓصٓ عٓسٓقٓ اللهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ

الْعَرْشِ الْعَظِيْمِ اُسْكُنْ كَهٰيٰعٓصٓ ذِكْرُ رَحْمَةِ رَبِّكَ
عَبْدَهٗ زَكَرِيَّا مَا اُسْكُنْ بِالَّذِيْ سَكَنَ لَهٗ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

FOR RECOVERY FROM PAIN IN HEART, LIVER, STOMACH, AND FROM PALPITATION, MELANCHOLY, HYSTERIA, COLIC PAIN, NAVEL PAIN, ACHING STOMACH, DYSENTRY, DIARRHOEA, SPLEEN ETC.

Anyone developing pain in heart or stomach or liver or colic, should write 'Ayatal-Kursi' on a piece of paper with rose water and saffron and drink after washing it in water.

Also : On having one's navel displaced should tie the chart of ayat 'Allaho Ghalib' on it.

٨٨٦

٨٨٨	٨٨٣	٨٩٠
٨٩٩	٨٨٧	٨٩٥
٨٨٤	٨٩١	٨٨٦

Also : For recovery from diarrohoea, the following chart be drawn and tied round the stomach.

٧٨٦

٣٠٢	٢٩٧	٣٠٤
٣٠٣	٣٠١	٢٩٩
٣٩٨	٣٠٥	٣٠٠

Also : For recovery from dysentry, Surah Washams be written and after washing it be given the patient.

FOR RECOVERY FROM FEVER, SHIVERING ETC.

For cure of fever Surah Yasin be recited and a knot tied in the raw yarn at the word 'Mobin' when the Surah comes to an end, the amulet be tied with the arm of patient of fever.

Also : For cure of shivering the chart of :

قلنا يا نار كوني

be tied round the wrist.

٧٨٦

٤١٥	٤١٠	٤١٧
٤١٦	٤١٤	٤١٢
٤١٥	٤١٨	٤١٢

Also : For cure of fever, the يا رحمٰن 'Ya-Rahman' be washed and the patient be made to drink the water.

٧٨٦

ن	ا	م	ح	ر
٣٨	١١	١٩٨	٣٨	٣
٢٩٩	٥١٠	٢	٣٠١	٩
٥	٣٧	٦	٩٩	٣٩
١٠	١٩٧	٥٣	٣	٧

Also : If the following chart be tied round the hand of a person developing fever, he would be cured.

٧٨٦

٩	٦	٣	١٦
٧	١٢	١٣	٢
١٣	١	٨	١١
٣	١٥	١٠	٥

Also : A person developing fever should recite the following invocation or should keep it in written form :

بسم الله الرحمن الرحيم بسم النور بسم المنور على نور
بسم الله هو مبرالامور بسم الله مرو البسم الله الذى خلق
النور من النور الحمد لله الذى خلق النور من النور ينزل
على الطور فى كتاب مسطورة بقدرة مقدور على مجبور الحمد
لله الذى هو بالمجد مذكور بالفخر مشهورة وعلى السراء
والضراء منشكور وصلى الله على محمد واله اجمعين -

FOR CURE OF BOILS AND ERUPTION, SMALL-POX, RINGWORM ETC.

The following :

وَيَسْئَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا
قَاعًا صَفْصَفًا لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

be written with ink and having diluted in the violet oil be rubbed on the boils and other skin disease.

Also : The following ayat :

فاصابها اعصار فيه نار فاحترقت

be written on armenian bole for cure of ringworm.

Also : The following ayat :

وَيَسْئَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا
فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

be written and diluted in armenian bole be given for cure of pimple.

Also : One who has boils and eruptions in abundance should recite the following ayat :

سَنَسِمُهُ عَلَى الْخُرْطُومِ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ
إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَلَا يَسْتَثْنُونَ ۝
فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ فَأَ
صْبَحَتْ كَالصَّرِيمِ
فَأَصْبَحَتْ كَالصَّرِيمِ

7 times daily repeating :

7 times, he would be safe from pimples.

Also : When-small pox breaks out, the following chart be kept.

٧٨٦

٩	٦	٣	١٦	١٤	١	٨	١١
٧	١٢	١٣	٢	٤	١٥	١٠	١٥

The following chart be hung in the neck of boys and girls.

٧٨٦

١٣٨٨٩	١٣٨٨٤	١٣٨٩٢
١٣٨٩٠	١٣٨٨٨	١٣٨٨٦
١٣٨٨٥	١٣٨٩٣	١٣٨٨٤

FOR CURE OF JAUNDICE

On developing jaundice one should hang the following chart in the neck.

٧٨٦

يا كهيعص كفيت — يا رسول الله — حم عسق — والقرآن ذي الذكر

٥٢	٤٠	٢٨	٩٦	٤
٨٨	١٦	٤٤	٣٢	٨٠
٧٤	٧٢	١٠٠	٨	٥٦
٢٠	٤٨	٣٦	٦٤	٩٢
٧٦	٨٤	١٢	٦	٣٨

يس والقرآن الحكيم

Also : On developing jaundice should wash the following chart in water and face of the patient be washed with water.

٧٨٦

٥	١٤	٢	١١
١٠	٣	١٣	٥
١٥	٦	١٢	١
٤	٩	٧	١٣

FOR CURE OF BOILS AND ERUPTION, SMALL-POX, RINGWORM ETC.

The following :

وَيَسْئَلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا فَيَذَرُهَا
قَاعًا صَفْصَفًا لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا

be written with ink and having diluted in the violet oil be rubbed on the boils and other skin disease.

Also : The following ayat :

فاصابها اعصار فيه نار فاحترقت

be written on armenian bole for cure of ringworm.

Also : The following ayat :

وَيَسْئَلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا
فَيَذَرُهَا قَاعًا صَفْصَفًا لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا

be written and diluted in armenian bole be given for cure of pimple.

Also : One who has boils and eruptions in abundance should recite the following ayat :

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ
اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ وَلَا يَسْتَثْنُوْنَ ۝
فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ فَاَ
صْبَحَتْ كَالصَّرِيْمِ
فَاَصْبَحَتْ كَالصَّرِيْمِ

7 times daily repeating :

7 times, he would be safe from pimples.

Also : When-small pox breaks out, the following chart be kept.

٧٨٦

٩	٦	٣	١٦	١٤	١	٨	١١
٧	١٢	١٣	٢	٤	١٥	١٠	١٥

The following chart be hung in the neck of boys and girls.

٧٨٦

١٤٨٨٩	١٤٨٨٤	١٤٨٩٢
١٤٨٩٠	١٤٨٨٨	١٤٨٨٦
١٤٨٨٥	١٤٨٩٣	١٤٨٨٧

FOR CURE OF JAUNDICE

On developing jaundice one should hang the following chart in the neck.

٧٨٦

٥٢	٤٠	٢٨	٩٦	٤	
٨٨	١٦	٤٤	٣٢	٨٠	
٧٤	٧٢	١٠٠	٨	٥٦	
٢٠	٤٨	٣٦	٦٤	٩٢	
٧٦	٨٤	١٢	٦	٣٨	

يٰسٓ وَالْقُرْاٰنِ الْحَكِيْمِ

Also : On developing jaundice should wash the following chart in water and face of the patient be washed with water.

٧٨٦

٥	١٦	٩	١١
١٠	٣	١٣	٥
١٥	٦	١٢	١
٤	٩	٧	١٣

FOR CURE OF PARALYSIS, SCIATICA, GOUT, ETC.

For cure of paralysis the following ayat upto 'umma-talemun'

قد نرى تقلب وجهك فى السماء فلنولينك قبلة ترضها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره وان الذين اوتوا الكتاب ليعلمون ان الحق من ربهم وما الله بغافل عما تعملون

be written on a tinned plate with musk, saffron and rose water and the same should be rubbed on the face of the patient and the mirror should be seen by him.

Also : For cure of gout the following chart should be tied round the thigh. ٧٨٦

٢٥	٢٤	٢٣	١١	١	٨٠	٤٩	٥٨	٤٧
٤٢	٣٤	٣٣	٢٣	١١	٦	٧٩	٣٨	٥٧
٥٧	٥٤	٤٣	٣٢	٢١	١٠	٨	٧٨	٢٧
٢٢	٥٥	٥٣	٤٢	٣١	١٠	١٨	٧	٧٧
٧٢	٢٥	٩٣	٥٢	٤١	٣٠	١٩	١٧	١٢
٥	٧٥	١٤	٨٢	٥١	٤٠	٣١	٢٧	١٢
١٥	٤	٧٤	٧٢	٢١	٧٠	٣٩	٢٨	١٢
١٥	٤	٧٣	٣	٧١	٥٠	٤٩	٣٨	٣٤
٣٥	٢٤	١٣	٢	٧	٧	٥٩	٤٨	٣٧

Also : For cure of paralysis or sciatica the following chart be hung in the neck of the patient.

٧٨٦

١١٢١	١١١٧	١٠٢٤
١٠٢٣	١٠٢١	١٠١٩
١٠١٨	١٠٢٥	١٠٢٠

FOR CURE OF SHAKING PALSY, LEUCODERMA, LEPROSY ETC.

One who is victim of shaking palsy should recite and blow over the Ayat بل يداه مبسوطتان upto يد الله فوق ايديهم

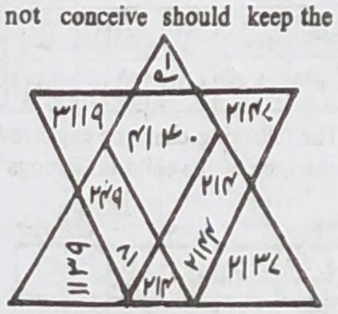
Also : On developing leucoderma or leprosy should observe fast for 20 days and mutter Ya-majeedo 15 times at the time of breaking fast.

Also : The woman who does not conceive should observe fast on Thursday and Friday and recite

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ

21 times and the woman should be given blown-over water; this practice should continue for 7 days.

Also : The woman who does not conceive should keep the following chart.



Also : In case of abortions, the following chart be tied round the waist. This is the chart of the ayat ٧٨٦

٧٦	٧٩	٧٢	٦٩
٨١	٧٠	٧٥	٨٠
٧١	٧٤	٧٧	٨٤
٧٨	٧٢	٧٣	٨٣

FOR REMOVING BIRTH-PAIN AND COMFORTABLE DELIVERY

When a pregnant woman is suffering from birth-pain and delivery is delayed, the following words be tied round her waist.

جنة ولدت مريم ولدت عيسى الارض فدعوت اليها المولود

اليها المولود بقدرة الله تعالى ـ

Also : When a pregnant woman is suffering from birth-pain and delivery is delayed, the following chart be wrapped in a piece of clean cloth and tied round the thigh of the woman in pain and should be unfastened as soon as delivery takes place.

۷۸۶

الله	رسول	محمد	الله	الا	لاالٰه
لا اله	الله	رسول	محمد	الله	الا
الا	لا الٰه	الله	رسول	محمد	الله
الله	الا	لاالٰه	الله	رسول	محمد
محمد	الله	الا	لاالٰه	الله	رسول
رسول	محمد	الله	الا	لاالٰه	الله

The following chart be engraved on a brass tablet and hung in the neck of the child in 'jamoga'.

۲۱۳۳ میکائیل ۵۲ جبرائیل

۷۸۶

ربی	وهاب	واحد	حی
حی	واحد	وهاب	ولی
وهاب	ولی	حی	واحد
واحد	حی	ولی	وهاب

اسرافیل عزرائیل

For cutting teeth easily the child be hung the following chart in the neck.

۷۸۶

۱	۱۴	۱۱	۸
۱۷	۷	۲	۱۳
۶	۹	۱۶	۳
۱۵	۴		۱۶

Also : For cutting teeth easily the chart of Ya-mateeno be diluted in honey and rubbed at the gum.

۷۸۶

ن	ی	ت	م
۴۲	۴۱	۴۹	۱۱
۴۳	۴۲	۸	۴
۵	۴	۴۴	۴۷

FOR INCREMENT IN THE QUANTITY OF MOTHER MILK

The woman suffering from want of milk in sufficient quantity should write the following ayah

اَلَّذِیْ اَحْسَنَ کُلَّ شَیْءٍ خَلَقَهٗ کو تَشْکُرُوْنَ

on a plate of chinese clay and wash it in the flowing water and then the water be divided into two parts—one part should be given the woman to drink and the next one should be mixed with meal. This practice should remain continued for 7 days together.

Also : For abundant mother milk, the following chart of 'Ya-lateefo' be hung in the neck:

۷۸۶

۴۴	۳۹	۴۶
۴۵	۴۲	۴۱
۴۰	۴۷	۴۲

FOR REMOVING FORGETFULNESS AND DEVELOPING POWER OF MEMORY AND SAGACITY

For developing power of memory

الٓمّٓ ذٰلِکَ الْکِتٰبُ upto الْمُفْلِحُوْنَ

be written on a plate of chinese clay with musk and saffron and drunk early in the morning of Thursday.

FOR CURING PILES

One who becomes victim of piles should write the following ayah وَاِذْ یَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَیْتِ وَاِسْمٰعِیْلُ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّکَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ

on a saucer of chinese clay with saffron and rose water and drink it after washing it with water of black grapes.

Also : For curing piles the following chart be drawn and fastened round the waist.

۷۸۶

۱۲	۳۵	۳۸	۵	۷	۴۰	۳۳	۱۰
۳۷	۶	۱۱	۳۶	۳۴	۹	۸	۳۵

For making abnoxious creatures flee from house, the ayah

ستجدون اخرين

upto Mobina (مبينا) should be written with juice of olive leaves anu having washed it should be sprinkled on the walls.

One stung by a snake or scorpion or any other poisonous creature should be given the following :

۷۸۶

۷	۲	۹
۸	۶	۴
۰۳	۱۰	۵

'Ya-Haiyo' to drink. یاحی

Also : When an epidemic breaks out, one should recite:

سلام قولا من رب رحیم

100 times and atter washing it with water, it should be divided among all. Allah would save all from the effect of the epidemic.

Also : One going on journey should hang the following chart in his neck

۷۸۶

۱۴	۱۱	۸	۱
۷	۳	۱۳	۱۲
۹	۱۶	۳	۶
۴	۵	۱۰	۵

Also : For the safety of crop the following invocation be written on a piece of paper and buried in the land keeping it between two unused earthen cups, it would remain safe from all calamities.

بسم اللہ الرحمٰن الرحیم اللھم یارازق العباد یاخالق الخلائق یا فاطر السموات ویا منبت الزرع فی الارض والنبات ویا مجیب الدعوات ادفع من ھذا الزرع شھر الحرام الوحوش وشر الفارۃ والخنازیر المسدۃ وارزقنا رفاحتہ وصلی اللہ تعالیٰ علیٰ خیر خلقہ محمد وآلہ واصحابہ وازواجہ واھل بیتہ اجمعین برحمتک یا ارحم الراحمین

Aamaal-e-Qur'ani

PART—IV

Maulana Ashraf Ali Sahib Thanvi

DARUL - ISHAAT
URDU BAZAR KARACHI-1
PAKISTAN

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Aamaal-e-Qur'ani

PART—IV

Maulana Ashraf Ali Sahib Thanvi

DARUL - ISHAAT
URDU BAZAR KARACHI-1
PAKISTAN

Contents

S. No.	Description	Page No.
1.	Fulfilment of Religious Requirements	4
2.	Fulfilment of Worldly Requiremnts	6
3.	For Sharpening of Mind and Knowledge	11
4.	Chapter on Subsistence	33
5.	Witchcrafts and Jinns	34
6.	Winning over of Jenni and Mankind	37
7.	Business	51
8.	For Anxious Dreams	69

Important Submission

I was directed by my spiritual guide that I should not refuse to respond one who contacts for amulet. One a lady came to me with the complaint that her line on head never went straight. I pondered over the matter and advised her to comb her hair by reciting :

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

As she recited it, her line on the head became straight.

–Ashraf Ali.

Important Problems

1. To write verses of the Holy Quran on a piece of paper or saucer without performing ablution (Wudu is) not permissible.
2. It is also not permissible to touch such a paper or saucer.
3. When the purpose is served, the amulet should be buried somewhere in the graveyard with care.
4. The Holy Quran should not be touched without ablution, if it is not kept in the case.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"In the name of Allah, the Most Merciful, Benevolent"

CHAPTER—1

Fulfilment of Religious Requirements

THE GREAT NAME

الٓمّٓ ۝١ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝٢

Allah is so (Great) that there is none worthy of worship than He. He is ever alive (immortal) and controller of all the things.

PROPERTY:- It is mentioned is a Tradition that the above Ayat contains the Great name of Almighty.

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

There is none worthy of worship than Thee. Thou art free of all weaknesses. I am undoubtely an oppressor.

PRPOERTY—The Great Name is concealed there unto above Ayat. It will benefit under any distress to the recitor.

هُوَ اللّٰهُ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ (٢٢-٥٩)

He is such a God that there is none worthy of worship than He. He is All Knower of hidden things and open objects. He is most Benovolent.

PROPERTY—The Great Name is concealed thereunto the above Ayat. Whoever recites it seven times in the morning angels pray for his foregivenes till evening. And if he dies the same night (or day) his status will be that of a martyr. If anyone recites it at night angels pray for him till morn and in case eventuality of death of the same evening the reciter will enjoy status of a martyr.

DYING ON FAITH

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝٨

O' our Sustainer do not transgress our hearts after Thou hast given us light—And bestow upon us Thy Special Blessings—Undoubtedly Thou art Most Generous.

PROPERY:—Whoever recites it after every salat he will, Allah, willing, return to Him with perfect belief in Him.

FORGIVENESS

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۝٢٣

O' our Sustainer! We have suffered a lot of our own. And if Thou would not grant us Thy Forgivness and won't pity upon us then undoubtedly we shall incur a great loss.

PROPERTY—Whoever recites this Ayat after every Fardh Salat and begs Allah's forgiveness, Allah willing his sins will be remitted as it is pray that Hazrat Adam (alaihis-salam) has begged of Allah.

INTRCESSION

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝١٢٨ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝١٢٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"In the name of Allah, the Most Merciful, Benevolent"

CHAPTER—1

Fulfilment of Religious Requirements

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PROPERTY:- It is mentioned is a Tradition that the above Ayat contains the Great name of Almighty.

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿٨٧﴾

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هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ
هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾ (٢٢-٥٩)

He is such a God that there is none worthy of worship than He. He is All Knower of hidden things and open objects. He is most Benovolent.

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لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٨﴾

O' our Sustainer do not transgress our hearts after Thou hast given us light—And bestow upon us Thy Special Blessings—Undoubtedly Thou art Most Generous.

PROPERY:—Whoever recites it after every salat he will, Allah, willing, return to Him with perfect belief in Him.

FORGIVENESS

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

O' our Sustainer! We have suffered a lot of our own. And if Thou would not grant us Thy Forgivness and won't pity upon us then undoubtedly we shall incur a great loss.

PROPERTY—Whoever recites this Ayat after every Fardh Salat and begs Allah's forgiveness, Allah willing his sins will be remitted as it is pray that Hazrat Adam (alaihis-salam) has begged of Allah.

INTRCESSION

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ
عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ
لَآ اِلٰهَ اِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿١٢٩﴾

CHAPTER—II

Fulfilment of Worldly Requirements

RELIEF FROM DISTRESS

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾

"Almighty Allah is sufficient alone and He is good to be entrusted will all our objects (to be fulfilled)."

PROPERTY—Whoever recites it will be relieved of the worldly distresses by the grace of Allah.

اَنِّیْ مَسَّنِیَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ﴿۸۳﴾

"I am in such and such distress—And Thou art Kindest of all the Kind ones."

PROPERTY—Whoever recites this at the time of any distress he will be relieved of that by grace of Allah.

FULFILMENT OF ONES NEED

(Surah Yascen) سورہ یٰسٓ۔

Acceptance of Invocation

اِنَّ فِیْ
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَالنَّهَارِ
لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ ﴿۱۹۰﴾ الَّذِیْنَ یَذْكُرُوْنَ
اللّٰهَ قِیٰمًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ وَیَتَفَكَّرُوْنَ
فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ
هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾
رَبَّنَاۤ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَیْتَهٗ ۭ وَمَا

لِلظّٰلِمِیْنَ مِنْ اَنْصَارٍ ﴿۱۹۲﴾ رَبَّنَاۤ اِنَّنَا سَمِعْنَا مُنَادِیًا
یُّنَادِیْ لِلْاِیْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَیِّاٰتِنَا وَتَوَفَّنَا
مَعَ الْاَبْرَارِ ﴿۱۹۳﴾ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰی رُسُلِكَ
وَلَا تُخْزِنَا یَوْمَ الْقِیٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ ﴿۱۹۴﴾
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰی ۚ بَعْضُكُمْ مِّنْۢ
بَعْضٍ ۚ فَالَّذِیْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِیَارِهِمْ
وَاُوْذُوْا فِیْ سَبِیْلِیْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ
عَنْهُمْ سَیِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِیْ مِنْ
تَحْتِهَا الْاَنْهٰرُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۭ وَاللّٰهُ عِنْدَهٗ
حُسْنُ الثَّوَابِ ﴿۱۹۵﴾ لَا یَغُرَّنَّكَ تَقَلُّبُ الَّذِیْنَ
كَفَرُوْا فِی الْبِلَادِ ﴿۱۹۶﴾ مَتَاعٌ قَلِیْلٌ ۫ ثُمَّ مَاْوٰىهُمْ
جَهَنَّمُ ۭ وَبِئْسَ الْمِهَادُ ﴿۱۹۷﴾ لٰكِنِ الَّذِیْنَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ
فِیْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۭ وَمَا عِنْدَ اللّٰهِ خَیْرٌ

CHAPTER—II

Fulfilment of Worldly Requirements

RELIEF FROM DISTRESS

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾

"Almighty Allah is sufficient alone and He is good to be entrusted will all our objects (to be fulfilled)."

PROPERTY—Whoever recites it will be relieved of the worldly distresses by the grace of Allah.

اَنِّیْ مَسَّنِیَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِیْنَ ﴿۸۳﴾

"I am in such and such distress—And Thou art Kindest of all the Kind ones."

PROPERTY—Whoever recites this at the time of any distress he will be relieved of that by grace of Allah.

FULFILMENT OF ONES NEED

(Surah Yaseen) سورہ یٰسٓ۔

Acceptance of Invocation

اِنَّ فِیْ
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَالنَّهَارِ
لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ ﴿۱۹۰﴾ الَّذِیْنَ یَذْكُرُوْنَ
اللّٰهَ قِیٰمًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ وَیَتَفَكَّرُوْنَ
فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ
هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾
رَبَّنَاۤ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَیْتَهٗ ؕ وَمَا

لِلظّٰلِمِیْنَ مِنْ اَنْصَارٍ ﴿۱۹۲﴾ رَبَّنَاۤ اِنَّنَا سَمِعْنَا مُنَادِیًا
یُّنَادِیْ لِلْاِیْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَیِّاٰتِنَا وَتَوَفَّنَا
مَعَ الْاَبْرَارِ ﴿۱۹۳﴾ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰی رُسُلِكَ
وَلَا تُخْزِنَا یَوْمَ الْقِیٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ ﴿۱۹۴﴾
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰی ۚ بَعْضُكُمْ مِّنْ
بَعْضٍ ۚ فَالَّذِیْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِیَارِهِمْ
وَاُوْذُوْا فِیْ سَبِیْلِیْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ
عَنْهُمْ سَیِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِیْ مِنْ
تَحْتِهَا الْاَنْهٰرُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ؕ وَاللّٰهُ عِنْدَهٗ
حُسْنُ الثَّوَابِ ﴿۱۹۵﴾ لَا یَغُرَّنَّكَ تَقَلُّبُ الَّذِیْنَ
كَفَرُوْا فِی الْبِلَادِ ﴿۱۹۶﴾ مَتَاعٌ قَلِیْلٌ ۫ ثُمَّ مَاْوٰىهُمْ
جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ﴿۱۹۷﴾ لٰكِنِ الَّذِیْنَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ
فِیْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ؕ وَمَا عِنْدَ اللّٰهِ خَیْرٌ

لِّلْاَبْرَارِ ﴿١٩٣﴾ وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ
وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ
لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗىِٕكَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۣ
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٢٠٠﴾

"Behold ! In the Creation of the heaven and the earth, and the alternation of Night and Day,—there are indeed Signs for men of understanding—men who celebrate the praise of Allah, standing, sitting and lying down on their sides, and contemplate the (wonders of) creation in the heaven and the earth, (with the thought);

"Our Lord ! not for naught last Thou created (all) this'. Glory to Thee! Give us salvation from the Penality of the Fire.

Our Lord! any one whom Thou dost admit to the Fire, truly Thou coverest with shame, and never will wrong-doers find any helpers!

Our Lord; we have heard the call of one calling (us) to Faith, Belive ye in the Lord, and we have believed. Our Lord! forgive us our sins, blot out from us inequities and take to Thyself our souls in the company of the righteous.

'Our Lord! Grant us what Thou didst promise unto us through Thine Apostles, and save us from shame on the Day of Judgement, for Thou never breakest Thy promise.

"And their Lord hath accepted of them, and answered them: never will I suffer to be lost, the work of any of you, be he male or female; you are members, one of another; those who have left their homes or been driven out therefrom, or suffered harm in my cause, or fought or been slain,—verily I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;—a reward from the Presence of Allah; and from His Presence is the best of rewards.

'Let not the strutting about of the unbelievers through the land deceived thee.

Little is it for enjoyment; their ultimate; abode is Hell; what an evil bed (to lie on)!

'On the other hand, for those who fear their Lord are Gardens, with rivers flowing beneath; therein are they to dwell (for ever), – a gift from the Presence of Allah; and that which is in the Presence of Allah is the best (bliss) for the righteous.

'And these are, certainly, among the People of the Book'

'Those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah. They will not sell the Signs of Allah for a miserable gain! for them is a reward with their lord, and Allah is swift in account.

'O, ye who believe persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper".

PROPERTY—The Holy Prophet (Sallallaho alaihi wa Sallam) used to recite the above-mentioned 'ruku after offering Tahajjud Prayer and hence its virtue is well-estabished.

وَاِذَا
جَاۗءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ
اُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۭ

"When there comes to them a Sign (from God), they say: 'We shall not believe until we receive our (exactly) like those received by God's apostles.'

PROPERTY—One who invokes blessings of Allah between the words of 'Allah' used twice would be granted.

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ﴿١٠﴾ يُّرْسِلِ السَّمَاۗءَ
عَلَيْكُمْ مِّدْرَارًا ﴿١١﴾ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ
لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ﴿١٢﴾

"Saying, 'Ask forgiveness from your Lord, for He is oft-forgiving; He will send rain to you in abundance; give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)"

لِّلْاَبْرَارِ ﴿١٩٣﴾ وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ
وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ
لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗىِٕكَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۣ
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'Our Lord! Grant us what Thou didst promise unto us through Thine Apostles, and save us from shame on the Day of Judgement, for Thou never breakest Thy promise.

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'Let not the strutting about of the unbelievers through the land deceived thee.

Little is it for enjoyment; their ultimate; abode is Hell; what an evil bed (to lie on)!

'On the other hand, for those who fear their Lord are Gardens, with rivers flowing beneath; therein are they to dwell (for ever), – a gift from the Presence of Allah; and that which is in the Presence of Allah is the best (bliss) for the righteous.

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'Those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah. They will not sell the Signs of Allah for a miserable gain! for them is a reward with their lord, and Allah is swift in account.

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وَاِذَا
جَاۗءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ
اُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۭ

"When there comes to them a Sign (from God), they say: 'We shall not believe until we receive our (exactly) like those received by God's apostles.'

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فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۭ اِنَّهٗ كَانَ غَفَّارًا ﴿١٠﴾ يُّرْسِلِ السَّمَاۗءَ
عَلَيْكُمْ مِّدْرَارًا ﴿١١﴾ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ
لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ﴿١٢﴾

"Saying, 'Ask forgiveness from your Lord, for He is oft-forgiving; He will send rain to you in abundance; give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)"

PROPERTY: Some people came to Hazrat Hasan Basri (rehmatullah alaihi) and complained against absence of rain, offspring and some other needs. He advised them all to mutter 'Astaghfirullah'. When they asked the reason, he explained that Allah has put the same thing in these Three 'ayats:

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ
وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ
ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ
اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ
اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَ الْاَرْضَ ۚ وَلَا
یَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ۝

"There is no Allah but He,—the Living, the self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and he feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)".

PROPERTY—If one mutters it 70 times on Friday after Asr Prayer, he would feel wonderful change in his heart and whatever he seeks from Allah in such a state, would be bestowed upon.

As' samio (the Hearer) If it is muttered five hundred times on Thursday after 'chaste' (after sun-rise) prayer 100 times, all his invocations will be granted.

اَلْمُجِیْبُ

Al'Mujeebo (the Acceptor)

If one includes this word while seeking Allah's blessing, it will be granted.

CHAPTER—III

For Sharpening of mind and advancement of knowledge

رَبِّ اشْرَحْ لِیْ صَدْرِیْ ۝ وَیَسِّرْ لِیْۤ اَمْرِیْ ۝ وَاحْلُلْ عُقْدَةً
مِّنْ لِّسَانِیْ ۝ یَفْقَهُوْا قَوْلِیْ ۝

'O my Lord! enhance my courage and render my business easier and remove stammer from my tongue so that people understand what I say'!

PROPERTY—It is useful for sharpening of mind and advancement of knowledge if recited daily twenty times after morning prayer.

'Rabbi zidni il-man'.

رَبِّ زِدْنِیْ عِلْمًا ۝

'O my Lord! advance me in knowledge.

PROPERTY: It may be recited as many times as possible after every prayer for advancement of knowledge.

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰیٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ
حَكِیْمٍ خَبِیْرٍ ۝ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنَّنِیْ لَكُمْ
مِّنْهُ نَذِیْرٌ وَّبَشِیْرٌ ۝ وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ
تُوْبُوْۤا اِلَیْهِ یُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰۤی اَجَلٍ
مُّسَمًّی وَّیُؤْتِ كُلَّ ذِیْ فَضْلٍ فَضْلَهٗ ؕ وَاِنْ
تَوَلَّوْا فَاِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ كَبِیْرٍ ۝
اِلَی اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝

'Alif lam ra' This (Holy Quran) is such a Book that its Ayats have saved reasons and have been revealed explicitly. The Book is

from one who knows everything. Do not pray anybody other than Allah. I terrorise you from the punishment of Allah and give you good news of reward from Allah. He will give more reward in the Hereafter to the performers of good deeds. But if you remained engaged in objections, I warn you against punishment on 'Big Day.' All of you have to return to Allah who is Omnipotent !

PROPERTY: On green leaves of 'arun' the above ayats should be written with musk and rose in the morning and be washed in the well the arums are watered.

PROPERTY:- Whoever recites Surah Yaseen for any distress or obstacle in the way 41 times, his distress or obstacle will be removed. Frightened shall be at ease and comfort, ailing person will be cured of his ailment, hungry will get to his fill.

INSTRUCTIONS:-The word 'arrahman' has recurred 4 times in Surah Yaseen and the word Allah has recurred thrice and similarly it is so in case of Surah Tabarakallazi. Thus, whoever recites Surah Yaseen should fold a finger each time the word 'rahman' occurs. And should do likewise whenever the word Allah occurs (of his left hand). Then he should unfold his right hand fingers in process of recting Surah Tabarakallazi on recurrence of Rahman and left hand fingers in reciurrence of Allah. In the way the fingers of both the hands will be unfolded. Allah willing, all his needs considered at that time will be fulfilled.

(2) Surah Inam (full text)—P. VII.

PROPERTY—Whatever specific purpose will be behind this action, Allah willing it will be served unfailingly.

الٓمٓ - الٓرٰ - كٓهٰيٰعٓصٓ - طٰهٰ - طٰسٓمٓ - طٰسٓ - يٰسٓ
صٓ - حٰمٓ - حٰمٓعٓسٓقٓ - قٓ - نٓ -

'Noon' and such other 'Muqtat' that are in Holy Quran—They all should be engraved on a ringlet and kept with him. Such person will get all his requirements fulfilled and lead a life of easiness.

(4) BISMILLAH IRRAHMAN IRRAHIM

Recite 12000 times in the following manner:

Whenever 1000 times recitation is completed two rakaat of nafl Salat be offered and prayer be made to Allah to fulfil his requirement. Then again recite one thousand times and offer two rakaat

salat. The quantity of twelve thousand (12000) be completed likewise.

(5) The word 'almulk' be written in split letters and should recite the following Ayat by glancing at 'm' (the meem) 40 times every day. Allah will arrange every thing for him of the worldly value as well as of the Hereafter.

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ سے بِغَيْرِ حِسَابٍ ﴿٢٧﴾

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿١٢٩﴾

PROPERTY:—Hazrat Abuddarda (radhiallaho anho) reports that whoever recites this Ayat hundred times he will be saved from all worries of the world and the Hereafter.

In another place it is narrated that such a person who recites it as above will never die of any mishap or accident, will never drown or get injury by an ironic weapon.

It is also mentioned that certain person had fructured the bone of his thigh and saw some one telling to recite the above Ayat by putting hand on the painful part. And he was cured.

If someone writes it on a paper and keeps it with him while going to any requirement or purpose he will succeed in getting all that.

(7) Muhammad Bin Dastavia reports that the note-book of Imam Shafi contained mention of Namaz-e-Hajat. And it was taught to certain adorer by Hazrat Khidhr (alaihis-salam)

It consists of 2 Rakaat of Nafl. In the first rakaat Surah Fatiha once and Qulya ayyuhal Kafroona 10 times. In the second rakaat Surah Fatiha once and Surah Ikhlas (Qulhuwallah) eleven times. After 'salam' he should go prostrate again and recite ten times:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

It should be followed by:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Afterwards he should mention his need in prayer to Allah.

INSTRUCTION:—Whoever wishes to offer this Salat he should bath in the night of Friday and wear clean clothes and then solemn his intention for Salat Qaza-e-Hajat.

(8) Recitation of 'Ayat haraz' that are 33 in number— no evil touches you and every thing untoward is prevented by Allah. An old man had an attack of paralysis and all these Ayat together were blown upon him and he was cured.

(9) ALHAQQO:—Write it on the four corners of a square piece of paper. Putting this paper over his palm if he raises that hand towards sky he will have shorter course to success and reach his target. The time is the later half of the night.

(10) ALWAKEELO :— It is useful for all requirements.

(11) ALMUQTADIRO :— While rising from bed it should be repeated abundantly. Allah will ease his target.

(12) 'ALBADIO' :— If the word is repeated one thousand times the need will be fulfilled.

Practices for fulfillment of needs: Ibn Sirin (rh) reports that once he was making journey and halted by a canal. The local people were terrorised of a possible attack by bandits. All his companions left him. But since he would recite Ayat 'Haraz' he remained staying at the spot. Before he could sleep, a few people advanced toward him with swords in their hands, but could not approach him. He left the place in the next morning and met a person on horseback who narrated that they tried to reach a hundred times in the previous night but everytime they found an iron-wall between. He revealed that was due to blessing of those 'Ayats'. The person promised not to indulge in such an evil in future. The Ayats are as follows:

الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ
اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْ
خُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۚ
يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ
السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝ لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ
الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَالَّذِيْنَ
كَفَرُوْٓا اَوْلِيٰٓئُهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ ۝ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَا
سِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ اٰمَنَ
الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۡ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝
لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا تُؤَاخِذْنَآ
اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا
وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۡ وَاغْفِرْ لَنَا ۡ وَارْحَمْنَا ۡ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا
عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرٰتٍ

بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ ﴿٥٤﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ

الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللّٰهِ

قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ قُلِ ادْعُوا اللّٰهَ أَوِ ادْعُوا الرَّحْمٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنٰى وَلَا تَجْهَرْ

بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ

يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ وَالصّٰفّٰتِ صَفًّا ﴿١﴾

فَالزّٰجِرٰتِ زَجْرًا ﴿٢﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿٧﴾

لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلٰى وَيُقْذَفُونَ

مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَّنْ خَلَقْنَا إِنَّا خَلَقْنٰهُمْ مِّنْ طِينٍ لَّازِبٍ ﴿١١﴾ يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ

اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ

﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ

لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ وَتِلْكَ

الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ عٰلِمُ

الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللّٰهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ

السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللّٰهُ

الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنٰى يُسَبِّحُ لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَّأَنَّهُ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ

صَاحِبَةً وَّلَا وَلَدًا ﴿٣﴾

EMPLOYMENT

(1) In the month of Rajab on new moon Thursday the following word be engraved on a silver disk. It should be used in a ring to wear in the forefinger. Such a man will be free of all fears and nothing will disturb him. Ruler will favour him and respect him. All his efforts will be fruitful.

If he pats over the head of a person who is in fury, he will turn normal and cold. While in exterme thirst if sucks it his thirst will be quenched by it. If he puts it in the rain water at night and uses the water in the morning without taking any breakfast his memory will be sharpened. It is equally good for a jobless person to get an employment and cures the 'mirgi'.

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيهِ مَنْ يَّشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَّخْتَصُّ بِرَحْمَتِهِ

مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

"(O' Prophet Muhammad, Sal'am) Tell that favour is in possession of Allah. It is His soul discretion to bestow it upon whom He is pleased. And Allah is very large-hearted and All-Knower—And He particularizes for. His favour and benevolence whom He so wishes—And (undoubtedly) Allah is Most Kind".

INSTRUCTION :—On Thursday write the above Ayat on a piece of such a person's shirt who is apparently enjoying Allah's favour and holds good luck, and hang it either at your residential house or shop. It will enhance your income definitely.

(3) MISCELLANEOUS :—If the above Ayat is written on a piece of paper and tied on the right arm of the person who is jobless he will get employment. Besides this if someone has sent words for matrimony in some family it should be tied likewise in the arm of such person, the offer of matrimony will be definitely accepted.

(4) 'And (hearing it) the King said, 'bring him to me I will keep him especially (for my work). Thus, when the King told (to him) you are most honourable and reliable for me (from) today. Yusuf alaihis-salam suggested 'deploy me on the treasury of the country. I will maintain watch over it and am well conversed with it. And We made Yusuf (alaihis-salam) in a queer manner an authority so that he lives where he likes therein We divert Benevolence to whom We please. And We do not spoil the reward of the virtuous action.'

PROPERTY :—The person who has failed to get any employment or has been suspended he should observe fast on first Thursday and Friday of the month (lunar calendar). While lying on bed in the preceding night of Friday must recite this Surah.

Then on Friday between Zuhar and Asr write this Surah. Then after breaking the fast (after) and after Isha recite this Ayat. Then while going on bed should recite this Surah. He should supplement with 'Lailaha illallaho' one hundred times, 'Allahoakbar' one hundred times, 'Alhamdolillahe' one hundred times, 'Subhanallahe' one hundred times and hundred times Istighfar followed by Darud Sharif one hundred times. Serving it all right he should sleep. In the morning before going out of the house the written paper of the Surah be made a tablet and tied on arm. While doing it, he should be determined not to oppress anyone by any mean and won't exceed his right.

The illiterate person should keep the written piece of Ayat under his head and say 'Lailaha illallaho' etc. as above.

REMAINING EVER HAPPY

And Allah gave this help just for the reason that it be a gladtiding of affluence. So that your hearts are free of restlessness. And in fact affluence and pleasure are from Allah Who is Great and Allwise.

PROPERTY :—On 27th of Ramadhan write this Ayat on a piece of paper put it under the stud of the ring. He will remain ever jolly, refreshed and happy.

DOING AWAY WITH FEAR, SORROW AND GLOOM

(1) Surah Nuh (P. 29).
PROPERTY :—It is excellent in getting anything set right and dispelling doubts and sorrow.

MISCELLANEOUS FOR DISPELLING FEAR

It is reported from Ibnul Kalbi that someone threatened to murder a person. He got frightened and went to a learned person (A'lim) who advised him to recite Surah Yasceen before leaving his house. So the person did accordingly. It is said that whenever he passed by his enemy the latter could not see the former.

(2) Assabooro (the endurer).
PROPERTY :—If it is recited one hundred times before Sunrise nothing distressing would occur.

(3) Albaaqi (Immortal).
PROPERTY :—If recited one thousand times he will be freed from any sorrow.

(4) Alwariso (The Heir).
PROPERTY :—If recited between Maghrib and Isha one thousand times then depression will be removed.

FACILITATION OF DIFFICULTIES

(1) Allaho.

PROPERTY :—Whoever recites it one thousand times every day he will become self-confident and self-asserting (in worldly matters). And if anyone recites it before Friday prayer in state of perfect cleanliness 200 times in seclusion his difficulty will be cured, provided he is not in ailment of death.

TO ACHIEVE TARGET

(1) Almoty (the giver).

PROPERTY :—It is excellent for achieving all legitimate targets.

(2) Almaneyo (The obstructor).

PROPERTY :—It is excellent for achieving the target which is being repeatedly shelled. Should be recited morn and even for Sure Success.

(3) (P. 3, Ruku 10).

"(O Muhammad, Sal'am) you tell Benevolence is under Allah and He bestows upon whom he pleases. He is very large-hearted—Knows well. Specially bestows upon whom His Benevolence and Blessings He is pleased to bestow. And Allah is most Benevolent.

PROPERTY :—On Thursday the above Ayat be written on the rag of such cloth (shirt) of some affluent and well-off person in state of ablution. And it be hung in the house or shop for enhancement of business. Income would definitely rise by grace of Allah.

(4) MISCELLANEOUS : If this Ayat is tied on the arm of a jobless person he will get job and earn. It is also useful in getting matrimonial messages okeyed,

(5) (P. 2, Ruku 7).

ALM—(that you hear) are the Ayat of a Great Book (Holy Quran). Whatever is revealed to you by your Fosterer is quite true. And (but) many people do not believe Allah is such a

Mighty that he raised the Heavens in the same condition. Then (He) ascended on Divine Throne and assigned duty to the sun and moon. Each of them is in motion at the specified speed and appointed time. He is setter of every thing and explains clearly the reasoning. So that you believe in returning to your Fosterer. And he is such that he has unfolded the earth and created mountains and streams on earth and created two types out of every kind of fruits. Hides from (the darkness) night (the light of) the day. In the matters mentioned herein there are reasons (for unity of Allah) for wrote who think over it.

NOTE : These Ayat are to be writtten on 14th night (the preceding one) after Isha prayer any month of Lunar Calendar.

The Ayat are as follows :

ALM Zalikal Kitabo (P. 1, R. 1) upto Muflihun.

This book is such that there is no doubt in it. It shows the path to those who fear Allah. Those people that fear Allah are one who believe in hidden things and maintain Salat and spend out of what we have given to them. And they are such people who believe on this Book too, that has been revealed to you and on those Books as well that are revealed before you. And they believe in the Hereafter also. Thus, these people are on the right path that has been granted to them by Almighty—And such people are completely successful.

ALM Allaho (P.3, Ruku 9) lailaha illa upto alfurqan.

Allah is such that there is none worthy of being worshipped than He and He is Ever living. And He is controller of everything. Almighty Allah has sent Quran to you. Describing facts it testified those Heavenly Books that have been revealed before it. And had sent likewise Torah and Bible before it to guide the people. And Allah revealed miracles.

ALM masa.....upto lilmomineen (P. 8).

This is a Book that has been sent to you to frighten. So you should not be tightened of your heart of this. This is an admonition for the believers.

ALM mar'a.....upto Yominoon (P.13, Ruku 7)

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ALM masa.....upto lilmomineen (P. 8).

This is a Book that has been sent to you to frighten. So you should not be tightened of your heart of this. This is an admonition for the believers.

ALM mar'a.....upto Yominoon (P.13, Ruku 7).

These (that your listening) are the Ayat of a large Book (i.e. of the Holy Quran). And that is being revealed to you on part of Allah is quite true (but) many people do not believe in it.

Para 16, Ruku 4-K' Hya-a Suad' upto Zakaria. It is the mention of your Fosterer's Benevolence on His servant Zakaria (P. 16, Ruku 10) upto litashqa—We have not revealed Quran to you to make you endure any trouble.

Ta Seen Mim (P. 17, Ruku 5) ..... upto Kitabim mubeen. These Versions that are revealed to you are the Ayat of the Book (Quran).

Ta-Seen (P.19, Ruku 16) ..... upto Kitabim mubeen. These are of Quran and of a Relevant Book.

Ya Seen ..... hakeem (P. 22, Ruku 18).

By the Alwise Quran.

P. 22, Ruku 10—Saud wal Quran .....upto Shaqaqin.

By the Quran that is filled with All Truth—(But) those disbelilvers are prejudiced and anti to (All Truth).

Ha Meem (P.24, Ruku 6) .....upto ilaihil maseerun. This Book has been descended from Allah who is Mighty, All knower, Fergiver of sin and Grantor of Pardon, is hard Punisher, All Powerful. There is none worthy of worship than He. All have to return to Him.

Ham Asaqa upto ..... Azizul Hakeem. (P.15, Ruku 2). Similarly Allah who is Allwise has been revealing upon you and other Apostles that have been your predecessors, other Surah and Books.

Qaaf wal quranilmajeed (P.26, Ruku 15) Surah by Holy Quran

Noon walqalame wama Yasturoona (P.29, Ruku 3)

By the pen and by the inscription (of these an_els).

(2) Surah Taha (P—16).

PROPERTY :— Write the above Surah and keep it with you wrapped in green cloth of Hearer.

If matrimonial message has been sent it will be accepted. If he wants to reconcite to parties on inimical terms they will not hesitate in doing so. If he drinks its wash the king will oblige him. If the woman who is not receiving any matrimonial offer, bathes in its washed water she will have smooth matrimony (Niqah).

(3) (P-16, Ruku 17).

And do not look towards those things which have been abundantly bestowed upon different disbelievers in order to test them. Because that is just the worldly glamour. And your Fosterer's gift (that will be given in Hereafter) is for better and enduring. And ordain your relation (family concern and believers) to offer Salat and yourself also observe it strictly. We don't want you to book for livelihood. That, we are to provide you.

PROPERTY :— If it is written on a paper and is tied to arm the unmarried shall get married. Loss of memory shall be cured. The ailing person will recover, poor will become affluent.

(4) Surah Ahzab (P-12).

In order to receive matrimonial offers for your daughters and other related girls write it on paper on the thin skin of the deer and keep it shut in a casket in your house.

ANGER OF HUSBAND

(1) (P.2, Ruku 4) And they are (also) the men who assign partner to Allah, beside Allah—And love thou as they (ought) love to Allah. And those who are believers they have very strong love for Allah (Alone).

PROPERTY :— The above Ayat be served upon any sweetmeat, the displeased and angry husband will turn kind to her.

WARNING :— It will not act in illegitimate cases.

LOVE OF WIFE

(1) Surah Yusuf, if written on a piece of paper and bound on arm by any husband, his wife shall be very kind to him.

(2) Almughni (affluent maker).

PROPERTY :— If it is recited one thousand times you will muster strength. If at the time of cohabitation you recite it in your heart the wife shall turn extremely loving to you.

FRUSTRATION OF CHILD (SON)

(1) (P.2, Ruku 12).

(Hazrat Zakaria requested) O' my Fosterer be kind to grant me a worthy son specially from Thee—Undoubtedly Thou listens to prayer.

PROPERTY—Anyone who is frustrated from this side of the

worldly life (having children) he should recite this Ayat. Allah shall grant him noble son by virtue of it.

(2) (P. 17, Ruku 6) O' my Fosterer don't keep me heirless give me son). And Thou art best of all the heirs.

PROPERTY—The person who is deprived of issue should recite it three times after every Salat. Allah willing he will get a son This is the prayer made by Hazrat Zakaria (alaihis salam).

(3) (P. 27, Ruku 2)—And We made the Heavens from our Might and We are extensively mightier. And We made the earth (like) floor. Thus what a fine floor-maker We are.

PROPERTY—Anyone who is deprived of children he should take two eggs every day and after boiling them remove the outer kermel. On one egg he should write :

وَالسَّمَآءَ بَنَيْنٰهَا بِاَيْيدٍ وَّاِنَّا لَمُوْسِعُوْنَ ۝

and on the other he should write :

وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ۝

The first egg be taken by man and the other by woman. This should be continued for forty days and during this period they must also be sharing bed. Allah willing, the woman shall be impregnated.

(4) (P. 19, Ruku 9) And I told them to seek forgiveness from their Fosterer. Undoubtedly He is Great Forgiver, will send rain on you abundantly and shall multiply your wealth and children. And will cultivate gardens and streams for you.

PROPERTY—Some people came to Hazrat Hasan Basri (rahmtullah alaih). Few complained of drought and others of being deprived of children. Many had other complaints. To all of them he asked to seek Allah's forgiveness (Isteghfar). One of them sought to enquire as to the reason of suggesting Isteghfar in all cases. He replied that it is what Allah has reminded you and recited the above Ayat.

PROTECTION OF PREGNANCY

(P. 13, Ruku 8) Allah is well informed of whatever character of pregnancy is (bearing male or female issue) and what is the weakness of the womb. And every thing is fixed by a particular measure with Allah.

PROPERTY—If there is apprehension of abortion or miscarriage, or there is failure of impregnation this Ayat and the above be written on piece of paper and tied covering up woman's womb. Allah willing the pregnancy will be saved and if there is failure of impregnation it will be achieved.

(2) (P. 17, Ruku 8) O' People ! fear of your Fosterer (because) undoubtedly the tremor of the Day (of Judgement) will be a havoc.

PROPERTY—It is useful for protection of pregnancy. It should be recited for this purpose thrice after every Salat.

(3) (P, 3, Ruku 12) When the wife of Umran (father of Mariam) during her pregnancy prayed Allah. O my Fosterer ! I have sought to determine this sanctity that the child (male issue) that is in my womb will be treated free in Thy Name. So, accept it after he is born. Undoubtedly Thou art Great Hearer and Great Knower. When she begot a daughter in (desperately) she said, "O my Fosterer, I have given birth to a girl."

Although Allah knows very much about the girl she has given birth to and the boy she had desired for that the boy was not equal to that girl. And I named that girl as Mariam. And give her and her children if she gives birth to one as such under Thy protection and against ignoble Satan. To her (Mariam) her Fosterer accepted due to His Benevolence and grew her wells independently. And made Zakaria her guardian. Whenever Zakaria (alaihis-salam) paid visit to her house he found a finer eatables for her and said : O' Mariam when did you get these eatables for yourself. She said : It is from Allah. Undoubtedly, Allah gives sustenance undeservedly to whom he pleases.

PROPERTY—The above Ayat is effective for protection of pregnancy and to protect children from any calamity, distress or effect of evil sight. It should be written on the thin skin of the deer with saffron and rose-water and tied below the ribs of the pregnant woman. Till the delivery of the child, it will protect her from all kind of troubles.

(4) (P. 17, Ruku 6) And mention of the woman Mariam also, who saved her chastity from men by avoiding marriage and indulgence both. Then We, of Jibrail, blew our spirit in her and made her son Isa (alaihis-salam) an specimen of Our Might. The path on which you have to remain firm is only one. And I am your Real Fosterer. So worship me. And those who have developed dissensiory in their religion hence they will receive punishment as all have to return to Us.

PROPERTY—For protection of pregnancy and healthy growth of the child in mother's womb writh the above Ayat and tie it for first forty days of pregnancy and then untie it. The same should be tied up in the beginning of 9th month and remained till delivery. After the child is born, tie the same to it.

(5) Surah Al-Hajrat (Para 26).

PROPERTY—Pasting it on wall will be a check on Aaseb (the spirit that possesses any person).

If it is written on a paper and its wash is given to sip to any pregnant woman, the pregnancy shall be protected and it will enhance milk in woman.

(6) Suratul Haqata (Para 29).

PROPERTY—If tied to a pregnant woman she and her child will be protected. If its wash is tipped to the freshly born child he will remain safe from every disease that is caught by children. Accordingly olive oil can be served by blowing into it the above Surah. This will if is used for massaging on the person of the child, all kinds of pains will be cured.

(7) The following Ayat can be tied for protection of pregnancy and the fruit laden trees and plants.

إِنَّ اللَّهَ يُمْسِكُ السَّمٰوٰتِ وَ الْأَرْضَ أَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ إِنْ
أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهٖ ۚ إِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤١﴾
وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَ النَّهَارِ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٤٢﴾
وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

(8) For the same purpose as above the following Ayat be written on any dish or plate and be used for sipping.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ أَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا
أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۖ
وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُوْنَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيْدَ بِهِمْ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ﴿٣١﴾ وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚ وَهُمْ عَنْ آيٰتِهَا مُعْرِضُوْنَ ﴿٣٢﴾ وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُوْنَ ﴿٣٥﴾ وَإِذَا رَآكَ الَّذِيْنَ كَفَرُوْٓا إِنْ يَّتَّخِذُوْنَكَ إِلَّا هُزُوًا ۚ أَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَهُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿٣٦﴾ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۚ سَأُرِيْكُمْ اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ﴿٣٧﴾ وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾ لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَلَا عَنْ ظُهُوْرِهِمْ وَلَا هُمْ يُنْصَرُوْنَ ﴿٣٩﴾ بَلْ تَأْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَلَا هُمْ يُنْظَرُوْنَ ﴿٤٠﴾ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٤١﴾ قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمٰنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ﴿٤٢﴾ أَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ۚ لَا يَسْتَطِيْعُوْنَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغٰلِبُوْنَ ﴿٤٤﴾ قُلْ إِنَّمَآ أُنْذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَآءَ إِذَا مَا يُنْذَرُوْنَ ﴿٤٥﴾ وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَآ إِنَّا كُنَّا ظٰلِمِيْنَ ﴿٤٦﴾ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفٰى بِنَا حٰسِبِيْنَ ﴿٤٧﴾ وَلَقَدْ اٰتَيْنَا مُوْسٰى وَهٰرُوْنَ الْفُرْقَانَ وَضِيَآءً وَّذِكْرًا لِّلْمُتَّقِيْنَ ﴿٤٨﴾ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿٤٩﴾ وَهٰذَا ذِكْرٌ مُّبٰرَكٌ أَنْزَلْنٰهُ ۗ أَفَأَنْتُمْ لَهٗ مُنْكِرُوْنَ ﴿٥٠﴾ وَلَقَدْ اٰتَيْنَآ إِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْ أَنْتُمْ لَهَا عٰكِفُوْنَ ﴿٥٢﴾ قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَاٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٥٤﴾ قَالُوْٓا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللّٰعِبِيْنَ ﴿٥٥﴾ قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ الَّذِيْ فَطَرَهُنَّ ۖ وَأَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ﴿٥٦﴾ وَتَاللّٰهِ لَأَكِيْدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوْا مُدْبِرِيْنَ ﴿٥٧﴾ فَجَعَلَهُمْ جُذٰذًا إِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُوْنَ ﴿٥٨﴾ قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ إِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ﴿٥٩﴾ قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗ إِبْرٰهِيْمُ ﴿٦٠﴾ قَالُوْا فَأْتُوْا بِهٖ عَلٰى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿٦١﴾ قَالُوْٓا أَأَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓإِبْرٰهِيْمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَاسْأَلُوْهُمْ إِنْ كَانُوْا يَنْطِقُوْنَ ﴿٦٣﴾ فَرَجَعُوْٓا إِلٰى أَنْفُسِهِمْ فَقَالُوْٓا إِنَّكُمْ أَنْتُمُ الظّٰلِمُوْنَ ﴿٦٤﴾ ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۖ أَفَلَا تَعْقِلُوْنَ ﴿٦٧﴾ قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ إِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٦٨﴾ قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى إِبْرٰهِيْمَ ﴿٦٩﴾ وَأَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْأَخْسَرِيْنَ ﴿٧٠﴾ وَنَجَّيْنٰهُ وَلُوْطًا إِلَى الْأَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿٧١﴾

PROPERTY—Serve it on the parts of woman during late hours of night. It will protect pregnancy and there will be no abortion or miscarriage.

PANGS OF BIRTH

(Para 3, Ruku 9) When the Heaven will burst out (so that the angels and other celestial beings are descended) and will obey the order of its Fosterer. And that (the Heaven) is worthy of it. And when the earth will be expanded and she (the earth) will vomit out its contents (the deads) and shall get empty.

PROPERTY—Write the above Ayat on piece of paper and tie it on the left thigh of the pregnant woman (in mature case for safe delivery) she will give easy birth. But the very moment delivery has been cleared the tablet (ta'weez) be removed instantly. And it is also very convenient for facilitating easy birth to give the particular part of the woman smoke of her own hairs.

(2) You tell (to this disbeliever) who is that who controls fully your ears and eyes. And who that who creates lifeless from the living and living from the lifeless and who is He who arranges all the works. So they will definitely reply that the doer of all these things is Allah. Then ask them why they do not refrain from assigning partner to Allah.

PROPERTY—The Ayat is beneficial for easy birth of the child, for pain in the ear and for facility of sustenance. It is to be written on the skin of wseet Kadoo by black ink and tied on the right arm of the woman running pengs of birth to facilitate easy birth. If it is written on copper plate (nickled) with perfumed substraction and is washed with honey and boiled on fire is a wonderful instant cure eardrop. Specially, for the purpose of continuity of source of income (legitimate) and enhancement of sustenance, it should be written on piece of paper, tabletized in blue cloth and tied on arm.

(3) (Para 17, Ruku 3) Do these disbelievers do not know it that Heaven and Earth were closed (in the very beginning). Then We opened the two (by Our Might). And We have made every life enduring thing by the water (of rain). Even then, (hearing this) do they not believe us ?

PROPERTY—It should be blown on abdomen or waist of the pang enduring woman—or tied in written form to facilitate easy and safe delivery.

وَاَلْقَتْ مَافِيْهَا وَتَخَلَّتْ ۝ وَ اَذِنَتْ
لِرَبِّهَا وَحُقَّتْ ۝ اَحْيَا اَشْرَاهَيَا

The above Ayat be written on piece of paper and tied by a rag on the left thigh of the pangs enduring woman. It will make her to give smooth birth to the child.

(5) Surah Insbiqaq.

From beginning upto 'huqqat' be served on any sweet eatable and given to eat to the pang enduring woman it will effect expedient delivery of the child.

ENHANCEMENT OF WOMAN'S MILK

(1) Suratul Hijr (P. 13).

PROPERTY—Write it on a piece of paper with Saffron and give its wash to the lactation serving woman the quantity shall increase.

Surah Yaseen if written on piece of paper and washed, its administering to lactation serving woman shall increase the quantity enormously.

(2) Suratul Hujrat (P. 26)

PROPERTY—Write on piece of paper and paste on the wall. Aaseb (the evil spirit) will not recur. If its wash is sipped by lactation serving woman the quantity of her milk shall increase. It is equally good for protection of pregnancy.

DESERTING LACTATING OF THE CHILD

(1) Suratul Buruj (P. 30).

PROPERTY—If the mother of the infant wants her sucking child to give up sucking tie the above Ayat on the person of the child. He will give up sucking easily.

MALE ISSUE AND FORTUNATE ONE

(1) Suratul Aala (P. 30).

PROPERTY—The following Surah if written on the right rib of the woman in the offing of pregnancy then she will give birth to a son.

(2) If there is a woman who has not given birth to a son, saving female issues, then before passing out of three months of pregnancy write the following Ayat on the skin of the deer with Saffron and rose water and making a tablet be tied to the pregnant woman.

Ayat :

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ
وَمَا تَزْدَادُ ۭ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝

Then this Ayat ·

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝

(3) And the reliable source has also given to know that the woman who does not beget a male child do the following.

"Draw a circle on her abdomen and by the tip of your finger complete 70 rounds of the circle by saying "Ya Mateeno".

The purpose will be served.

(4) If "Surah Yusuf" is written on piece of paper and tied on

pregnant woman she will beget a male child.

(5) Al mutakabbiro (The Proud).

PROPERTY—If the world is chanted abundantly his seniority will be acknowledged far and wide degrees raised.

If the above is chanted 10 times before actually indulging with ones wife the woman shall beget a very lucky son.

(6) Suratul Fajr (P. 30).

If it is recited during mid-night and afterwards bed is shared with wife, the child thus born of it shall be very lucky.

(7) Albirro (Doer of good).

If it is chanted 7 times and blown upon the child he will grow up as a very fortunate person.

PROTECTION OF CHILD

PROPERTY—If written with musk and Saffron and put into copper or iron pipe. Its hanging around neck of the child shall prevent from weeping, crying and frightening (awake or asleep). The child will be satisfied by her mother's breast and if the quantity of milk is insufficient, it will increase the same.

(2) Surah Jasia (P. 25).

PROPERTY--If it is written on piece of paper and tied to the newly born child, he shall be protected from all evil effects, including poisonous animals. إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ۖ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

PROPERTY—Its tablet (taweez) hung around neck shall protect the child from all diseases

سورہ ابراھیم علیٰ نبینا وعلیہ السلام (پارہ ۱۳)

PROPERTY—If it is written on white hareer cloth in state of perfect ablution and tied to the arm of the child, it shall protect him from crying, evil sight and shall ease discontinuity of sucking by the child.

(5) Suratul Balad (P. 30).

PROPERTY—At the time of the birth of child be tied to the child, it shall protect him from poisonous animals, dysentry etc.

GROWTH OF THE CHILD

(1) (Para 12, Ruku 14) That one who made the things and started creation of man from earth and made its (entire) kind with unvaluable water. Then arranged his organism into order and blew His own Spirit into him and gave you ears, eyes and heart. Your scantly express gratitude to him (or do not).

PROPERTY—After the child is seventy days old write the above on any glass ware and wash it with the rain water. Half of this wash should be taken to be mixed with the milk of the child and the second half be used for seven days in sip and rince of the child (or wiping of face). Allah willing it shall facilitate healthy growth of the child.

SEXUAL POTENTIALITIES

It is stated that in his assembly someone mentioned that certain person who had married recently has failed to satisfy his wife, Hazrat Hasan Basri (rahmatullah alaih) arranged two boiled eggs and removed their shell. On one egg he wrote :

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

and gave it to the man to eat it up. On the second egg he wrote :

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

and gave to the woman. Then asked them to serve their purpose. They were successful.

DYING OF THE MALE CHILDREN

If the male issue of any woman does not survive she must take Agwain and Siah mirch and on Monday moon it should be served with Surah Ash-Shams 40 times, preceding and ending with Darud Sharif each time. It should be used by the woman daily from her pregnancy till discontinuance of sucking of the child.

INQUIRING INTO SECRET MATTERS

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ۭ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝

"Allah knoweth all about the conception (male or female child) the defect and weeknesses of the womb. And every thing is determined precisely on part of Allah. He is Knower of all the secret and open things. He is Greatest and Dignified."

Whoever wishes to enquire into any secret matter (hidden facts or concealed matters) i.e. what the sex of the conceived child is, where the treasure is buried or the location where he had buried valuables and forgot, when the missing one shall come back or the time of the recovery of any patient he should perform ablution at night and use attar (scent) and observe fast on Monday. Again in the evening he should sleep in state of ablution and on Tuesday before sunrise should write these Ayat on any green coloured cloth with Saffron and pure rose water. Then it should be perfumed in the smoke of ood and amber and put in a casket so that none sees it and it is not exposed to Sun or the Moon. On Wednesday after finishing his Isha prayer he should hold the casket in his hand and say :

يَا عَالِمَ الْخَفِيَّاتِ فِي الْاُمُوْرِ يَا مَنْ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔
اِطْلُعْنِيْ عَلٰى كُلِّ مَا اُرِيْدُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Afterwards he should sleep in memorizing Allah. He will see a dream in which his objective will be disclosed. Perchance, it is not cleared in this, again he should observe fast on Thursday and in the preceding night of Friday repeat the same action. He will definitely be informed in dream about his object.

CHAPTER IV

Chapter on Subsistence

(1) (P. 4, Ruku 7)--Afterwards Almighty Allah sent His Blessings upon you after this so sorrow (the sleep). One of the groups was being overwhelmed by it and another group was anxious about their lives. They were thinking against facts about Allah which was just on stupid idea. They were saying that to some extent we determine the shaping of destiny (i.e. to some extent we do not). Tell (them) that Allah is the Sole Authority. They conceal such things in their hearts which they do not disclose before you. (They) say that in case we would have been the Determining Authority of the events those who are murdered amongst them they would have not been murdered here as such. You tell them that even if they would have remained with their houses those who were destined to be murdered would have walked upto the places they have been murdered into. And whatever has happened is mainly aimed at testing your inner (the belief) so that your ideas of hearts are clarified. Allah knows the entire state of affairs of your hearts. And undoubtedly We have given you place to live on earth and we created in it the ingredients of life for you. You people are miserly in expressing gratitude."

PROPERTY—Recite these Ayat after Maghrib Prayer eleven times for 40 Fridays, commencing from the first Friday of early month. And write the following Ayat on piece of paper after Friday prayer and throw in the well :

وَلَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

It is hoped that Allah willing this action will benefit the doer and make him affluent. If he is under indebtedness it will be cleared very soon.

INQUIRING INTO SECRET MATTERS

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝

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مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۝ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ۝ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ۝ إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ۝ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝
إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝ وَهُوَ الْغَفُورُ الْوَدُودُ ۝ ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَّالٌ لِمَا
يُرِيدُ ۝ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝ فِرْعَوْنَ وَثَمُودَ ۝ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ ۝

PROPERTY—Whoever keeps it with him he is immune from any harm.

(5) Alqaharo.

PROPERTY—Its chanting distracts from the love of the world and only the love of Allah is exalted. Enemies are subdued. If it is written on china clay ware and its wash is administered to such a person who has failed to satisfy his wife under influence of some witchcraft etc. he will recover.

WITCHCRAFTS (P. 11, Ruku 12)

(1) "So when they put forth their witchcrafts then Musa said that whatever you have brought is witchcraft. It is certain that Allah dislodges all this witchcraft. (Because) Allah does not allot success to such mischief mongers. And Allah proves all His promises true (by mean of miracles). Let the disbelievers and guilty feel unpleasant."

PROPERTY—It is excellent to counter act witchcrafts by using tablet on arm or administering its wash to the patient.

(2) (P. 8, Ruku 11)---"O the progeny of Adam! Wear your dress while attending mosque and be well-fed and do not exceed (your) limits. Undoubtedly, Allah does not like those who exceed their limits. Say yourself who has banished the eatables made by Allah and the clothes made by Allah. Say it that these things that are pure (fresh) even on the Day of Judgement are made for men of true belief their worldly lives. In this way we narrate explicitly all the Ayat for the prudents. Say that my Fosterer has, however, banished all nude things that are open and

CHAPTER V

Witchcrafts and Jins

PROTECTION FROM MAN AND JIN

(1) (P. 3, Ruku 10).

"Allah is such that there is none worthy of worship than He. (He) is alive and (He) controls. Neither he is subdued by drowsiness, nor induced by sleep. He is Master over every thing that is in the Heavens and earths. Who is that person who could intercede except by His permission. He knows all their apparent and hidden states of affairs. And any thing that is in existence cannot explore what He knows but what He desires of the worldly knowledge. His Authority has brought the entire Heavens and Earths under it. And Allah is not wearied of protecting these two. And He is Majestic."

PROPERTY—Whoever recites 'Ayatal Kursi' once after every prayer Satan will never attract to him. Because he has pledged that he will not go to the person who recites it.

(2) Suratul Mauzatain (P.30).

PROPERTY—All kind of pain, witchcrafts, ailments, evil sighting are countered by reciting or blowing it. Before sleeping in bed at night it shall afford protection from all kinds of mishaps. Children, tied with its tablet (taweez) are protected by the 'nervefits'. It does protect from the fury of rulers also.

(3) Surah Ikhlas (Qulhuwallah Ahad.....)

PROPERTY—If it is written on the thin skin of rabbit and kept with him, he will be saved of any harm by man, jin and animal. They will not come to him with bad intentions.

(4) An elderly scholar reports to the effect that he was going in a jungle and saw that a wolf is playing with a goat. As he approached, the wolf ran away. He saw that a tablet (taweez) was tied around the neck of the goat. When he opened it found the following Ayat written thereupon.

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وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾ وَحِفْظًا
مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿٣٨﴾ إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾
إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِمَا
يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

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concealed therein, and every thing of sin---and oppressing others. And this act that you should assign anything as partner to Allah to which Allah has not confirmed and such thing that you assign to Allah and which is not confirmed to you either."

PROPERTY—It is excellent in action for countering poisonous effects, evil-sighting and witchcraft. If it is written with green grapes and Saffron and washed with hail water and taken bath with it, will do away effects of witchcrafts, evil-sighting. If used with food, one will be immune from effects of poison, witchcrafts and all such things.

(3) (P. 1, Ruku 3).

"So when they came (and faced Musa) Musa asked them to throw it over-ground whatever they have got. When they threw up their witchcraft then Musa told them whatever you have brought is witchcraft. It is certain that Allah would disperse it jbst now. Because he does not allow success to such mischief-mongers.

PROPERTY—It is excellent to dispell the effect of severe black magic. Take a jar of raining water which is not noticed of by anyone and a jar of water from such a well from which none takes out water, and on Friday pluck seven leaves of such a tree whose fruits are not eaten by anyone.

The water of the two jars be mixed and the leaves be thrown into it. Write these Ayat on a piece of paper, wash therein and bathe the patient by the riverside during night hours in standing position. Allah willing, it will act instantaneously.

CHAPTER VI

Winning over of Jenni & Mankind

1. (P. 1, Ruku 11)

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوٓا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ۝ وَعَلَّمَ آدَمَ الْأَسْمَآءَ
كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ۝ قَالُوا سُبْحَٰنَكَ
لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ ۝

When your Lord revealed it to the angels that He was going to appoint a 'Caliph' on earth; the angels uttered that Thou createth such people who willst fight and shed blood, while they (the angels) remember Him every moment. Allah observed that He knoweth what ye knoweth not. And Allah bestowed knowledge on Adam (after creating him) about all objects of Nature and after presenting those objects before the angels, asked them to tell the names of those objects if they are truthful. The angels replied that Allah, the Glorious, knoweth better that they haveth no knowledge except what He bestowedst upon them. Lo ! Thou art All-knowing and the wisest.

PROPERTY—The above one is useful for winning over of Jenni and mankind and for acquiring knowledge. One should observe fast after taking bath in the month starting from Wednesday. Breaking the fast with bread of barley, sugar and potherb in the evening and sleeping in time. Now he should leave the bed at mid-night and after permorming ablution, he should recite the above ayats 33 times and drink these ayats after writing on a

plastic utensil with musk and saffron and go to sleep again. This practice should be adopted for seven days reciting them 70 times on the last day.

SUGGESTIONS FROM SATAN

If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things). Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo ! they see (aright) ! (P. 9, R. 14).

PROPERTY—Those who are overcome by evil suggestions (from Satan) should write these ayats with saffron and rose in the morning of Friday at sunrise on seven chits of paper and swallow one chit daily with one drought of water, Allah-willing, he will be cured.

Note : Hadiths say that one should recite 'Amanto billahi wa rasoolihi' or say 'A-uzo billah' and emit spitting sound thrice on the left-hand side or say 'la-ilaha illallah'.

PRACTICES FOR PROTECTION FROM MISCHIEF-MONGERS

1. The following ayats be blown over the man or animal with lurking danger and he will remain safe :

'Allaho Rab'bana wa Rab'bokum, lana amalona wa lakum aa malukum la hujjata bainane wa baina kumul lahu ma'a bainana.

2. Haam meem, asaqa, kazalika yuhi laika wa lallazin min nablikal-lahul-Azizul-Hakim should be recited when one is confronted with any severity.

Ka'abul Ahbar says that he fears none when the following seven ayats are recited by him.

قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا هُوَ مَوْلٰىنَا ۚ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُوْنَ ۝ دوم وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ
فَلَا رَآدَّ لِفَضْلِهٖ ۚ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝ سوم
وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ اِلَّا عَلَى اللّٰهِ

رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِىْ كِتٰبٍ مُّبِيْنٍ ۝ چہارم اِنِّىْ تَوَكَّلْتُ عَلَى اللّٰهِ
رَبِّىْ وَرَبِّكُمْ ۚ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌ بِنَاصِيَتِهَا ۚ اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ پنجم
وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝ ششم
مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝ هفتم وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ۚ قُلْ اَفَرَءَيْتُمْ
مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ اَوْ اَرَادَنِىْ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ۚ قُلْ حَسْبِىَ اللّٰهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۝

EVIL SPIRITS ETC.

1. P. 18. Ruku 6.

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ۝
فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ۝
وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا
حِسَابُهٗ عِنْدَ رَبِّهٖ ۭ

Did ye then think that We had created you in zest, and that ye would not be brought back to Us (for account) ? Therefore, exalted be Allah, the King, the Reality; There is no God but He, the Lord of the Throne of Honour ! If anyone invokes, besides Allah, any other God, he has no authority therefore; and his reckoning will be only with his Lord !

PROPERTY—One affected by some evil spirits should sprinkle water at the face after blowing these ayats over water, or blow it into ear, and Allah-willing he will get cured.

2. The whole Surah Jinn (P. 29, Ruku 11) be blown over the affected person or tied round the arm and he would get cured.

3. The following 33 ayats are very useful for removing the evil effects of evil spirits, leprosy etc. and for safety from hearts, thief etc.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ
اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ اٰمَنَ الرَّسُوْلُ بِمَآ
اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ
اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ ۝

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۗ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۗ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ ۗ بِاَمْرِهٖ ۗ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ۗ تَبٰرَكَ
اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۗ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝ وَلَا تُفْسِدُوْا فِي الْاَرْضِ
بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ۗ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ
بَيْنَ ذٰلِكَ سَبِيْلًا ۝ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝

وَالْمَلٰٓئِكَةُ صَفًّا ۝ فَالزّٰجِرٰتِ زَجْرًا ۝ فَالتّٰلِيٰتِ ذِكْرًا ۝ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝ رَبُّ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝ وَحِفْظًا مِّنْ كُلِّ
شَيْطٰنٍ مَّارِدٍ ۝ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝
اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ۝ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ۗ اِنَّا خَلَقْنٰهُمْ
مِّنْ طِيْنٍ لَّازِبٍ ۝

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ۗ لَا تَنْفُذُوْنَ
اِلَّا بِسُلْطٰنٍ ۝ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۗ وَتِلْكَ
الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۗ عٰلِمُ
الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۗ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ
الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۗ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۗ وَلَنْ
نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝ وَّاَنَّهٗ كَانَ
يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۝

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۖ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ۝ مَثَلُهُمْ كَمَثَلِ
الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا

3. The following 33 ayats are very useful for removing the evil effects of evil spirits, leprosy etc. and for safety from hearts, thief etc.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ
اللّٰهُ ۗ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ اٰمَنَ الرَّسُوْلُ بِمَآ
اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۗ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۗ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ
اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ ۝

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۗ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۗ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ ۗ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ۗ تَبٰرَكَ
اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۗ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝ وَلَا تُفْسِدُوْا فِي الْاَرْضِ
بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ۗ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ
بَيْنَ ذٰلِكَ سَبِيْلًا ۝ وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ
لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝

وَالصّٰٓفّٰتِ صَفًّا ۝ فَالزّٰجِرٰتِ زَجْرًا ۝ فَالتّٰلِيٰتِ ذِكْرًا ۝ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝ رَبُّ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝ وَحِفْظًا مِّنْ كُلِّ
شَيْطٰنٍ مَّارِدٍ ۝ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝
اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ۝ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ۗ اِنَّا خَلَقْنٰهُمْ
مِّنْ طِيْنٍ لَّازِبٍ ۝

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ۗ لَا تَنْفُذُوْنَ
اِلَّا بِسُلْطٰنٍ ۝ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۗ وَتِلْكَ
الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ
الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝ هُوَ اللّٰهُ
الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۗ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۗ وَلَنْ
نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۝ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝ وَّاَنَّهٗ كَانَ
يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۝

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۖ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ۝ مَثَلُهُمْ كَمَثَلِ
الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا

يُبْصِرُوْنَ ۝ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ۝ اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ
يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ۝ يَكَادُ الْبَرْقُ
يَخْطَفُ اَبْصَارَهُمْ ۭ كُلَّمَآ اَضَاۗءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ

PRACTICE FOR REMOVING EFFECTS OF EVIL SPIRITS & JINNS ETC.

1. The water blown over after reciting Surah Fateha, Ayatul-kursi and Surah Jinn be sprinkled at the face of the affected person and also over the house.

2. Surah Fateha and the following ayats be written on clean utensil and the affected person be massaged with the water.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَاۗىِٕفَةً مِّنْكُمْ ۙ وَطَاۗىِٕفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ
يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۭ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَيْءٍ ۭ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ۭ

يُخْفُوْنَ فِيْٓ اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ۭ يَقُوْلُوْنَ لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ۭ قُلْ لَّوْ كُنْتُمْ فِيْ
بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ
مَا فِيْ قُلُوْبِكُمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ
اللّٰهِ وَرِضْوَانًا ۡ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ۭ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ
كَزَرْعٍ اَخْرَجَ شَطْــَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰي سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۭ
وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

EVIL EYE (P. 29, Ruku 4)

وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝ وَمَا هُوَ
اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝

1. "And the unbelievers would almost trip thee up with their eyes when they hear the message; and they say: 'Surely he is possessed'."

2. (P. 8, Ruku 11)

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝
قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ۭ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ
الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝
قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۠ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ
يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

'O Children of Adam! Wear you beautiful apparel at every time and place of prayer; eat and drink; but waste not by excess, for Allah loveth not the wasters. Say: who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe (and) purely for them on the Day of Judgement. Thus do We explain the Signs in detail for those who understand. Say: The things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

PROPERTY—The above ayats are useful for removing effects of person, evil eye, spell etc.

FOR MAINTAINING PEACE

The following ayats are very useful for maintaining peace and removing evil effects and they are Ayatal Kursi and thrice ayats of Surah A'raf :

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
تَبَارَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ ۝ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللّٰهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ۝

وَالصّٰفّٰتِ صَفًّا ۝ فَالزّٰجِرٰتِ زَجْرًا ۝ فَالتّٰلِيٰتِ ذِكْرًا ۝ إِنَّ إِلٰهَكُمْ لَوَاحِدٌ ۝ رَبُّ السَّمٰوٰتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۝ وَحِفْظًا مِنْ كُلِّ
شَيْطٰنٍ مَارِدٍ ۝ لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلٰى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ ۝ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۝

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلٰنِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ ۝ يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ
تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبٰنِ ۝ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

PROPERTY—If the above ayats are recited in the day, he will remain safe for the whole day, and if they are recited during night, he will remain safe for the whole night.

FOR DEFENCE AND RUINATION OF ENEMIES

1. P. 6, Ruku 13

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيٰمَةِ

"Amongst them We have placed enmity and hatred till the Day of Judgement."

PROPERTY—If enmity between two persons are to be created the ayat be written and burried between two old graves.

FOR REMOVING FEAR

P. 4, Ruku 2.

فَاللّٰهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرّٰحِمِينَ

(Allah is the Greatest Protector and Kind most of all.

PROPERTY—On fearing his enemy or calamities should recite it frequently.

FOR BEATING IN DEBATES

1. (P. 6, Ruku 4)

يٰأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ۝
فَأَمَّا الَّذِينَ آمَنُوا بِاللّٰهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ
مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ۝

'O Ye, verily, you have got reason from your Sustainer Who sent light unto you. Now those who believed in Allah and held His religion firmly and Allah will get you into His blessing (paradise) and show you straight way to His virtues.

PROPERTY—For beating the rival in debate one should observe fast on Sunday and tie it after writing it on a piece of skin.

FOR SAFETY OF LIFE

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

FOR MAINTAINING PEACE

The following ayats are very useful for maintaining peace and removing evil effects and they are Ayatal Kursi and thrice ayats of Surah A'raf :

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرٰتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ ﴿٥٤﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللّٰهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَالصّٰفّٰتِ صَفًّا ﴿١﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿٢﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمٰوٰتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ
شَيْطٰنٍ مَارِدٍ ﴿٧﴾ لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلٰى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾
إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلٰنِ ﴿٣١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٢﴾ يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ
تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبٰنِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾

PROPERTY—If the above ayats are recited in the day, he will remain safe for the whole day, and if they are recited during night, he will remain safe for the whole night.

FOR DEFENCE AND RUINATION OF ENEMIES

1. P. 6, Ruku 13

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيٰمَةِ

'Amongst them We have placed enmity and hatred till the Day of Judgement."

PROPERTY—If enmity between two persons are to be created the ayat be written and burried between two old graves.

FOR REMOVING FEAR

P. 4, Ruku 2.

فَاللّٰهُ خَيْرٌ حٰفِظًا وَهُوَ أَرْحَمُ الرّٰحِمِينَ

(Allah is the Greatest Protector and Kind most of all.

PROPERTY—On fearing his enemy or calamities should recite it frequently.

FOR BEATING IN DEBATES

1. (P. 6, Ruku 4)

يٰأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾
فَأَمَّا الَّذِينَ آمَنُوا بِاللّٰهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ
مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

'O Ye, verily, you have got reason from your Sustainer Who sent light unto you. Now those who believed in Allah and held His religion firmly and Allah will get you into His blessing (paradise) and show you straight way to His virtues.

PROPERTY—For beating the rival in debate one should observe fast on Sunday and tie it after writing it on a piece of skin.

FOR SAFETY OF LIFE

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ

We sent down the Holy Qur'an and only We are its Protector.

PROPERTY—If the above ayat is written on a sheet of silver and recited forty times in the night of Friday and then the sheet be used in the form of a ring, it would guard against life and riches in every case.

FACING THE ENEMY

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْ بَنِيْٓ اِسْرَآءِيْلَ مِنْ بَعْدِ مُوْسٰى اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ
فِيْ سَبِيْلِ اللّٰهِ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ
فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَآئِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا
مِّنْهُمْ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝

Last thou not turned thy vision to the Chief of the children of Israel after (the time of) Moses ? They said to a Prophet (that was) among them; "Appoint for us a king that we may fight in the cause of Allah." He said 'if not possible, if ye were commanded to fight, that ye will not fight ?" They said, "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families ? But when they were commanned to fight they turned back, except a small hand among them. But Allah has full knowledge of those who do wrong. (P. 2, Ruku 16).

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ
الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝

Allah hath heard the taunt of those who say : Truly, Allah is indigent and we are rich—we shall certainly record their word and (their act) of slaying the Prophets in defiance of right, and we shall say ; 'Taste ye the Penalty of the Scorching Fire'.

(P. 4, R. 10)

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ
وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا
قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۗ وَلَا تُظْلَمُوْنَ فَتِيْلًا ۝

Last Thou not turned thy vision to thou who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity ? When (at length) the order for fighting was issued to them. Behold ! a section of them feared men as .....or even more than.....they should have feared Allah :

They said : Our Lord ! Why hast Thou ordered us to fight ? Wouldst. Thou not grant us respite to our (natural) term, near (enough) ? Say : 'Short is the enjoyment of this world : The Hereafter is the best for those who do right : Never will ye be dealt with unjustly in the very heart ! (P. 5, R. 8)

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ
الْاٰخَرِ ۭ قَالَ لَاَقْتُلَنَّكَ ۭ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ۝

Recite to them the stoyr of the two sons ot Adam ! Behold they each presented sacrifice (to Allah) : It was accepted from one but not from the other. Said the latter : Be sure I will slay thee' "surely, said the former, 'Allah doth accept the sacrifice of those who are righteous.

PROPERTY—The above one is useful for getting victory over enemies.

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ۭ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ثُمَّ لَا يُنْصَرُوْنَ ۝ ضُرِبَتْ عَلَيْهِمُ
الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ

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فِيْ سَبِيْلِ اللّٰهِ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ
فِيْ سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَآئِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا
مِّنْهُمْ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝

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لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ
الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝

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عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ
وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۚ قُلْ مَتَاعُ الدُّنْيَا
قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۚ وَلَا تُظْلَمُوْنَ فَتِيْلًا ۝

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الْاٰخَرِ ۭ قَالَ لَاَقْتُلَنَّكَ ۭ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ۝

Recite to them the stoyr of the two sons ot Adam ! Behold they each presented sacrifice (to Allah) : It was accepted from one but not from the other. Said the latter : Be sure I will slay thee' "surely, said the former, 'Allah doth accept the sacrifice of those who are righteous.

PROPERTY—The above one is useful for getting victory over enemies.

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ۭ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ثُمَّ لَا يُنْصَرُوْنَ ۝ ضُرِبَتْ عَلَيْهِمُ
الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ

مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ

الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝

They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs and no help shall they get.

Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of Protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the signs of Allah and slew the Prophets in defiance of right; this because they rebelled and transgressed beyond bounds. (P. 4, R. 3).

PROPERTY—The above ayats are useful for getting victory over enemies.

اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا وَاللّٰهُ وَلِيُّهُمَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝ وَلَقَدْ

نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ

اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ ۝ بَلٰٓى اِنْ تَصْبِرُوْا وَ

تَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ۝

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

Remember two of your parties meditated cowardice; but Allah was their protector and in Allah should the Faithful (Ever) put their trust ! Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. Remember thou saidst to the Faithful : If it is not enough for you that Allah should help you with three thousand

angels (specially sent down) ? 'Yes, if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught. Allah made it but a message of hope for you, and an assurance to your hearts : (in any case) there is no help except from Allah, the Exalted, the Wise; (P. 4. R. 4).

PROPERTY—The above ayats are useful for one against despotic king, enemies—men or jinn.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ

يُحِبُّ الْمُحْسِنِيْنَ ۝ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا

لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ

يَعْلَمُوْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ

خٰلِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝

4. Those who spend (freely), whether in prosperity or in adversity; who restrain anger, and pardon (all men);—for Allah loves those who do good :—and those who, having done something to be ashamed of, or annoyed their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,—and who can forgive since except Allah ?—and are never obstinate in persisting knowingly in (the wrong) they have done, for such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,—an eternal dwelling : how excellent a recompense for those who work (and strive) ! (P. 4, R. 5).

PROPERTY—The above ones are useful for facing wrath of the despotic ruler and brute enemies.

5. Surah Hud (P. 11, R. 12).

For power and victory, the above should be written on membrane of deer and this would make one able to face even one hundred enemies at a time successfully.

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝ وَجَعَلْنَا مِنْۢ بَيْنِ

اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ۝

We have put yokes round their neck right upto their chins so that their heads are forced up (and they can not see). And we have put a bar in front of them and a bar behind them, and further, we have covered them up; so that they can not see.

(P. 22, R. 18)

PROPERTY—One can get victory over the opponents of religion if they are faced with shield written on with.

7. Surah Naziyaat (P. 30).

PROPERTY—Its recitation keeps safe from harm on the part of enemies.

8. Surah Feel (P. 30).

PROPERTY—Its recitation gives victory while facing enemies.

9. Ayatul-Kursi.

PROPERTY—Its recitation for 33 times gives victory over enemies.

10. Surah Taaha.

PROPERTY—If the above is recited in the morning, hearts are captured and enemies are subdued.

11. If 'Sayuhzamul-jamo wa yutunad'dubeer' is blown over dust and the same is thrown towards enemies, they would be defeated.

If Surah 'In'na aa taina ka' is recited three hundred times in privacy, enemies would be subdued.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣

CHAPTER VII

Business

TRADING

1. (P. 11, Ruku 3).

"Undoubtedly Allah has bartered away lives and wealth of Muslim with the promise that they will get Paradise. They fight in the path of Allah during which they kill and are killed. This is a genuine promise amongst it in Torah and Bible and in Qur'an too. And it is perfectly true who is more truthful to fulfil his promise than he is. You people who have entered this deal with Allah be happy. And it is a great success.

PROPERTY—Write these ayats on a piece of paper and keep them in the saleable goods. It will be very useful for the purpose.

2. Ayatul-Kursi.

PROPERTY—If it is served on saleable goods or kept with it in written form, he will become affluent and remain safe from mischief of Satan. He will receive his sustenance in such a manner that it will be beyond his imagination. If it is recited while going to bed it will save from theft, drowning and burning fire etc.

FOR SAFE RETURN

1. Following are the letters which precede various surahs and are called 'huruf muqattat' (verse in short metre) and they are the following :

'Alif-lam-mim', 'Alif-lam-mim-Sa'ad', 'Alif-lam-ra', 'Alif-lam-mim-ra', 'Ka-ha-ya-ain-sa'ad' 'Ta-ha', 'Ta-Sa', 'T-asa-ma', 'ya-sa', 'Sa'd', 'Ha-mim', 'a'Saqa', 'Qaf-nun',

and which have the following letters :

Alif, Ha, Saad, Seen, Kaaf, ain, ta, qaaf, raa, haa, noon, meem, laam, yaa,

We have put yokes round their neck right upto their chins so that their heads are forced up (and they can not see). And we have put a bar in front of them and a bar behind them, and further, we have covered them up; so that they can not see.

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and which have the following letters :

Alif, Ha, Saad, Seen, Kaaf, ain, la, qaaf, raa, haa, noon, meem, laam, yaa,

The above ones are called 'letters of light'.

A mystic has been reported to have said that if one keeps these 'letters of light', he would remain safe from all calamities, would get sustenance and safety from thief, snake, scorpion, beasts and insects and would have a safe return from journey.

2. Al'aliyo (The Highest) : If a traveller keeps this word in written form, he would soon meet his relatives. and would turn wealthy in case of being poor.

3. Al-awwalo (the first of all).

PROPERTY—If a traveller mutters it one thousand times on every Friday, he would soon meet his relatives.

PHYSICAL AILMENTS

Fever of ailment :

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

1. Those who fear God, when a thought of evil from Satan assaults them, being God, to remembrance when lo, they see (aright) !

PROPERTY—One who has fever due to heat would get cured if the above verse is blown over or made the patient drunk after washing the saucer with the verse written on it.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

2. We said, 'O Fire ! Be thou cool, and (a means of) safety for Ibrahim (Abraham).

PROPERTY—One who has fever due to heat should be given to drink after washing a saucer with the above verse written on it.

3. Wa yashfe sudura qaumin-momenin.
(Heal the breasts of Believers). (P. 10, R. 8)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَٰنِ الرَّحِيمِ ﴿٢﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

(In the Name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the World, Most Gracious, Most Merciful, Master of the Day of Judgement. Thee do we worship, and Thine aid we seek; show us the straight way, the way of those on whom Thou hast bestowed thy Grace, those whose (portion) is not wrath, and who go not astray.)

One who has fever should take a little cotton and after blowing Durood Sharief eleven times and 'Alhamdo Sharief' seven times over it the same should be kept inside right ear and blowing Alhamdo Sharief five times and Durood Sharief eleven times over another piece of cotton, the same be kept inside the left ear. Next day, cotton of the right ear should be kept in the left one and that of the left ear be inserted into the right one, the fever would disappear due to Grace of Allah.

5. Hazrat Hasan Basri (rahmatullah alaihi) used to advise the patient to fasten the following verses for the cure of fever.

'Yuridullaho ayinyakhfifa unkum wa kholiqal insanozayeefan; al-aana khaf'fafallaho unkum wa alima un'na fikum zaf'an (P. 10. R. 5).

Wa shifa-ul-lema firsuduret (P. 11, R. 1).

(There is remedy for disease which develops due to evil deeds).

'Yakhrojo min hotuneha sharalum-mukhtalefun alwa nohu fihi shefaul-binnase (P. 14, R. 16).

(Something drinkable comes out of its stomach (i.e. honey) which has different colours but it is a remedy for mankind).

'Wa nonaz'zilo minal-Qur'ane ma howa shefayoon-wa rahmatul-lil-momineena (P. 15, R. 9).

(And we reveal such things through the Qur'an that they are blessings and remedy for the Believers).

'Wa Iza marizto fa howa yashfine' (P. 19, R. 9).

(And when I fall it (after which there is recovery) then He only cures me).

'Qul howa lillazina aa-manu hodao(n) wa shefa un.'
(P. 24, R. 19)

(And ye sayeth that Qur'an is a guide and remedy).

The above verses of remedy may be used for curing all patients

by making them drink after writing it in a saucer or by hanging it round the neck in the form of an amulet.

(Allah wants concession with you, for man has been created frail and weak).

Rab'bana akshif an'nal-azaba in'na momenoena (P. 25, R. 14).

(Now Allah has made concession for you and has found out that you are waiting in courage).

'Wa Iyin yamsaskallaho bi zur rin fala kashifa lahu illa howa wa iyin yuridka bikhayrin fala rad'da befazlihi (P. 11, R. 16).

(O my Lord ! get my calamities averted and we would soon accept death).

'Wa howa ala kulle shayin qadir' (P. 11, R. 17).

(And He is Omnipotent).

6. 'Wa auhaina ila Moosa wa akhihe un Tahaw-wa'a liqaumiko-malu misra boytaun waj aloo boyutakum qiblataun wa aqimus salaata, wa bash-sheril momenina' (P. 11, R. 14).

(And we revealed to Musa and his brother Haroon that both of you should stay at home in Egypt for those people and (during hours of prayers) make your house place of worship and (it is essential to) stick to prayers and (O Musa) convey good news to the Muslims and if anybody gives you any trouble there is none to remove it but Allah, and if He wants to give you comfort, there is none to keep it away. He is free to bestow His blessings to one He wishes and He is Forgiving and Blessful of the hightst degree).

If the above invocation is written on a piece of Sugarcandy with needle of iron and the same is dissolved in water taken from a canal at night and the patient is given to drink before Sun-rise, the patient would, Allah-willing, get cured.

7. Wa nonaz'zilo minaf-Qurana ma howa shefa-oon-wa rah-matullil momenina; wa la ya ziduz'zalemina illa khasaran

(P. 15, R. 9)

(And We reveal in the Qur'an such things which is remedy and blessings for the Faithfuls).

If the above one is blown over the patient or given to the patient to drink, it is panacea for all diseases.

8. (P. 17, R. 7)

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ

حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ
وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ
السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾
وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾
فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

(Those for whom the Good (Record) from us has gone before, will be removed far thereof. Not the slightest sound will they hear of Hell : What their souls desired, in that will they dwell. The Great Terror will bring them no grief; but the angels will meet them (with mutual greetings). This is your Day—(The Day) that ye were promised, "The day that we roll up the heavens like a scroll rolled up for hooks—(completed)—even as we produced the first creation, so shall We produce a new one : a promise We have undertaken : Truly shall We fulfil it. Before this We wrote in the Psalms, after the Message (given to Moses) : "My servants, the righteous, shall inherit the earth."

Verily in this (Qur'an) is a message for people who would (truly) worship Allah. We sent thee not, but as a Mercy for all creatures. Say : "What has come to my inspirations is that your Allah is one Allah : Will ye therefore bow to His Will (In Islam) ? But if they turn back say : have proclaimed the message to you all alike and in truth; but I know not whether that which ye are promised is near or far."

PROPERTY—For all types of diseases, fever and pain, the alike one should be written with ink over a clean utensil and be washed with water of a well which is safe from sunlight and then

by making them drink after writing it in a saucer or by hanging it round the neck in the form of an amulet.

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إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ۝ لَا يَسْمَعُونَ

حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ۝ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ
وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ ۖ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ۝ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ
السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ۝
وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ۝

إِنَّ فِي هَٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ ۝
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝
فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ ۝

(Those for whom the Good (Record) from us has gone before, will be removed far thereof. Not the slightest sound wall they hear of Hell : What their souls desired, in that will they dwell. The Great Terror will bring them no grief; but the angels will meet them (with mutual greetings). This is your Day—(The Day) that ye were promised, "The day that we roll up the heavens like a scroll rolled up for hooks—(completed)—even as we produced the first creation, so shall We produce a new one : a promise We have undertaken : Truly shall We fulfil it. Before this We wrote in the Psalms, after the Message (given to Moses) : "My servants, the righteous, shall inherit the earth."

Verily in this (Qur'an) is a message for people who would (truly) worship Allah. We sent thee not, but as a Mercy for all creatures. Say : "What has come to my inspirations is that your Allah is one Allah : Will ye therefore bow to His Will (In Islam) ? But if they turn back say : have proclaimed the message to you all alike and in truth; but I know not whether that which ye are promised is near or far."

PROPERTY—For all types of diseases, fever and pain, the alike one should be written with ink over a clean utensil and be washed with water of a well which is safe from sunlight and then

the same be given the patient in three droughts. The rest of the water be sprinkled on the waist of the patient in case of severity in pain. This practice should be continued for three consecutive days.

9. To keep 'Surah Yaseen' in written form keeps one safe from all types of disease, pain and evil eyes. (P. 26)

10. *Surah Mohammad* (Sallallaho alaihi wa Sallam) (P. 26) serves this purpose of being beloved in the eyes of others if it is given the needy person washed in 'Zamzam' water.

11. *Surah Mujadilah :* (P. 28)

PROPERTY—If it is read out to a patient who passes restless and sleepless night, he would feel peace and comfort.

12. *As'Salamo* (*Faultless*)

If this is muttered 39 times in loud voice with raised hand so that the patient also keeps hearing, he would, Allah-willing, get cured.

13. *Al'azim* (*Magnificent*)

PROPERTY—If this word is muttered abundantly, one may get respect and recovery from disease.

14. *Al-haiyo* (*Living*)

PROPERTY—Muttering it frequently drinking after writing it, gets one rid of all kinds of diseases.

15. *Al-ghaniyo* (*Rich and careless*)

PROPERTY—If the above is recited at the time of any disease or evil overtaking one, it brings about total cure.

FRIGHT

1. 'Liyarbita ata qutubikum wa yothab luta bihil-aqdama' (P.9, R. 16)

May (Allah) make your heart and feet stable.

PROPERTY—The above verse is very effective for removing fright. This verse should be written and fastened in the from of an amulet so that it remain touching ones heart.

'Al'lazina amanu wa tatmayun wa qolubohum bi zikril lah ala bizikril lahe tatmayin nul qululo. (P. 13, R. 10)

(This refers to those people who accepted Faith and whose hearts become stable at the mention of Allah's name. Be sure that Remembrance of Allah makes heart satiated.

FOR CURING PILES

وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا
وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ۝ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيٰتِكَ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

And remember Ibrahim and Ismail raised the foundations of the House (With this prayer) : 'Our Lord ! Accept (This service) from us : for Thou art the All-Hearing, the All-knowing.

"Our Lord ! make of us Muslims, bowing to Thy (will), and of our progeny a people Muslim, bowing to Thy (Will); and show us our places for the celebrations of (due) rites; and turn unto us (in Mercy); for Thou art the oft-Returning, Most-Merciful.

Our Lord ! send amongst them an Apostle of their own, who shall rehearse Thy Signs to them and instruct the main Scripture and Wisdom and sanctify them : for Thou art the Exalted in Might, the Wise"

PROPERTY—Some mystics are of the opinion that if the above verses are written on a crystal utensils with saffron and rose and washed with water of black grapes, and taken with some camphor and sugar, it is very effective for haemorrhoids.

FOR CURING PALPITATION OF HEART

أَفَغَيْرَ دِينِ اللّٰهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ۝ قُلْ آمَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلٰى إِبْرٰهِيمَ وَ
إِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسٰى وَعِيسٰى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ۝

1. (Do they seek for other than the Religion of Allah?—while all creatures in the heavens and on earth have, willing or unwilling, bowed to his Will (accepted Islam), and to Him shall they all be brought back.

Say: "We believe in Allah and in what has been revealed to us and what was revealed to Ibrahim, Ismail, Isaac, Jacob, and the Tribes, and in (the Book) given to Moses, Jesus, and the Prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam). If anyone desires a religion other than Islam (Submission of Allah), never will it be accepted of him;. and in the Hereafter He will be in the ranks of those who have lost (all spiritual good).

PROPERTY—The above verses are very effective for curing palpitation of heart. If these verses are written on unused utensil of clay and washed with rain water or sweet water from a well which does not have sun-light its drinking would, Allah-willing, cure the patient of heart palpitation.

FOR CURING PAIN IN THE HEART

1. 'Wa naza'ana mafi sudu rehim-min ghillin

If the above mentioned verse is written on the unused utensil of clay with saffron and rose and drunk after washing it, heart-pain would disappear.

If the same is blown over chest, heart-pain and poverty would go.

PARALYSIS OF HEART

1. *Al-Majido :* If it is blown over a morsel, it would strengthen the heart of the eater.
2. One who mutters it permanently would find his heart illuminating.
3. *Al-wahidul-Ahado :* If it is muttered one thousand times, fear of other creatures would take leave from the heart.

FOR CURING EXCESSIVE MENSES

1. Wa ma Muham'madun illa Rasoolum, qad Khalat min qabbir-Rasolo; afaim-mafa auqotelanqalahtum. (P. 4, R. 9)

(And Muhammad (Sallallaho alaihi wa Sallam) is Thy Apostle (not Allah), many Apostles have already passed away. Now if he

also dies or martyred, would you severe relation from (Jehad or Islam) and refrain from.

PROPERTY—If a woman starts bleeding, this verse should be written on three chits of paper and one of the chits should be fastened to the front corner of the dress, another to the back one and the third one be fastened under navel.

FOR CURING BLEEDING AT THE NOSE

One who starts bleeding at the nose should write the above verse and fasten it over the nose between both the eyes.

2. For curing bleeding at nose :

وَقِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ
وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

It should be fastened to the hand after writing it on a fine linen.

3. Also : Recite the following verses keeping hand on the head of the patient and also say : Stop O, bleeding at the nose 'by the order of the 'Vanquisher' and 'the Omnipotent'.

The verses are the following :

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ
مِّنْ بَعْدِهٖ ۚ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝ وَقِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ
وَغِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ۝

PAIN

1. 'Wabil-haqqe anzalnaho wa bil-haqqe nazala; wa ma arsalnaka illa mobash-sheroon-wa nazira' (P. 15, R. 12)

(And we revealed it for rectification and it was revealed with all its correctness and we created you one who brings good news and creates fear as well).

PROPERTY—If the above verses are blown over the spot of

pain and disease by putting hand on the spot, it would assure recovery.

3. 'Wamalana alla ta-tawakkala alallahe wa qad hadana Sobolana; wa lanasbiran'na ala ma azitumuna; wa alallahe fal-yatawak-'kali-mutawak-kiluna (P. 13, R. 14).

(And what can stop me from believing Allah; although He has already guided me (with respect to my benefits in both the worlds) along my ways; and we shall keep patience over troubles inflicted upon us by you, and we who rely on Allah should rely on Allah).

PROPERTY—One who has developed pain or has been under the effect of evil eyes, the above verses should be fastened on the spot in the form of an amulet, and it would, Allah-willing give sure recovery.

4. *Surah Al-haqqa* (P. 29)

PROPERTY—If a pregnant woman fastens it, the child would remain safe from all calamities.

5. *Surah Al-ghashia* (P. 30)

If the above surah is blown over food, it would keep safe from injurious effect.

6. *Surah Abi-lahab* (P. 30)

If it is fastened to the spot of pain, it would give comfort.

FOR CURING HEADACHE

1. la yusad'daoona anna wala yanziphoona (P. 27, R. 14).

(It would neither develop headache in them nor create mischief of reasons).

PROPERTY—If it is blown over thrice in case of headache, it would, Allah-willing, give comfort.

2. *Surah Al-takasur* (P. 30)

PROPERTY—Blowing it over head and temple cures headache if it is done after Asr Salat.

3. '*Bismillahir' Rahmanir-Rahim*'

PROPERTY—Kaiser, the king of Rome complained to Hadrat Umar (rz) against headache; Hadrat Umar (rz) sent him a cap, which gave him comfort till the time it remained on the head and the headache was felt again as the cap was put off. When the king opened the cap from within, he found written only 'Bismillah' in it.

FOR CURING PAIN IN THE EYES

1. *Surah Fateha :*

PROPERTY—Pain in the eyes are cured if it is blown over the eyes forty one times between Sunnah and Farz of morning Salat.

CONJUNCTIVITIES

1. If the following letters are written on Thursday of the first moon, and drunk after washing, one would remain safe from conjunctivities for the whole year. They are the following :
Alif-lam-mim, Alif-lam-mim-sa'ad, Alif-lam-mim-ra, Alif-lam-ra, Ka-ha-ya-ain-sa'ad, Ta'ha, Ta-sa-ma, Ta-sa, Ya-sin, Sa-qa-na.

قَالُوا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِـِٕيْنَ ﴿٩١﴾ قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ
الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٩٢﴾ اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى
وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿٩٣﴾

They said : 'By Allah ! Indeed has Allah preferred thee to us, and we certainly have been guilty of sin !'

He said : "This day let no reproach be (cast) on you : Allah will forgive you, and He is the Most Merciful of those who show mercy ! Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family".

The above verses are very effective for all the diseases of eyes—even those refused by doctors.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ۭ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ۭ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ۭ
اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّلَا غَرْ
بِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْۗءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۭ نُوْرٌ عَلٰي نُوْرٍ ۭ يَهْدِي اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَاۗءُ ۭ وَ
يَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣٥﴾ فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا

اسْمُهٗ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ﴿۳۶﴾ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ
الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿۳۷﴾ لِيَجْزِيَهُمُ اللّٰهُ
اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ۗ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۸﴾

Allah is the Light of the heavens and the earth, the parable of His Light is as if there were a Niche and within a lamp : The Lamp enclosed in Glass : The glass as it were a brilliant star; li from a blessed Tree, an Olive, neither of the East nor of the West whose Oil is well-nigh luminous, though fire scare touched it: Light upon Light ! Allah doth guide whom He will to His Light: Allah doth set forth parables for men : and Allah doth know all things.

(Lit it is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebrations, in them, of His name: in them is He glorified in the morning and in the evening, (again and again).

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)-- that Allah may reward them according to the best of their deeds, and add even more for them out of His Grace : for Allah doth provide for those whom He will, without measure.

PROPERTY—If above verses are blown over the conjunctivities every morning thrice, Allah-willing, the disease would go.

FOR STRONG EYE-SIGHT

1. 'faka shafna anka gheta-aka fabasa rokal-yauma hadid' (P. 26 R. 16.)

(So we removed custom of carelessness from Thy eyes, your eye-sight is very strong today).

PROPERTY—If the above verse is blown over finger thrice after every Salat, the eye-sight would Allah-willing, never go.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ﴿۱﴾ وَمَآ اَدْرٰىكَ
مَا لَيْلَةُ الْقَدْرِ ۚ﴿۲﴾ لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۚ﴿۳﴾ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ
رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۚ﴿۴﴾ سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿۵﴾

In the name of Allah, Most Gracious, Most Merciful.

We have indeed revealed this (message) in the Night of Power, and what will explain to Thee what the Vight Power is? The Night of Power is better than a thousand months. Therein come down the angel and spirit by Allah permission, on every errand : peace ! This until the rise of Morn !

PROPERTY—One who looks towards sky after ablution and recite the above surah once, his eye-sight would, Allah-willing, never go.

3. *Surah Kuwarat* (P. 30)

If this surah is blown over eyes, it would make eye-sight strong and conjunctivities and other eye-diseases would get cured.

4. *Ash-Shakooro* (Thankful) :

If a person developing asthma of fatigue or weak eye-sight, spread his hands and blow over body and eyes after muttering the above word, it would give benefit in all those cases.

FOR CURING MALARIA

1. *Surah Ankabut* (P. 30)

PROPERTY—This surah is very effective remedy for Malaria; it is also effective for removing sandness and gaining joys.

2. *Surah Luqman* (P. 21)

If this surah is written and drunk it would remove Malaria and save from being drowned.

EPILEPSY

A mystic read the following in the ears of his slave girl and her epilepsy disappeared for ever ;

'Bismillahir-Rahmanir-Rahim. Alif-lam-mim-Sad tasama ka-ha-ya-ain-sad yasin wal Quranil-Hakim Hamim a Saqa nu wal qalame wama yasturun'.

2. If one wear the following letters after inscribing them on stone set in silver on the Thursday of new moon of Raj'jab, it

اسْمُهٗ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ﴿۳۶﴾ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ
الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ۙ﴿۳۷﴾ لِيَجْزِيَهُمُ اللّٰهُ
اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ۗ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۸﴾

Allah is the Light of the heavens and the earth, the parable of His Light is as if there were a Niche and within a lamp : The Lamp enclosed in Glass : The glass as it were a brilliant star; li from a blessed Tree, an Olive, neither of the East nor of the West whose Oil is well-nigh luminous, though fire scare touched it: Light upon Light ! Allah doth guide whom He will to His Light: Allah doth set forth parables for men : and Allah doth know all things.

(Lit it is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebrations, in them, of His name: in them is He glorified in the morning and in the evening, (again and again).

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)-- that Allah may reward them according to the best of their deeds, and add even more for them out of His Grace : for Allah doth provide for those whom He will, without measure.

PROPERTY—If above verses are blown over the conjunctivities every morning thrice, Allah-willing, the disease would go.

FOR STRONG EYE-SIGHT

1. 'faka shafna anka gheta-aka fabasa rokal-yauma hadid' (P. 26 R. 16.)

(So we removed custom of carelessness from Thy eyes, your eye-sight is very strong today).

PROPERTY—If the above verse is blown over finger thrice after every Salat, the eye-sight would Allah-willing, never go.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ﴿۱﴾ وَمَآ اَدْرٰىكَ
مَا لَيْلَةُ الْقَدْرِ ۚ﴿۲﴾ لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۚ﴿۳﴾ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ
رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۚ﴿۴﴾ سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿۵﴾

In the name of Allah, Most Gracious, Most Merciful.

We have indeed revealed this (message) in the Night of Power, and what will explain to Thee what the Vight Power is? The Night of Power is better than a thousand months. Therein come down the angel and spirit by Allah permission, on every errand : peace ! This until the rise of Morn !

PROPERTY—One who looks towards sky after ablution and recite the above surah once, his eye-sight would, Allah-willing, never go.

3. *Surah Kuwarat* (P. 30)

If this surah is blown over eyes, it would make eye-sight strong and conjunctivities and other eye-diseases would get cured.

4. *Ash-Shakooro* (Thankful) :

If a person developing asthma of fatigue or weak eye-sight, spread his hands and blow over body and eyes after muttering the above word, it would give benefit in all those cases.

FOR CURING MALARIA

1. *Surah Ankabut* (P. 30)

PROPERTY—This surah is very effective remedy for Malaria; it is also effective for removing sandness and gaining joys.

2. *Surah Luqman* (P. 21)

If this surah is written and drunk it would remove Malaria and save from being drowned.

EPILEPSY

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2. If one wear the following letters after inscribing them on stone set in silver on the Thursday of new moon of Raj'jab, it

would give peace and respect before authorities; if it is spread over a person in wrath, it would remove his anger and if it is sucked, it would kill the thirst; its drinking early in the morning after dropping it in rain water in the night makes the memory sharp, provides job for the jobless and epilepsy is cured if an epileptic wears it.

Alif-lam-mim, Alif-lam-mim-sad, Alif-lam-mim-ra, Alif-lam-ra, ka-ha-ya-ain-sad, Taha, Ta-sa, Ta-sa-ma, Yasin, Sad, Ha-mim, Ha-mim Asaza, Qaf, Nuwal-qalame, wama yasturun.

3. *Surah Al-Shams* (P. 30)

PROPERTY—Its reading in the ears in effective for the epileptic and the unconscious, and its water is effective for a person having fever.

FOR FACIAL PARALYSIS, COLICETC

(P. 2, Ruku 1)

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۗ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۗ

وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

1. We see the turning of Thy face (for guidance) to the heavens: now shall we turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the sacred Mosque ! Whenever ye are, turn your faces in that direction. The people of the Book know well that is the truth from their Lord ! Nor is Allah unmindful of what they do.

PROPERTY—The above verse is effective for colic, paralysis and flactulence.

2. *Surah Zilzal* (P. 30)

Its water used through unused tray is effective for facial paralysis.

FOR CURING PARALYSIS

1. Ibn Qatiba (radiallaho anho) reports from a paralytic that

once he prepared ink with 'zamzam' and wrote 'Bismillah and the last verses of Surah Hashr in a utensil :

"Allah is He, than whom there is no other god;—who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than whom there is no other god; the Sovereign, the Holy one, the Source of peace (and perfection) the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or colours) to Him belong the Most Beautiful Names; what is in the heavens and on earth, doth declare His Praises and Glory and He is the Exalted in Might, the Wise.'

If the above is drunk after washing with 'zamzam' water recovery from disease may be assured.

LEPROSY

1. Ibn Qatibah (radiallaho anho) reports that one leper who was even loosing his flesh complained against the disease to a pious person who spitted him after reciting 'Wa Ayuba iz nada Rab'bahu anni mas' senyaz'zurro wa anta arhamur-Ra-hemin' the patient got recovered.

LEUCODERMA

1. *Al-majido :*

If a leucodermic observes fast and mutters 'Al-majido' abundantly, he would, Allah-willing, get cured.

SCABIES

1. A leper left for 'Mak'kah' alongwith a caravan but could not keep pace and stayed at the tomb of Hadrat Ali (Kar'ramallah Wajhahu) and saw him in dream. When the leper complained against his disease Hadrat Ali (rz) recited the following verse and the leper got recovered.

'Bismillahir-Rehmanir-Rahim fakas aunal-izama lahmanthum ma ansha'naho khalqan akhera fatabarakallaho ahsanul khaleqin

RINGWORM

1 If the following verse be given three knots in a thread after

would give peace and respect before authorities; if it is spread over a person in wrath, it would remove his anger and if it is sucked, it would kill the thirst; its drinking early in the morning after dropping it in rain water in the night makes the memory sharp, provides job for the jobless and epilepsy is cured if an epileptic wears it.

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1. We see the turning of Thy face (for guidance) to the heavens: now shall we turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the sacred Mosque ! Whenever ye are, turn your faces in that direction. The people of the Book know well that is the truth from their Lord ! Nor is Allah unmindful of what they do.

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RINGWORM

1 If the following verse be given three knots in a thread after

reciting the following verses and tied to the patient, he would get recovered.

'Wa masala Kalimatin Khasbiyatin Kashajaratin khabithati bijluth-that o minfauqil-arze ma laha min qarar.

2. 'fa'asabaha yesarunfihe narun fahtaraqat' (P. 3)

SMALL-POX

1. For safety from small-pox : I have heard my father saying that when small-pox break out, one should blow over Surah 'Rahman' over a blue thread and give a knot to it every time 'fabia-aiy ye-alai Rab'bikoma to Kaz' zeban' and tie to the neck of the affected child, he would, Allah-willing, get safety from disease.

EPILEPSY (IN CHILDREN)

الٓمٓ ۝ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۝ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ

Allah ! There is no god but He,—the Living, the Self-Subsisting, Eternal. It is He who send down to thee (step by step) in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterian (of Judgement between right and wrong).

PROPERTY—After writing with rose and saffron, the chit he put into a cocoaunt broken before sun-rise and its opening be sealed with wax then this should be hung round the neck of the affected child, it would remain safe from evil eyes, epilepsy, evil spirits and accidents of all types.

2. *Surah Mauzzatani* (P. 30)

PROPERTY—Reciting and blowing over in case of pain, disease, evil eyes and spell and lying with the affected person keeps him safe and sound

BONE-BREAKING

'Fa-in tawallao faqul hasbiyal-laho la-ilaha illa howa; alaihi tawak-

kalto wa howa Rab'bul-arshil-azim (P. 11, R. 6)

PROPERTY—Hadrat Abul Darda (rz.) is reported to have said that one who recites this verse one hundred times daily, he would find it enough for all the adventures in this world and Ehe Hereafter. According to another narration, such a person would remain safe from all accidents.

WET DREAM

وَالسَّمَآءِ وَالطَّارِقِ ۝ وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ اِنْ كُلُّ نَفْسٍ
لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝ يَّخْرُجُ
مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝ اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَآئِرُ ۝ فَمَا لَهٗ
مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝

1. If the above surah is recited at the time of reciting one remains safe from wet dream.

2. Reciting the whole of 'Surah Nuh' at the reciting time keeps safe from wet dream.

Then should recite all the names in the following order :

1. Bismillah irrrahman irrahim
   In the name of Allah, the Most Merciful, Benevolent.
2. Allaho—Arrahmano—Arrahimo—Almaliko—Alqudduso.
3. Assalamo—Almomino—Almuhaimino—Alazeezo—Aljabbaro.
4. Almutakabbiro — Alkhaliqo—Al Bario — Almusawwiro—Alghaffaro.
5. Alqahharo—Alwahhabo—Arrazzaqo—Alfattaho—Alaleemo.
6. Alqabizo—Albasito—Alkhafizo—Arrafeo—Almuizzo.
7. Almuzillo—Assamio—Albaseero—Alhakeemo—Aladlo.
8. Allateefo—Alkhabeero—Alhaleemo—Alazeemo-Alghafooro
9. Ashshakuro—Alalio—Alkabeero—Alhafeezo—Almuqeeto.
10. Alhasselo—Aljaleebo—Alkarimo—Arraqeebo—Almujibo.
11. Alwaseo—Alhakeemo—Alwadoodo—Almajeedo—Albiso.
12. Ash-shahido—Alhaqqo—Alwakilo—Alqavio—Almateeno.
13. Alwalio—Alhamido—Alhmohsi—Albadio—Almoido.
14. Almahi – Almueeto—Alhayyo—Alqayyumo—Alwajido
15. Almajido—Alwahido—Assamado—Alqadiro—Almuqtadiro.
16. Almuqaddimo—Almuakh-Khiro—Alawwalo—Alzahiro
    Az-zahiro.

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WET DREAM

وَالسَّمَآءِ وَالطَّارِقِ ۝ وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ اِنْ كُلُّ نَفْسٍ

لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝ يَّخْرُجُ

مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝ اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَآئِرُ ۝ فَمَا لَهٗ

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15. Almajido—Alwahido—Assamado—Alqadiro—Almuqtadiro.
16. Almuqaddimo—Almuakh-Khiro—Alawwalo—Alakhiro Az-zahiro.

17. Albatino—Alwali—Almut-ali—Albarro—Attawwabo.
18. Almuntaqimo—Alafuwwo—Arraufo—Malikulmulk.
19. Zuljalale walikrame—Almuqsit—Aljamay.
20. Alghaniyyo—Almughnio—Almaaneo—Azzarro—Annafeo.
21. Annuro—Alhadio—Albadio—Albaqio—Alwariso.
22. Arrasheedo—Assubooro.

CHAPTER VIII

For Anxious dreams

1. One reciting Surah 'Al-ma'rij' (P. 29) at bed time keeps one safe from anxious dreams.

FOR SAFETY OF PROPERTY AND ASSETS

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ
وَرُسُلِهٖ ۣ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۡ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ

الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا
تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَي الَّذِيْنَ

مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا ۠ وَاغْفِرْ لَنَا ۠ وَارْحَمْنَا ۠
اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ ۝

1. If one retires after reciting the above verses, he would, Allah-willing, remain safe from theft and other harms.
2. Abu Jafar Nahas has narrated that if 'Ayatal-Kursi' together with the following three verses of Surah Araf are recited in the day, thus for the whole day and in case of its recital during night, the reciter would remain safe for the whole night from mischiefs of wicked satan, charmers, despotic elements, thieves and beasts etc.

SEARCHING OF LOST ARTICLES

1. 'In'na lillahi wa in'na ilaihi rajeoon' (P. 2, R. 3).

(They say that we (with our wealth and offsprings) belong to Allah, and we are to return to Him).

PROPERTY—If anything is lost, it would, Allah-willing, be found out, if the above verse is recited, otherwise some better article is to be given him from the invisible.

FOR RETURN OF THE RUN-AWAY PERSON

1. 'We sent back Musa to his mother according to My Promise for her consolation and for her satisfaction that the Promise of Allah is always true but unfortunately, many people do not believe it.

PROPERTY—If any person has been absconding, this verse be tied to a spinning wheel, moving it in the reversed order, the person concerned would, Allah-willing, soon come back.

2. 'Innal-lazi faradha alaikal - Qur'an laraa ad'doka ila maadin' (P. 20, R. 12).

(That Allah who hath made following the rules of the Holy Qur'an to be incumbent, would get you back to your homeland (Mak'kah).

PROPERTY—If the above verse is muttered one hundred nineteen times for forty days, the absconding person would come back.

3. (P. 21, R. 11)

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝

'O, my son ! if an act is equal to a seed of mole hidden in a stone or in the heaven or under the earth, even then Allah would provide it. Lo ! Allah is the most minute observer and well-informed.

PROPERTY—The above one, if practised as mentioned above, would cause the absconding person come back.

AGAINST ABUNDANCE OF ANTS

يٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُوْدُهٗ ۙ وَهُمْ لَا يَشْعُرُوْنَ ۝

"O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."

PROPERTY—If ants are found in abundance, this ayat be put in the hole in written form; all ants, Allah willing, would enter the hole.

AGAINST ABUNDANCE OF MOSQUITOES

1. Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number) for fear of death ? Allah said to them, 'Die", then, he restored them to life. For Allah is full of bounty to mankind but most of them are ungrateful.

2. No reason have we why we should not put our trust on Allah. Indeed He has guided us to the ways we (follow). We shall certainly hear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."

(P. 13, R. 14)

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ۭ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ۝ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ۭ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

3. But when they forgot the warning they had received, we opened to them the gates of all (good) things, until in the midst of their enjoyment of our gifts, on a sudden, we called them to account, when lo, they were plunged in despairs of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the Worlds. (P. 7, R. 11).

FOR RELEASE FROM CONFINEMENT

رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ

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لَدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ۝

1. Our Lord ! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help ! (P. 5, R. 7)

PROPERTY—One should recite the above most frequents if one is encircled in a place wherefrom salvation seems impossible.

2. Now when they entered the presence of Joseph, He provided a home for his parents with himself, and said : 'Enter ye Egypt (All) in safety if it please Allah'. And he raised his parents high on the Throne (of dignity), and they fell down in prostration, (All) before him. He said: 'O my father ! this is the fulfilment of my vision of old ! Allah hath made it come true ! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had soon enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that, that he planneth to do. For verily, He is full of knowledge and wisdom.

PROPERTY—If one is forcibly arrested he should tie these ayats with himself and recite them most frequently; he would be released.

3. *Surah Fateha :*

If it is blown over handcuffs one hundred eleven times, he would get immediate release; if it is recited forty one times in the last hours of night, one would earn his livelihood with much labour.

واخر دعوانا ان الحمد لله رب العالمين والصلوٰة والسلام على
رسوله الكريم وعلىٰ اله وصحبه اجمعين برحمتك يا ارحم الراحمين ۝

Ganjeena-e-Asrar

Bunch of Secrets

PART—V

BY

Mualana Syed

Mohammed Anwar Shah Saheb

DARUL - ISHAAT

URDU BAZAR KARACHI-1

PAKISTAN

Contents

S. No.	Description	Page No.
1.	Visit of the Holy Prophet (Sal'am)	3
2.	Abundance in Cultivation	15
3.	For Having Issues	30
4.	For Concpe ion	3[illegible]
5.	Safety of Pregnancy	3[illegible]
6.	Male Children	40
7.	For Creating Love	42
8.	Safeguard from Jinns	46
9.	Safeguard from Enemy	51
10.	Safeguard from Harmful Animal	55
11.	Sleeplessness	61
12.	Excessive Sleep	62
13.	For Different Diseases	63

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Visit of the Holy Prophet (Sal'am)

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِجَلَالِ وَجْهِكَ الْكَرِيْمِ
اَنْ تُرِيَنِیْ وَجْهَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ اَوْ اجْمَعْ بَيْنِیْ وَبَيْنَهٗ يَوْمَ الْقِيَامَةِ
فِی الدَّرَجَاتِ الْعُلٰی اٰمِيْن ۔ وَلَا تُفَرِّقْ بَيْنِیْ
وَبَيْنَهٗ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

"Allah I beseech Thee by virtue of the majesty of Thy benevolent face to show me face of Thy Prophet Muhammad (Sal'am) or bring nearer him on the Day of Judgement in the upper degrees' may it be so, and do not cause breach between me and between him by way of Thy mercy O the Compassionate ! the Merciful !"

Now the desirous should sleep after reciting Surah 'Inna Aataina....." one thousand times. This routine is well-experimented for the desirous of the visit of the Holy Prophet (Sal'am).

If one sleeps on Friday night after reciting Darood Sharif one thousand times and Surah al-Kauthar one thousand times, one can be fortunate enough to glimpse the visit of the Holy Prophet (Sal'am).

END ON FAITH

A person who makes himself accustomed to reciting the following prayer after every prescribed prayer, Allah-willing, his end will be on faith.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّاب ۝

Our Sustainer ! Do not shake our hearts after that Thou hast guided us and bestow virtues on us from beside Thee by way of mercy. Indeed Thou art the Great Bestower of virtues.

SAFEGUARD FROM SATANIC MISTHOUGHTS

(a) One should write on Friday at the time of sun-rise on seven pieces of paper the prayer given below and by turning it into a tablet swallow each piece with water everyday. Allah-willing, he will remain safe from mis-thoughts and strains created by Satan. The Ayat is :

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ
بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ۝ اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ
طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ۝

"And in case He wishes to free thee from the Satan, then seek refuge with Allah; verily He is the Hearer, the Knower. Indeed those who dread, in case they are bothered by a group of Satan, they should undertake rememberance and Lo ! they will stand exposed."

(b) A person in whose heart Satanic mis-thought develops, should recite the prayer given below profusely :

رَبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ وَاَعُوْذُ
بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ۝

"My Sustainer ! I seek refuge with Thee from the alikes of the Satan and I seek refuge with Thee, My Sustainer from that they resort."

This routine is well-experimented for preventing the inclination from turning to sins most-often and for preventing the ill thoughts from making a home in one's heart.

SAFEGUARD FROM THE PUNISHMENT OF HELL

A person who will accustom himself to reciting the Ayat given given below, will remain safe from the punishment of Hell :

حٰمٓ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ حٰمٓ
تَنْزِيْلُ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۙ حٰمٓ عٓسٓقٓ حٰمٓ

وَالْكِتٰبِ الْمُبِيْنِ ۙ حٰمٓ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ
اِنَّا كُنَّا مُنْذِرِيْنَ ۙ حٰمٓ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ
الْعَزِيْزِ الْحَكِيْمِ ۙ

FOR THE SAKE OF INTERCESSION

A person who makes it a practice to recite the following prayer after every prescribed prayer, he will be fortunate to enjoy the intercession of the Holy Prophet (Sal'am) :

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۙ فَاِنْ
تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

"There came to you a messenger from among yourselves stead fast on that ye tried with, most covetous of ye kind—compassio nate to the believers. In case they falter, then say enough for me is Allah, there is no god save Him. Upon Him I depend and He is Sustainer of the great Throne."

SAFEGUARD FROM THE PUNISHMENT OF GRAVE

(a) A person who will recite profusely Surah Malik after the 'Isha Prayers, Allah-willing, he will remain safe from the punish-ment of the grave.

(b) Reciting Surah Yaseen also saves from the punishment of the grave.

BLESSFULNESS IN BUSINESS

(a) By writing the following Ayat on the thin skin of a deer on Thursday and having wrapped it in cloth, it should either be affixed on the entrance of the shop or be buried into the ground of the entrance or of a garden to enjoy abundance.

اَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ وَّهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا

قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا فَاَمَاتَهُ اللّٰهُ
مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ يَوْمًا
اَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَانْظُرْ اِلٰى حِمَارِكَ
وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ ۚ وَانْظُرْ اِلَى الْعِظَامِ
كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ
لَهٗ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

"Or like the one who passed by a village and it is depredations on its basis, (and) said won't Allah revive it after causing death. Thereon Allah gave him death for hundred years then He raised him—how long did you remain ? He said : I remained for a day or for part of a day. He said, may thou remain for hundred years. Well look at thy food and thy drinking water which is no more. And look at thy ass—and it is so that we may turn thee a sign for the people. And look at your bones how We here denuded We cover it with flesh. And when it became them, then distinguished for him, he said : I know that Allah is powerful over everything."

(b) Keeping the following Ayat written on a piece of paper in the articles of merchandise should be a souree of enhancement in business :

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ
بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ
وَيُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ
وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا
بِبَيْعِكُمُ الَّذِىْ بَايَعْتُمْ بِهٖ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ

"Allah has purchased from the believers theirselves and their

wealth with the assurance that for them is Paradise. They fight in the path of Allah, so they kill and get killed by way of a true promise thereon in the Taurah and the Gospel and the Qur'an. And whosover fulfilled his covenant to Allah, then receive the glad tidings at the transaction which ye made a deal therewith. And it is in fact a great victory."

(c) If the following Ayat written on the four leaves of Zaitoon are buried in the four corners of the house or the shop, Allah-willing there will be abundance of purchasers :

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَالَّذِىْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ
الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝ اَللّٰهُ الَّذِىْ رَفَعَ السَّمٰوٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ ؕ كُلٌّ يَّجْرِىْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ
الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۝

"ALMR—They are the Ayah of the Book. And the one which has been sent down unto thee from beside thy Lord in truth, but most of the people do not believe. Allah, the One, Who raised the heavens without support just as ye see them. Then He levelled on the throne and made subservient the sun and the moon, each running for a fixed period. It is He who administers the matter, we detail the Ayah, perchance ye in meeting your Lord trust. And it is He who extended the earth and turned therein streams and rivers. The night takes away the day. Indeed therein lie signs for a person who ponder over."

(d) If the following Ayat is hanged on Thursday with proper ablution written on a piece of paper on the entrance of the house or the shop, it be a source of enhancement and blessedfulness.

قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ
وَاسِعٌ عَلِيْمٌ ۝ يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيْمِ ۝

"Say the grace is in the hand of Allah. He brings it to whomsoever He may so wishes and Allah is vast well-knowing. He chooses for His mercy whomsoever He so wishes and Allah is endowed with great grace."

(e) A person who on Friday recites after 'Asr prayers Ayat-ul-Kursi three hundred times, he should enjoy such an abundance and enhancement which he has never imagined.

(f) After getting free from Friday prayers, if the following Ayat written on a piece of paper is kept in the house or the shop it becomes source of enhancement in means of livelihood.

وَلَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ
قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

"And We have implanted ye on earth and We have turned for ye therein livelihood, hardly ye thank."

(g) The following Ayat, if kept in the treasure written on piece of an apple, Allah-willing it will be a source of profuseness :

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

"That is a grace from Allah, He brings it to whom He may so wishes and Allah is source of great grace."

RECEPTIBILITY OF A PRAYER

(a) Said Hasan Basri that a person who cares to recite the following Ayat before making a prayer, Allah willing his prayer will be heard.

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا ۝ يُّرْسِلِ
السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ
وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ۝

"And I said, seek pardon of your Lord, indeed He is oft-forgiving. He sends the sky on ye raining, and aids ye with wealth and children and truns for ye gardens and turns for ye rivers."

(b) If on Friday after saying the 'Asr prayers one recites complete Ayat-ul-Kursi seventy times and prays for whatever need one

so wishes, the prayer will be accepted.

(c) After having recited the Kalema "Kabir-ul-Muta'al" 773 times that as many times as the numerical equivalence of these two words, whatever need is prayed for will be heard.

وَاِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ
مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ——

(d) And whenever a sign came to them, they said we will never believe until we are brought like the one what had been brought to the Messengers of Allah. Allah is well-aware where to tilt the message."—In this Ayah the word Allah occurs twice consecutively. Whatever need is prayed for in between these two words, Allah-willing the prayer will be heard.

(e) On Thursday, after saying Chasht prayers, if 'As-Samee-o' (the Oft-hearing) is recited five hundred times and a need is prayed for, the prayer is granted.

(f) Hazrat Fatimah reports that the Holy Prophet (Sal'am) asked her to recite the following for getting her needs fulfilled.

اَوَّلَ الْاَوَّلِيْنَ وَيَا اٰخِرَ الْاٰخِرِيْنَ وَيَا ذَا الْقُوَّةِ الْمَتِيْنَ
وَيَا اَرْحَمَ الرَّاحِمِيْنَ ۔

"O the foremost of the early ones, and O the raremost of the later ones, and O owner of the unshakable strength, and O compassionate to the poor ones, and O the merciful, the compassionate."

(g) Reciting the following prayer for receptibility of a prayer is very useful and most effective.

يَا سَابِغَ النِّعَمِ وَيَا دَافِعَ النِّقَمِ وَيَا فَارِجَ الْغَمَمِ وَيَا
كَاشِفَ الظَّلَمِ وَيَا عَادِلًا مُّنْ حَكَمَ وَيَا حَسِيْبَ مَنْ
ظَلَمَ وَيَا وَلِيَّ مَنْ ظُلِمَ وَيَا اَوَّلًا بِلَا بِدَايَةٍ وَيَا اٰخِرًا
بِلَا نِهَايَةٍ وَيَا مَنْ لَّهُ اِسْمٌ بِلَا كُنْيَةٍ اِجْعَلْ لِّيْ مِنْ اَمْرِيْ
فَرَجًا وَّمَخْرَجًا ۝

Provider of graces, and O Withholder of the rigours, and O Dissipator of the sorrows, and O Remover of the darknesses, and O More Just than those who decide, and O Pursuer of the one who has been wronged, and O Friend of the one who has been wronged, and foremost without any beginning, and of the last most without any end, and O the one who has ascription without any clanship. turn for me my prayer an amulet and a breakthrough.

(h) It occurs in the Traditions that if a need is prayed for after reciting thrice. There is no god save Thee, pure Thyself, indeed I am of those who do wrong; Allah-willing the prayer will be granted. the need will be-net.

(i) After reciting the following prayer thrice the need will by met.

"اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ لَا
اِلٰهَ اِلَّا اَنْتَ الْوَاحِدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ
وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

"Allah, I beseech Thee that I bear witness that Thou art Allah, there is no god save Thee, the One, the Steadfast Who neither did beget nor was begotten and none is alike Him."

(j) Reciting these nicest aspirations—

یٰحیُّ یَا قَیُّوْمُ یَا اَرْحَمَ الرَّاحِمِیْنَ"

"O the ever Abiding, O the ever-Remaining, O the Merciful, the Compassinnate"—repeatedly for the receptibility of a need prayed for is most and fastest in taking effect.

(k) Says Hazrat Jabir that the Holy Prophet (Sal'am) desired me to recite the following prayer before praying for a need :

اَللّٰهُمَّ اِنَّكَ خَلَّاقٌ عَلِیْمٌ، اَللّٰهُمَّ اِنَّكَ غَفُوْرٌ حَلِیْمٌ
اَللّٰهُمَّ اِنَّكَ تَوَّابٌ رَحِیْمٌ، اَللّٰهُمَّ اِنَّكَ رَبُّ الْعَرْشِ
الْعَظِیْمِ، اَللّٰهُمَّ اِنَّكَ الْبَرُّ الْجَوَادُ الْكَرِیْمُ اِغْفِرْلِیْ وَارْحَمْنِیْ
وَاجْبُرْنِیْ وَرَفِّقْنِیْ وَارْزُقْنِیْ وَاهْدِنِیْ وَعَافِنِیْ

وَاسْتُرْنِیْ وَلَا تَفْضَحْنِیْ وَاَدْخِلْنِیَ الْجَنَّةَ بِرَحْمَتِكَ یَا
اَرْحَمَ الرَّاحِمِیْنَ ۝

"Allah, Thou art the Great Creator, well-Knowing, Allah, Thou art Oft-forgiving, Most kind, Allah, Thou art a Great-forebearing, compassionate. Allah, Thou art Lord of the High Throne, Allah, Thou art Graceful the Ameliorator. Most kind forgive me and be merciful to me and raise me in status and make me amenable to success and provide sustenance for me and guide me and save me and safeguard me and provide me covering and do not derail me and enter me into the Paradise by way of Thy mercy O the Merciful the compassionate."

MEETING A DEBT :— (a) Reciting Darud Sharif eleven times each before and after reciting the following prayer is most useful for meeting a debt :—

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ
وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّیْنِ
وَقَهْرِ الرِّجَالِ اَللّٰهُمَّ اكْفِنِیْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِیْ
بِفَضْلِكَ عَمَّنْ سِوَاكَ

"Allah, I take refuge beside Thee from the worrisomeness and the sorrow and I seek refuge beside Thee from the inability and the refuge, tardiness and I seek refuge beside Thee from the dominance of the debt and the recklessness of the men. Allah, make me contended with Thy permissible against Thy forbidden and make me hardly in need through Thy grace of any other than Thee."

(b) A person who would care to recite the following Ayah profusely morning and evening, Allah willing, his debt will be repaid :—

قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ تُؤْتِی الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ بِیَدِكَ

الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"Say Allah, owner of the domain. It is Thou who makes over the domain to whomsoever Thou may so wish and it is Thou who takes away the domain from whomsoever Thou may so wisheth and it is Thou who graces with honour whomroever Thou may so wish and it is Thou who disgraces whomsoever Thou may so wish. In Thy hand is the general good, indeed Thou art powerful over everything."

(c) Recitation of Surah al-Tahreem is useful for meeting a debt.

(d) One should say two Raka'at of prayers before saying the Vitr Prayers. In each of the two Raka'at of prayers one should recite after reciting Suratul-Fatehah the following prayer :—

مَنْ تَشَآءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ۝

Say, Allah, Master of the domain, Thou makes over the domain to whomsoever Thou may so wisheth and Thou taketh away the domain fro.n whomsoever Thou may so wisheth and Thou graceth with respect whomsoever Thou may so wish and Thou disgraceth whomsoever Thou may so wish. In Thy hand is the general good Thou art powerful over everything. Thou carries the night into the day and Thou carries the day into the night and Thou takes out the living from the deed and thou takes the dead from the living and Thou bestows sustenance on whomsoever Thou may so wisheth in abundance". Allah-willing all his debts will be repaid. This is very effective.

(e) A person who will make it a practice to recite the prayer given below after all the five prescriben prayers, especially after saying the Friday prayers, all his debts will get settled no matter how much is the debt :—

يَا اَللّٰهُ يَا اَحَدُ يَا وَاحِدُ يَا مَوْجُوْدُ يَا جَوَادُ يَا بَاسِطُ يَا كَرِيْمُ
يَا وَهَّابُ يَا ذَا الطَّوْلِ يَا غَنِيُّ يَا مُغْنِيُ يَا فَتَّاحُ يَا رَزَّاقُ يَا عَلِيْمُ
يَا حَكِيْمُ يَا حَيُّ يَا قَيُّوْمُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ يَا حَنَّانُ يَا مَنَّانُ اَلْحِقْنِيْ مِنْكَ بِنَفْحَةٍ
خَيْرٍ تُغْنِيْنِيْ بِهَا عَمَّنْ سِوَاكَ اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ
اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ اَللّٰهُمَّ
يَا غَنِيُّ يَا حَمِيْدُ يَا مُبْدِئُ يَا مُعِيْدُ يَا وَدُوْدُ يَا ذَا الْعَرْشِ الْمَجِيْدِ
وَفَعَّالًا لِّمَا يُرِيْدُ اَكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ
عَمَّنْ سِوَاكَ وَاحْفَظْنِيْ بِمَا حَفِظْتَ بِهِ وَانْصُرْنِيْ بِمَا نَصَرْتَ
بِهِ الرُّسُلَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

O Allah, O the One, O the Singie, O the Omnipotent, O the Ameliorator, O the expander, O the Kind, O the bestower, O the large-hearted, O the rich, O the self contained, O the opener, O Provider of Sustenance, O the well-knowing, O the wise, O the living, O the abiding, O the Merciful, O the Fashioner of the heavens and the earth, O Master of the Majesty and Rewards, O the tender-hearted, O Provider of the nicest, grant me from beside Thee with a contentment so good so would make me unneedy through it of any other than Thee. So seek opening; well come to you the opening (victory). Indeed we opened up for ye a clear-cut opening. Any help is from beside Allah, and victory is well-nigh. Allah, O the Rich, O the well-praised, O the Initiator, O the Restorer, O the deep-loving, O Master of the glorious throne and causer of what He may so wishes, content me with Thy permissible against Thy forbidden and make me unneedy through Thy grace against any other than Thee and safe-guard me through what Thou safeguarded there with and help me through what Thou helped the messengers therewith. Indeed Thou art powerful over everything.

MITIGATION OF SORROW :—(a) If on the 27th of the

month of Ramadan, the following Ayat written on a piece of paper is kept at jewel of a finger-ring, one will remain safe from all sorrows throughout the year :—

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ وَمَا
النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

And Allah did not make it save as a good news and to reassure through it the hearts and there is no help save from beside Allah. Verily Allah is mighty and wise"

(b) A person who is involved in some affliction, should recite "Al-Baqi" one thousand times. Allah-willing, he will get freed from the afflicton.

(c) One can achieve escape from every type of affliction by reciting the verses given below repeated by :—

وَكَمْ لِلّٰهِ مِنْ لُّطْفٍ خَفِيٍّ ... يَدِقُّ خَفَاهُ عَنْ فَهْمِ الزَّكِيِّ
وَكَمْ يُسْرٍ اَتٰى مِنْ بَعْدِ عُسْرٍ ... وَفَرَّجَ كُرْبَةَ الْقَلْبِ الشَّجِيِّ
وَكَمْ اَمْرٍ تَسَاءُ بِهٖ صَبَاحًا ... فَتَاْتِيْكَ الْمَسَرَّةُ بِالْعَشِيِّ
اِذَا ضَاقَتْ بِكَ الْاَحْوَالُ يَوْمًا ... فَثِقْ بِالْوَاحِدِ الْفَرْدِ الْعَلِيِّ
تَوَسَّلْ بِالنَّبِيِّ لِكُلِّ عَبْدٍ ... يُنَاْلُ اِذَا تَوَسَّلَ بِالنَّبِيِّ

And what in abundance Allah has pleasure hidden.
He knocks its hidden through a clever understanding.
And what in abundance comes ease after tease and removes pang of the ailing heart.
And what a number of affairs get spoiled in the morning.
Then comes to Thee the happiness by the evening.
If conditions get suffocating for thee any day
so trust in the One the highest being
Beg through the Prophet for every servant is rescued if he begs through the Prophet.

(d) Recitation of Surah 'al-Nooh' is useful in mitigating a sorrow.

(e) Reciting the following Ayat repeatedly is useful in overcoming an affliction :—

"And belongs to him what dewels in the night and the day and He is the Hearer and the Knower. And Allah holds the heavens and the earth from that these two slip off."

ABUNDANCE IN CULTIVATION :—

(a) If the following Ayat written on four leaves of Zaitoon is burried in the four corners of the garden or theh ouse, Allah-willing, there will be abundance in cultivation :—

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ
الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ
بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۝

ALMR—They are the Ayah of the Book. And the one which has been sent down unto Thee is truth, but most of the people do not believe. Allah is the One who raised the heavens without supports you find them then He levelled on the throne and subdued the sun and the moon, each running for a fixed period. It is He who manages the affair. It is He who details signs, may be in meeting your Lord ye trust. And it is He who spread the earth and turned therein streams and rivers. And among each of the fruits, he turned therein two pairs. The night overtakes the day. Indeed therein lie signs for a people who ponder over."

(b) Write Surat-ul-Fateha on a piece of paper and write Malek-e-yaum-id-Din seven times. Thereafter wash the written piece and sprinkle the water in a garden or in a field. Allah-willing, the cultivation will be in abundance.

(c) Observe fast on Thursday and after saying the Maghrib prayers, before talking to anybody, make a Ta'weez by writing the following Ayah and hang it on a central tree in a garden or bury it in the middle of a field. Allah-willing the cultivation will be very good :—And spread the good news to those who believe

month of Ramadan, the following Ayat written on a piece of paper is kept at jewel of a finger-ring, one will remain safe from all sorrows throughout the year :—

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ وَمَا
النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝

And Allah did not make it save as a good news and to reassure through it the hearts and there is no help save from beside Allah. Verily Allah is mighty and wise"

(b) A person who is involved in some affliction, should recite "Al-Baqi" one thousand times. Allah-willing, he will get freed from the afflicton.

(c) One can achieve escape from every type of affliction by reciting the verses given below repeated by :—

وَكَمْ لِلّٰهِ مِنْ لُّطْفٍ خَفِيٍّ ... يَدِقُّ خَفَاهُ عَنْ فَهْمِ الزَّكِيِّ
وَكَمْ يُسْرٍ اَتٰى مِنْ بَعْدِ عُسْرٍ ... وَفَرَّجَ كُرْبَةَ الْقَلْبِ الشَّجِيِّ
وَكَمْ اَمْرٍ تَسَاءُ بِهٖ صَبَاحًا ... فَتَاْتِيْكَ الْمَسَرَّةُ بِالْعَشِيِّ
اِذَا ضَاقَتْ بِكَ الْاَحْوَالُ يَوْمًا ... فَثِقْ بِالْوَاحِدِ الْفَرْدِ الْعَلِيِّ
تَوَسَّلْ بِالنَّبِيِّ فَكُلُّ عَبْدٍ ... يُغَاثُ اِذَا تَوَسَّلَ بِالنَّبِيِّ

And what in abundance Allah has pleasure hidden.
He knocks its hidden through a clever understanding.
And what in abundance comes ease after tease and removes pang of the ailing heart.
And what a number of affairs get spoiled in the morning.
Then comes to Thee the happiness by the evening.
If conditions get suffocating for thee any day
so trust in the One the highest being
Beg through the Prophet for every servant is rescued if he begs through the Prophet.

(d) Recitation of Surah 'al-Nooh' is useful in mitigating a sorrow.

(e) Reciting the following Ayat repeatedly is useful in overcoming an affliction :—

"And belongs to him what dewels in the night and the day and He is the Hearer and the Knower. And Allah holds the heavens and the earth from that these two slip off."

ABUNDANCE IN CULTIVATION :—

(a) If the following Ayat written on four leaves of Zaitoon is burried in the four corners of the garden or theh ouse, Allah-willing, there will be abundance in cultivation :—

الٓمّٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ
الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ
بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ
بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۝

ALMR—They are the Ayah of the Book. And the one which has been sent down unto Thee is truth, but most of the people do not believe. Allah is the One who raised the heavens without supports you find them then He levelled on the throne and subdued the sun and the moon, each running for a fixed period. It is He who manages the affair. It is He who details signs, may be in meeting your Lord ye trust. And it is He who spread the earth and turned therein streams and rivers. And among each of the fruits, he turned therein two pairs. The night overtakes the day. Indeed therein lie signs for a people who ponder over."

(b) Write Surat-ul-Fateha on a piece of paper and write Malek-e-yaum-id-Din seven times. Thereafter wash the written piece and sprinkle the water in a garden or in a field. Allah-willing, the cultivation will be in abundance.

(c) Observe fast on Thursday and after saying the Maghrib prayers, before talking to anybody, make a Ta'weez by writing the following Ayah and hang it on a central tree in a garden or bury it in the middle of a field. Allah-willing the cultivation will be very good :—And spread the good news to those who believe

and do good deeds that for them are gardens whereunder are running rivulets. Each time when they are provided therefrom a fruit as a sustenance, they would say this is the one which was provided to us earlier as well and they will be brought there alikes and for them therein are purified wives and they will therein abide for ever".

(d) Drop the following Ayah written on a piece of paper in a well and the field or the garden be irrigated by the water of this well. Allah-willing, the cultivation will be good :—

هُوَ الَّذِیْ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجْنَا بِهٖ نَبَاتَ
كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا
وَمِنَ النَّخْلِ طَلْعِهَا قِنْوَانٌ دَانِیَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّ
الزَّیْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا وَّغَیْرَ مُتَشَابِهٍ اُنْظُرُوْا
اِلٰی ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَیَنْعِهٖ اِنَّ فِیْ ذٰلِكُمْ لَاٰیٰتٍ
لِّقَوْمٍ یُّؤْمِنُوْنَ ۝

"It is He who brings down water from the sky, Thereafter we brought therefrom growth of everything. Thereafter we brought out therefrom vegetation. We bring out therefrom a self-composed grain. And from the bees their warm fresh honey and gardens of grapes and Zaitoon and pomegranates resembling and non-resembling. Look at its fruit when it begins to give out fruit. Indeed therein lie signs for people who believe.

(e) Wash the following Ayah after having written it with Za'afran on a clean pot and wash the seed with this water and sow it or this water be sprinkled in the field. The crop will not get spoiled :—

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰی یُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ
وَمُخْرِجُ الْمَیِّتِ مِنَ الْحَیِّ ذٰلِكُمُ اللّٰهُ فَاَنّٰی تُؤْفَكُوْنَ ۝

Allah is causer of the grain and.....He brings out the alive from the dead and He brings out the dead from the alive. There you comprehend Allah, perchance ye get satisfied.

(f) Sow the field on Wednesday and recite 'Subhan Allah il-Ba, 'ith-ul-warith-o' a hundred times. Allah-willing, one will benefit greatly in the cultivation.

SAFEGUARD FROM THE INSECTS :—

(a) If the names of the seven famous Fuqaha' are kept in the stored wheat etc. written on a piece of paper, the crop will not get spoiled so long as the paper is kept is kept therein. The names are Ubaidullah, 'Urwah, Qasim, Saeed, Abu Bakr, Sulaiman, Kharejah.

(b) If the complete Surah "wail un Lil-Mutaffefina" is recited on the stored crop, will remain safe from insects.

(c) If Surah 'Mujadalah' is kept in the stored crop written on a piece of paper, the insect can not cause harm to the stored crop.

SAFEGUARD FROM MOSQUITOES :—

(a) In case mosquitoes have multiplied, write the following numerical words on four pieces of paper and paste each on the four corners of the house or the garden. Allah willing all the mosquitoes will disappear. "111212"

(b) If there is excess of mosquitoes, recite the following Ayah on water and sprinkle it on the four foot of the bed. Allah willing the mosquitoes will not brother much :—

وَمَا لَنَاۤ اَنْ لَّا نَتَوَكَّلَ عَلَی اللّٰهِ وَقَدْ هَدٰىنَا سُبُلَنَا ؕ
وَلَنَصْبِرَنَّ عَلٰی مَاۤ اٰذَیْتُمُوْنَا وَعَلَی اللّٰهِ فَلْیَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝

"And it is not for us not to depend on Allah while He has shown us our paths. And let us remain patient on what ye have to hurt us and on Allah let those who prefer to depend". And let one go on reciting the following while sprinkling the water :—

اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَرَسُوْلِهٖ اَیَّتُهَا الْبَرَاغِیْثُ فَكُفُّوْا
عَنَّا شَرَّكُمْ وَاَذَاكُمْ.

"In case ye were believers in Allah and His Messenger, O the Mosquitoes then hold on your evil from us and your hurtfulness."

(c) If the following prayer is recited on four pieces of fig wood, dipped into the blood of a slaughtered goat, and thereafter these four pieces are kept in the four corners of the house, all the mosquitoes will get collected on these pieces of the wood. But they need not be killed. O the black mosquitoes, ye are a force as a whole. I swear by the One worshipable who destroyed 'Ad and Thamud to get collected on these sticks so that there may not remain among ye neither the begetter nor the begotten.

اَيَّتُهَا الْبَرَاغِيْثُ السُّوْدُ اِنَّكُمْ مِنْ جُمْلَةِ الْجُنُوْدِ اُقْسِمْتُ
عَلَيْكُمْ بِالْوَاحِدِ الْمَعْبُوْدِ الَّذِىْ اَهْلَكَ عَادًا وَّثَمُوْدَا اَنْ
تَجْمَعُوْا عَلٰى هٰذِهِ الْعُوْدِ لَا يَبْقٰى مِنْكُمْ وَالِدٌ وَّلَا مَوْلُوْدٌ ط

(d) If the following Ayah are written on a plate of.....with the Rehan water, and having washed it, this water is sprinkled in the whole of the house, Allah-willing all the mosquitoes will get finished :—

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَىْءٍ ط
حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ط
فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

FOR PROTECTION FROM ALL DANGERS

1. One who recites the following invocation 7 times daily at sun-rise, will remain safe from mischiefs from enemies, Satans and wild animals. The invocation is given below :

اَشْرَقَ نُوْرُ اللّٰهِ وَظَهَرَ كَلَامُ اللّٰهِ وَ ثَبَتَ
اَمْرُ اللّٰهِ نَفَذَ حُكْمُ اللّٰهِ اِسْتَعَنْتُ بِاللّٰهِ وَ
تَوَكَّلْتُ عَلَى اللّٰهِ مَا شَآءَ اللّٰهُ لَا حَوْلَ وَلَا
قُوَّةَ اِلَّا بِاللّٰهِ تَحَصَّنْتُ بِحِفْظِ لُطْفِ اللّٰهِ وَ

بِلَطِيْفِ صُنْعِ اللّٰهِ وَبِجَمِيْلِ سِتْرِ اللّٰهِ وَبِعَظِيْمِ
ذِكْرِ اللّٰهِ وَبِقُوَّةِ سُلْطَانِ اللّٰهِ دَخَلْتُ فِىْ
كَنَفِ اللّٰهِ وَاسْتَجَرْتُ بِرَسُوْلِ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرِئْتُ مِنْ حَوْلِىْ وَ
قُوَّتِىْ وَاسْتَعَنْتُ بِحَوْلِ اللّٰهِ وَ قُوَّتِهٖ اَللّٰهُمَّ
اسْتُرْنِىْ فِىْ نَفْسِىْ وَ دِيْنِىْ وَ اَهْلِىْ وَمَالِىْ
وَ وَلَدِىْ بِسِتْرِكَ الَّذِىْ سَتَرْتَ بِهٖ
ذَاتَكَ فَلَا عَيْنٌ تَرَكَ وَلَا يَدٌ تَصِلُ اِلَيْكَ
يَا رَبَّ الْعٰلَمِيْنَ اَحْجُبْنِىْ عَنِ الْقَوْمِ
الظّٰلِمِيْنَ بِقُدْرَتِكَ يَا قَوِىُّ يَا مَتِيْنُ
وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّيْنَ
وَعَلٰى آلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ وَسَلَّمَ تَسْلِيْمًا
كَثِيْرًا دَائِمًا اَبَدًا اِلٰى يَوْمِ الدِّيْنِ وَالْحَمْدُ
لِلّٰهِ رَبِّ الْعَالَمِيْنَ ○

2. One who continues to recite these ayahs, will remain safe from enemies, robbers and jinns.

فَاِذَا اسْتَوَيْتَ اَنْتَ وَمَنْ مَّعَكَ عَلَى
الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ
الْقَوْمِ الظّٰلِمِيْنَ ○ وَقُلْ رَّبِّ اَنْزِلْنِىْ مُنْزَلًا
مُّبٰرَكًا وَّ اَنْتَ خَيْرُ الْمُنْزِلِيْنَ ○

3. The house in which the following chart is kept on the 14th of a month, will remain safe from fire, robbers etc.

(ادریس دل ریوہ)

4. If 'Moaw-wazatain' is recited on appearing before a despotic person, one may keep himself safe from mischief. Similarly, if one gets Surah 'Nas'r' inscribed on his weapon before facing an oppressor, will gain victory over him.

5. One should say the following to his family members before leaving on some journey.

اَسْتَوْدِعُكُمُ اللّٰهَ الَّذِیْ لَا یُضِیْعُ اَمَانَتَهٗ۔

and Allah will keep his family members safe from all troubles.

6. If one going on some journey, recites Ayatul-Kursi, he will find his family members safe on coming back home.

7. One who recites the following invocation 25 times daily, will remain safe from all calamities the whole day.

اَسْتَغْفِرُ اللّٰهَ الْعَظِیْمَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ
الْحَیُّ الْقَیُّوْمُ الَّذِیْ لَا یَمُوْتُ وَاَتُوْبُ اِلَیْهِ۔

8. According to some religious scholars, these two ayahs are very useful for terror and sufferings. One who keeps these ayahs with him, will remain safe from all calamities.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ——— وَالَّذِیْنَ
مَعَهٗ اَشِدَّآءُ عَلَی الْكُفَّارِ رُحَمَآءُ بَیْنَهُمْ
تَرٰىهُمْ رُكَّعًا سُجَّدًا یَّبْتَغُوْنَ فَضْلًا
مِّنَ اللّٰهِ وَرِضْوَانًا سِیْمَاهُمْ فِیْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِی التَّوْرٰىةِ

وَمَثَلُهُمْ فِی الْاِنْجِیْلِ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ
فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ
یُعْجِبُ الزُّرَّاعَ لِیَغِیْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ
اللّٰهُ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِیْمًا ۝ ثُمَّ اَنْزَلَ
عَلَیْكُمْ مِّنْ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا یَّغْشٰى
طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ
اَنْفُسُهُمْ یَظُنُّوْنَ بِاللّٰهِ غَیْرَ الْحَقِّ ظَنَّ
الْجَاهِلِیَّةِ یَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ
مِنْ شَیْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ یُخْفُوْنَ
فِیْۤ اَنْفُسِهِمْ مَّا لَا یُبْدُوْنَ لَكَ ؕ یَقُوْلُوْنَ
لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَیْءٌ مَّا قُتِلْنَا
هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِیْ بُیُوْتِكُمْ لَبَرَزَ
الَّذِیْنَ كُتِبَ عَلَیْهِمُ الْقَتْلُ اِلٰى مَضَاجِعِهِمْ ۚ
وَلِیَبْتَلِیَ اللّٰهُ مَا فِیْ صُدُوْرِكُمْ وَلِیُمَحِّصَ
مَا فِیْ قُلُوْبِكُمْ ؕ وَاللّٰهُ عَلِیْمٌۢ بِذَاتِ
الصُّدُوْرِ

9. Hazrat Anas bin Malik (R.A.) reports that the Holy Prophet (Sal'am) has taught him such an invocation that keeps him fearless from Satan, rulers, wild animals etc. One who recites the following invocation will remain safe from all dangers and calamities.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ بِسْمِ اللّٰهِ عَلٰى
نَفْسِىْ وَدِيْنِىْ بِسْمِ اللّٰهِ عَلٰى اَهْلِىْ وَمَالِىْ
بِسْمِ اللّٰهِ عَلٰى كُلِّ شَيْءٍ اَعْطَانِيْهِ رَبِّىْ
بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَآءِ بِسْمِ اللّٰهِ الَّذِىْ
لَا يَضُرُّ مَعَ اِسْمِهٖ دَآءٌ بِسْمِ اللّٰهِ الَّذِىْ
لَا يَضُرُّ مَعَ اِسْمِهٖ شَيْءٌ فِى الْاَرْضِ وَلَا
فِى السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ بِسْمِ اللّٰهِ
اِفْتَتَحْتُ وَعَلَى اللّٰهِ تَوَكَّلْتُ اَللّٰهُ اَللّٰهُ رَبِّىْ
لَا اُشْرِكُ بِهٖ شَيْئًا اَسْاَلُكَ اَللّٰهُمَّ بِخَيْرِكَ
مِنْ خَيْرِكَ الَّذِىْ لَا يُعْطِيْهِ اَحَدٌ غَيْرُكَ
عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا اِلٰهَ غَيْرُكَ
اِجْعَلْنِىْ فِىْ عِبَادِكَ وَاحْفَظْنِىْ مِنْ شَرِّ
كُلِّ ذِىْ شَرٍّ خَلَقْتَهٗ وَاَعُوْذُ بِكَ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ اَللّٰهُمَّ اِنِّىْ اَحْتَرِسُ
بِكَ مِنْ شَرِّ كُلِّ ذِىْ شَرٍّ خَلَقْتَهٗ اِحْتَرَزْ
بِكَ مِنْهُمْ وَاَقْدِمُ بَيْنَ يَدَىَّ بِسْمِ اللّٰهِ
الرَّحْمٰنِ الرَّحِيْمِ قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ
الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ
كُفُوًا اَحَدٌ وَمِنْ خَلْفِىْ مِثْلَ ذَالِكَ وَ
عَنْ يَمِيْنِىْ مِثْلَ ذَالِكَ وَعَنْ يَسَارِىْ

مِثْلَ ذَالِكَ وَمِنْ فَوْقِىْ مِثْلَ ذَالِكَ وَ
مِنْ تَحْتِىْ مِثْلَ ذَالِكَ۔

10. The goods, house, shop etc. in which the following in which the following ayahs are kept, will remain safe from spoils.

ذَالِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا
عَمَّا يَعْمَلُ الظّٰلِمُوْنَ وَاِنْ تَعُدُّوْا نِعْمَةَ
اللّٰهِ لَا تُحْصُوْهَا وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْا
اِلَّآ اِيَّاهُ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَ
السَّمٰوٰتِ الْعُلٰى الرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى
لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا
وَمَا تَحْتَ الثَّرٰى يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا
بَنُوْنَ اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ
اِءْتِيَا طَوْعًا اَوْ كَرْهًا قَالَتَا اَتَيْنَا طَآئِعِيْنَ
وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ
مَا اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَا اُرِيْدُ اَنْ
يُّطْعِمُوْنِ اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِيْنُ وَفِى السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ
فَوَرَبِّ السَّمَآءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَا
اَنَّكُمْ تَنْطِقُوْنَ ۝

11. If one recites the following ayah before going to sleep, will remain safe from theft and fire the whole night, and his goods and family members will remain under the protection of Allah.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ
يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ
وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ،

SAFEGUARD FROM ANTS :—

(a) If some sweet eatable thing is kept in a pot, and there is danger of the ants reaching there, reciting the following while rubbing the round tip of the pot is useful. Allah-willing, the ant will not approach this pot—"This is for the agent of the judge or this is for the messenger of the judge or this is for the son of the judge"

(b) If the ants are in great number, place the following Ayah written on a piece of paper on the tip of the hole. The ant will make a retreat into their hole :—

يٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ
وَجُنُوْدُهٗ وَهُمْ لَا يَشْعُرُوْنَ ۝

"O the Ant, enter your dwellings Soloman and his soldiers won't crush ye and they won't feel"

LOSS OF BELONGINGS :—(a) If somebody has lost something, he should pray for the recovery of the lost thing after reciting the following prayer :—

"يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيْهِ اِنَّ اللّٰهَ لَا يُخْلِفُ
الْمِيْعَادَ اِجْمَعْ بَيْنِيْ وَبَيْنَ كَذَا اِنَّ اللّٰهَ تَعَالٰى يَجْمَعُ بَيْنَكَ
وَبَيْنَ ذَالِكَ الشَّيْءِ"

O the Gatherer of the folk on the day wherein there is no doubt, Allah does not wreck His covenant, collect together between me and between such and such for Allah the Almighty collects together between thee and between that thing.

In place of that thing, one should mention the lost thing. Similarly, if one wants to attract a human being towards himself, then instead of that thing, one should mention the name of that person.

(b) If anyone feels danger of his goods or belonging from being lost he should hang Surah al-Qesas written on a piece of paper where the goods on the belonging is kept, Allah willing that goods will not be spoiled.

(c) If anyone has lost his belongings, he should pray for the recovery of that belonging after reciting Surah 'Wa-d-Duha' seven times and when he reaches wa wajaka Dallan Fa-Hada, he should recite it thrice. Allah-willing that belonging will be recovered. In case that belonging is not recovered, Allah will grant a better substitute.

(d) If something of anyone has been stolen, he should stand on the door wherefrom the goods has passed out and recite Surah 'al-Tariq'. That goods will be recovered.

"يَا بُنَيَّ اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ
صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ"

(e) A person who has lost some belonging should pray for the recovery of that belonging after reciting 'ya Hafeez-o' 119 times and 119 times the following prayer. Allah-willing, that belonging will be recovered :—

"O my son, it is, even if equivalent to grain of.....in weight and it is in a rock or in the heavens or in the earth, Allah can restore it." It is well tried.

(f) One should recite profusely for the recovery of a lost belonging the following prayer :—

يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيْهِ اِجْمَعْ عَلَيَّ ضَالَّتِيْ

O the Gatherer of the people on the Day wherein there is no doubt, gather for me my lost." Allah-willing by the blessing of this prayer, that thing will be recovered.

(g) Require the following Ayah written on a bread or on any eatable to be eaten by the person suspected of stealing. In case he is really a thief, he will not be able to eat it.

"وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَئْتُمْ فِيْهَا ۭ وَاللّٰهُ مُخْرِجٌ مَّا
كُنْتُمْ تَكْتُمُوْنَ ۝ فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ۭ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ
تَعْقِلُوْنَ ۝ ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ۭ وَاِنَّ مِنَ الْحِجَارَةِ
لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ۭ وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاۗءُ ۭ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ
مِنْ خَشْيَةِ اللّٰهِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝ اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ
مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ۝ وَاِذَا لَقُوا الَّذِيْنَ
اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ
لِيُحَاۗجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ اَفَلَا تَعْقِلُوْنَ ۝ اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا
يُعْلِنُوْنَ ۝ وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ۝ فَوَيْلٌ لِّلَّذِيْنَ
يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ فَوَيْلٌ لَّهُمْ
مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ۝ وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ۭ قُلْ
اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَي اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝ بَلٰى مَنْ
كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْۗـَٔتُهٗ فَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ
اِسْرَاۗءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۣ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا
لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۭ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ۝
وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَاۗءَكُمْ وَلَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ
تَشْهَدُوْنَ ۝ ثُمَّ اَنْتُمْ هٰٓؤُلَاۗءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ
عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوَانِ وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ۭ اَفَتُؤْمِنُوْنَ
بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَاۗءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ
وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝ اُولٰۗىِٕكَ الَّذِيْنَ اشْتَرَوُا
الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُوْنَ ۝ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ
وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۡ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ۭ اَفَكُلَّمَا
جَاۗءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ۝ وَقَالُوْا
قُلُوْبُنَا غُلْفٌ ۭ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ۝ وَلَمَّا جَاۗءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَي الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَاۗءَهُمْ مَّا عَرَفُوْا كَفَرُوْا
بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَي الْكٰفِرِيْنَ ۝ بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ
يُّنَزِّلُ اللّٰهُ مِنْ فَضْلِهٖ عَلٰي مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۚ فَبَاۗءُوْ بِغَضَبٍ عَلٰي غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ
مُّهِيْنٌ ۝ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَاۗءَهٗ ۚ
وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَاۗءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ وَلَقَدْ
جَاۗءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ۝ وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۭ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ۭ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۤ وَاُشْرِبُوْا فِيْ
قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۭ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ قُلْ اِنْ كَانَتْ لَكُمُ
الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ وَلَنْ يَّتَمَنَّوْهُ اَبَدًۢا
بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝ وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰي حَيٰوةٍ ۚ وَمِنَ الَّذِيْنَ
اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ۭ وَاللّٰهُ بَصِيْرٌۢ
بِمَا يَعْمَلُوْنَ ۝ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰي قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝ مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰۗىِٕكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ
لِّلْكٰفِرِيْنَ ۝ وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ۝ اَوَكُلَّمَا عٰهَدُوْا عَهْدًا
نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝ وَلَمَّا جَاۗءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ وَرَاۗءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ۝ وَاتَّبَعُوْا مَا
تَتْلُوا الشَّيٰطِيْنُ عَلٰي مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۭ
وَمَآ اُنْزِلَ عَلَي الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ۭ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ۭ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ۭ وَمَا هُمْ بِضَاۗرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا
بِاِذْنِ اللّٰهِ ۭ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۭ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ
خَلَاقٍ ۙ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ
عِنْدِ اللّٰهِ خَيْرٌ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۭ
وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝ مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ
خَيْرٍ مِّنْ رَّبِّكُمْ ۭ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝ مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ
نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ۭ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ
مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝ اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ
كَمَا سُىِٕلَ مُوْسٰى مِنْ قَبْلُ ۭ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ۝ وَدَّ كَثِيْرٌ مِّنْ
اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ وَاَقِيْمُوا الصَّلٰوةَ
وَاٰتُوا الزَّكٰوةَ ۭ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ۭ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝
وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ۭ تِلْكَ اَمَانِيُّهُمْ ۭ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۝ بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ ۠ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ ۝ وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰي شَيْءٍ ۠ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰي شَيْءٍ ۙ وَّهُمْ
يَتْلُوْنَ الْكِتٰبَ ۭ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا
كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝ وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ۭ
اُولٰۗىِٕكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَاۗىِٕفِيْنَ ۭ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ
عَظِيْمٌ ۝ وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ۭ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ۝ وَقَالُوا
اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ۭ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ لَّهٗ قَانِتُوْنَ ۝ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ
وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝ وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ
اٰيَةٌ ۭ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۭ تَشَابَهَتْ قُلُوْبُهُمْ ۭ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۝
اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔـلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝ وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا
النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۭ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ بَعْدَ الَّذِيْ جَاۗءَكَ
مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ۭ اُولٰۗىِٕكَ
يُؤْمِنُوْنَ بِهٖ ۭ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ۝ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ
عَلَيْكُمْ وَاَنِّىْ فَضَّلْتُكُمْ عَلَي الْعٰلَمِيْنَ ۝ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـــًٔا وَّلَا يُقْبَلُ مِنْهَا
شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ۭ قَالَ اِنِّىْ
جَاعِلُكَ لِلنَّاسِ اِمَامًا ۭ قَالَ وَمِنْ ذُرِّيَّتِيْ ۭ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ۝ وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَاَمْنًا ۭ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ۭ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّاۗىِٕفِيْنَ
وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ۝ وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ
اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ ۭ وَبِئْسَ
الْمَصِيْرُ ۝ وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ۭ رَبَّنَا تَقَبَّلْ مِنَّا ۭ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ
التَّوَّابُ الرَّحِيْمُ ۝ رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ
وَيُزَكِّيْهِمْ ۭ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ۭ وَلَقَدِ
اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝ اِذْ قَالَ لَهٗ رَبُّهٗٓ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ
الْعٰلَمِيْنَ ۝ وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ۭ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ
مُّسْلِمُوْنَ ۝ اَمْ كُنْتُمْ شُهَدَاۗءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْ ۭ قَالُوْا نَعْبُدُ
اِلٰهَكَ وَاِلٰهَ اٰبَاۗىِٕكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝ تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ
لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔـلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝ وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى
تَهْتَدُوْا ۭ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ۭ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ
اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ
مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝ فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ
اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝ صِبْغَةَ اللّٰهِ ۚ وَمَنْ
اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۚ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ۝ قُلْ اَتُحَاۗجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ
اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝ اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا
اَوْ نَصٰرٰى ۭ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ۭ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ۝ تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔـلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝ سَيَقُوْلُ
السُّفَهَاۗءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا ۭ قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۭ يَهْدِيْ مَنْ
يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۗءَ عَلَي النَّاسِ وَيَكُوْنَ الرَّسُوْلُ
عَلَيْكُمْ شَهِيْدًا ۭ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰي
عَقِبَيْهِ ۭ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَي الَّذِيْنَ هَدَى اللّٰهُ ۭ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۭ اِنَّ اللّٰهَ بِالنَّاسِ
لَرَءُوْفٌ رَّحِيْمٌ ۝ قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَاۗءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۠ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ
مِنْ رَّبِّهِمْ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝ وَلَىِٕنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ
وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ مِّنْۢ بَعْدِ مَا جَاۗءَكَ
مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۗءَهُمْ ۭ وَاِنَّ
فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝ وَلِكُلٍّ وِّجْهَةٌ
هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝
وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا
تَعْمَلُوْنَ ۝ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ
لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ وَلِاُتِمَّ نِعْمَتِيْ عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُوْنَ ۝ كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ
وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ يٰٓاَيُّهَا
الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝ وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ

is a truth, but most of them do not know."

(4) After reciting two Raka'ah of Nafil prayers every day for forty days, one should recite the following prayer 119 times and thereafter pray for the return of the missing. Allah-willing, the run-away will come back.

" يَا بُنَيَّ اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ
فِي صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ
لَطِيْفٌ خَبِيْرٌ ۝

"O my son, it is, even if equivalent in weight of a grain or..... and it is in a rock or in the heavens or in the earth, Allah will restore it. Indeed, He is nice well-adept."

LOVE BETWEEN HUSBAND AND WIFE :—

(1) On Friday night, after the midnight, one should recite thrice after performing ablution the following prayer :—

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

"In case they go back, then say, enough for me is Allah. There is no god save Him, upon Him I depended and He is Lord of the High Throne."

Thereafter, he should say :

اَللّٰهُمَّ اَنْتَ الرَّبُّ حَسْبِيْ مِنْ فلان بن فلانه او فلانه بنت فلانه
اَعْطِفْ قَلْبَهٗ اَوْ قَلْبَهَا اِلَيَّ وَذَلِّلْهُ اَوْ ذَلِّلْهَا اِلَيَّ

Allah, Thou art the Lord, my heart is in love with such and such son of such and such or daughter of such and such, make his heart or her heart amenable to me and overpower him or overpower her towards me.

Instead of saying such and such name of that person and his mother whose love is sought for should be mentioned. And daughter of such and such is in case she is a woman, the name of that woman and her mother should be mentioned. In case he is a male, his heart should be used and if female, her heart should be used. In case name of the mother is not known, then son of Hawwa or daughter of Hawwa should be said. It is very well-tried.

(2) Write Allah o Akbar-o (Allah is great) five hundred times, Bismillah ten times, Ayat-ul-Kursi ten times, Surat-ul-Ikhlas and the two Surah beginning with A'uzo Billahe (al-Ma'uzatain) ten times and the following Surah on a piece of paper :—"Allah make the heart of such and such son of such and such or such and such daughter of such and such kind to son of such and such or daughter of such and such."

In place of the first such and such, mention the name of the sought for, and in the second, mention the name of the male sought for and thereafter bind it on his right arm. Allah-willing the objection will be fulfilled.

(3) A wife whose husband is angry with his wife, should serve sweet to her husband by reciting the following Ayat on the sweet :—

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ
كَحُبِّ اللّٰهِ ؕ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا
اِذْ يَرَوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ
الْعَذَابِ ۔

And among men are such who adopt supporters other than Allah, they love them as the love for Allah. And those who believe are steadfast in their love for Allah. And had those who did wrong seen, and lo they see the infliction that the entire power belongs to Allah and Allah is stern in punishment.

(4) If Surah al-Yusufo written on a piece of paper is bound on the arm, his wife will begin to love him from the depth of her heart.

(5) If the word "Baduh" is recited on some sweet or eatable

is a truth, but most of them do not know."

(4) After reciting two Raka'ah of Nafil prayers every day for forty days, one should recite the following prayer 119 times and thereafter pray for the return of the missing. Allah-willing, the run-away will come back.

"يَا بُنَيَّ اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ
فِي صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ اِنَّ
اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝"

"O my son, it is, even if equivalent in weight of a grain or..... and it is in a rock or in the heavens or in the earth, Allah will restore it. Indeed, He is nice well-adept."

LOVE BETWEEN HUSBAND AND WIFE :—

(1) On Friday night, after the midnight, one should recite thrice after performing ablution the following prayer :—

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝

"In case they go back, then say, enough for me is Allah. There is no god save Him, upon Him I depended and He is Lord of the High Throne."

Thereafter, he should say :

اَللّٰهُمَّ اَنْتَ الرَّبُّ حَسْبِيْ مِنْ فلان بن فلانه او فلانه بنت فلانه
اَعْطِفْ قَلْبَهٗ اَوْ قَلْبَهَا اِلَيَّ وَذَلِّلْهُ اَوْ ذَلِّلْهَا اِلَيَّ

Allah, Thou art the Lord, my heart is in love with such and such son of such and suoh or daughter of such and such, make his heart or her heart amenable to me and overpower him or overpower her towards me.

Instead of saying such and such name of that person and his mother whose love is sought for should be mentioned. And daughter of such and such is in case she is a woman, the name of that woman and her mother should be mentioned. In case he is a male, his heart should be used and if female, her heart should be used. In case name of the mother is not known, then son of Hawwa or daughter of Hawwa should be said. It is very well-tried.

(2) Write Allah o Akbar-o (Allah is great) five hundred times, Bismillah ten times, Ayat-ul-Kursi ten times, Surat-ul-Ikhlas and the two Surah beginning with A'uzo Billahe (al-Ma'uzatain) ten times and the following Surah on a piece of paper :—"Allah make the heart of such and such son of such and such or such and such daughter of such and such kind to son of such and such or daughter of such and such."

In place of the first such and such, mention the name of the sought for, and in the second, mention the name of the male sought for and thereafter bind it on his right arm. Allah willing the objection will be fulfilled.

(3) A wife whose husband is angry with his wife, should serve sweet to her husband by reciting the following Ayat on the sweet :—

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ
كَحُبِّ اللّٰهِ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا
اِذْ يَرَوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا وَّاَنَّ اللّٰهَ شَدِيْدُ
الْعَذَابِ ۔

And among men are such who adopt supporters other than Allah, they love them as the love for Allah. And those who believe are steadfast in their love for Allah. And had those who did wrong seen, and lo they see the infliction that the entire power belongs to Allah and Allah is stern in punishment.

(4) If Surah al-Yusufo written on a piece of paper is bound on the arm, his wife will begin to love him from the depth of her heart.

(5) If the word "Baduh" is recited on some sweet or eatable

and it is served to somebody, that person will begin to love him intensely, and if the word 'Baduh' is written on a knife and something is cut by that knife and that thing is served to somebody, that person will begin to love him intensely.

FOR HAVING ISSUES

When the woman is free from menstrual discharge, a fat kind be cooked in a saucepan and its soup be taken by her during the day. Besides this, the following ayah should be written on a clean utensil in a manner that no letter looks dim and the woman should drink the washed water at the time of committing sexual intercourse. Allah willing, she will conceive and will give birth o a child.

بسم الله رب العلمين الرحمن الرحيم ٥

مالك يوم الدين اياك نعبد واياك نستعين

اهدنا الصراط المستقيم صراط الذين

انعمت عليهم غير المغضوب عليهم ولا

الضالين ٥ اللهم صل على محمد وعلى

ال محمد كما صليت على ابراهيم وعلى

ال ابراهيم انك حميد مجيد ٥ ابجد

هوز حطى كلمن سعفص قرشت ثخذ

ضظغ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكِ غُلَامًا

زَكِيًّا قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ

وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ

أَمْرًا مَّقْضِيًّا فَحَمَلَتْهُ بِإِذْنِ اللهِ تَعَالَى

فَحَمَلَتْهُ بِعَوْنِ اللهِ تَعَالَى فَحَمَلَتْهُ بِلُطْفِ

اللهِ تَعَالَى فَحَمَلَتْهُ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللهِ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ط

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ

كُنْ فَيَكُونُ ط فَسُبْحَانَ الَّذِي

بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ ٥

2. Hazrat Hasan Basri (R.A.) says that one who is unable to commit sexual intercourse, should write the following on one boiled egg after taking off its shell and give it to the man,

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

and write the following on another boiled egg in the same manner, and give it to the woman,

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ

he will, Allah-willing, become able to commit sexual intercourse and conception will take place. This practice should continue for forty days.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ

سَمِيعُ الدُّعَاءِ ط

3. The words 'Allahur-Rahmano' be written in a clean utensil

and it is served to somebody, that person will begin to love him intensely, and if the word 'Baduh' is written on a knife and something is cut by that knife and that thing is served to somebody, that person will begin to love him intensely.

FOR HAVING ISSUES

When the woman is free from menstrual discharge, a fat kind be cooked in a saucepan and its soup be taken by her during the day. Besides this, the following ayah should be written on a clean utensil in a manner that no letter looks dim and the woman should drink the washed water at the time of committing sexual intercourse. Allah willing, she will conceive and will give birth o a child.

بسم الله رب العلمين الرحمن الرحيم
مالك يوم الدين اياك نعبد واياك نستعين
اهدنا الصراط المستقيم صراط الذين
انعمت عليهم غير المغضوب عليهم ولا
الضالين ٥ اللهم صل على محمد وعلى
ال محمد كما صليت على ابراهيم وعلى
ال ابراهيم انك حميد مجيد ٥ ابجد
هوز حطى كلمن سعفص قرشت ثخذ
ضظغ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكِ غُلَامًا
زَكِيًّا قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ
وَلِنَجْعَلَهُ آيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ
أَمْرًا مَّقْضِيًّا فَحَمَلَتْهُ بِإِذْنِ اللهِ تَعَالَى

فَحَمَلَتْهُ بِعَوْنِ اللهِ تَعَالَى فَحَمَلَتْهُ بِلُطْفِ
اللهِ تَعَالَى فَحَمَلَتْهُ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللهِ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ط
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ
كُنْ فَيَكُونُ ط فَسُبْحَانَ الَّذِي
بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ٥

2. Hazrat Hasan Basri (R.A.) says that one who is unable to commit sexual intercourse, should write the following on one boiled egg after taking off its shell and give it to the man,

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

and write the following on another boiled egg in the same manner, and give it to the woman,

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ

he will, Allah-willing, become able to commit sexual intercourse and conception will take place. This practice should continue for forty days.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ
سَمِيعُ الدُّعَاءِ ط

3. The words 'Allahur-Rahmano' be written in a clean utensil

in separate letters and should be given the woman after washing them with rose water mixed with saffron after she is free from menstual discharge, and then commit sexual intercourse, she will. Allah willing, conceive.

4. One who is issueless should recite the following ayah most frequently.

5. The following ayat be written on sweet meat or a piece of 'halwa' after midnight and commit sexual intercourse after making the woman eat it, Allah-willing, she will conceive. This practice should continue for three Friday nights.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ٥

FOR CONCEPTION

1. When the woman becomes free from menstrual discharge, she should recite the following invocation and commit sexual intercourse with her husband, she will, Allah willing, conceive.

يَا قَادِرُ يَا ذَا الْعَرْشِ الْكَرِيمِ وَالْمَلِكُ الْقَدِيمُ
يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيمُ يَا سَتَّارُ يَا غَفَّارُ
يَا اَحَدُ يَا مُحَمَّدُ صلى الله على خير خلقه
محمد وآله اجمعين ۔

2. After being free from menstrual discharge, the following yah should be put in a piteber etc. wrapped in a piece of cloth and both the husband and wife should drink water from it and

add more water if it runs short, the purpose will, Allah-willing, be served. This practice should continue till three menstrual discharges.

يَا خُذِ الْكِتَابَ بِقُوَّةٍ وَاٰتَيْنَاهُ الْحُكْمَ صَبِيًّا
وصلى الله على خير خلقه محمد وآله اجمعين
برحمتك يا ارحم الراحمين ۔

3. After being free from menstrual discharge, the woman should have 40 cloves the following ayah blown over them, and the woman should take one clove everyday together with sexual intercourse with the husband during that period, she will, Allah-willing, conceive.

اَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ
مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ط
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا اَخْرَجَ
يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللّٰهُ
لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ٥

5. The following ayat is also very useful for the purpose if tied with the thigh of the woman in pain and given her the washed water of the ayah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ قُلْ هُوَ اللّٰهُ اَحَدٌ
اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا اَحَدٌ ۔ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا

in separate letters and should be given the woman after washing them with rose water mixed with saffron after she is free from menstual discharge, and then commit sexual intercourse, she will. Allah willing, conceive.

4. One who is issueless should recite the following ayah most frequently.

5. The following ayat be written on sweet meat or a piece of 'halwa' after midnight and commit sexual intercourse after making the woman eat it, Allah-willing, she will conceive. This practice should continue for three Friday nights.

يَا أَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ
مِنْ نَفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً وَاتَّقُوا
اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ
اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝

FOR CONCEPTION

1. When the woman becomes free from menstrual discharge, she should recite the following invocation and commit sexual intercourse with her husband, she will, Allah willing, conceive.

يَا قَادِرُ يَا ذَالْعَرْشِ الْكَرِيْمِ وَالْمَلِكُ الْقَدِيْمُ
يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا سَتَّارُ يَا غَفَّارُ
يَا اَحَدُ يَا مُحَمَّدُ صلى الله على خير خلقه
محمد وآله اجمعين ۔

2. After being free from menstrual discharge, the following yah should be put in a piteber etc. wrapped in a piece of cloth and both the husband and wife should drink water from it and

add more water if it runs short, the purpose will, Allah-willing, be served. This practice should continue till three menstrual discharges.

يَاْخُذِ الْكِتَابَ بِقُوَّةٍ وَاٰتَيْنَاهُ الْحُكْمَ صَبِيًّا
وصلى الله على خير خلقه محمد وآله اجمعين
برحمتك يا ارحم الراحمين ۔

3. After being free from menstrual discharge, the woman should have 40 cloves the following ayah blown over them, and the woman should take one clove everyday together with sexual intercourse with the husband during that period, she will, Allah-willing, conceive.

اَوْ كَظُلُمَاتٍ فِىْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ مَوْجٌ
مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ط
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ اِذَآ اَخْرَجَ
يَدَهٗ لَمْ يَكَدْ يَرٰىهَا وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ
لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۝

5. The following ayat is also very useful for the purpose if tied with the thigh of the woman in pain and given her the washed water of the ayah.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ قُلْ هُوَ اللّٰهُ اَحَدٌ
اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ
كُفُوًا اَحَدٌ ۔ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ
وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِى الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا

حَسَدَ . بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط
قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ ٥
اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ . بِسْمِ اللّٰهِ الرَّحْمٰنِ
الرَّحِيْمِ اِذَا السَّمَآءُ انْشَقَّتْ وَاِذِنَتْ لِرَبِّهَا
وَحُقَّتْ وَاِذَا الْاَرْضُ مُدَّتْ وَاَلْقَتْ مَا
فِيْهَا وَتَخَلَّتْ اَللّٰهُمَّ يَا مُخْلِصَ النَّفْسِ مِنَ
النَّفْسِ وَيَا مُخْرِجَ النَّفْسِ مِنَ النَّفْسِ يَا
عَلِيْمُ يَا قَدِيْرُ خَلِّصْ فلانه مِمَّا فِىْ
بَطْنِهَا مِنْ وَّلَدِهَا خَلَاصًا فِىْ عَافِيَةٍ اِنَّكَ
اَرْحَمُ الرَّاحِمِيْنَ .

(6) If there are strained relations between a husband and his wife, a chart as given below should be prepared on a piece of paper and that paper having been folded be wrapped into a Momed paper. Then it should be tied on the right arm of any one of the two who needs it. Allah willing, all bitterness will get removed

ر٢٥٠	و ٢٥٣	ر ٢٥٦	و ٢٤٣
و٢٥٥	و٢٤٤	و ٢٤٩	د ٢٥٤
و ٢٤٥	د٢٥٨	و ٢٥١	د ٢٤٨
د ٢٥٢	و٢٤٧	د ٢٤٦	و ٢٥٧

حُبًّا شَدِيْدًا
مطيعًا عاشقًا دائمًا ابدًا ابدًا ابدًا يا مُقَلِّبَ الْقُلُوْبِ الْاَبْصَارِ

"O Affectionate the Ever-living Ever-Abiding, possessor of this great chart from Surat-ul-Ikhlas, turn the heart of such and such son of such and such in favour of love of such and such son of such and such, an intense, obedient, fatuating permanent love for ever, for ever, for ever, O the transformer of hearts of the discerning.

EASINESS IN CHILD-BIRTH :—

(1) At the time of the child-birth pang, the following written on a piece of paper should be tied on the left thigh of the woman. Allah-willing, the birth will be smooth.

يا خالق النفس من النفس ويا مخرج النفس من النفس
خَلِّصْهَا

"O Ercator of the soul from out of a soul and O Cxtractor of a soul from out of a soul, free her."

(2) Said Ibn 'Abbas that the following if tied on the leg of a child-bearing woman written on a piece of paper, the birth will be easy :—

بسم الله الرحمٰن الرحيم . لا اله الا الله الحليم الكريم
سبحان الله رب العرش العظيم الحمد لله رب العٰلمين
كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ
بَلٰغٌ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ٥

"In the name of Allan, the Compassionate, the Merciful. There is no god save Allah the tender-hearted the kind. Pure is Allah, Lord of the high throne—praise is for Allah, Lord of the universe, as if they on the day would see what they have been promised with—they did not remain safe for an hour out of day, conveyed. So does He destroy save the people who are corrupt.

(3) If a woman is undergoing the birt-pangs, tie the following written on a piece of paper by the belly or the back of that woman. The birth will be smooth :—

حَسَدَ . بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ط
قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ ٥
اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ . بِسْمِ اللهِ الرَّحْمٰنِ
الرَّحِيْمِ اِذَا السَّمَآءُ انْشَقَّتْ وَاِذِنَتْ لِرَبِّهَا
وَحُقَّتْ وَاِذَا الْاَرْضُ مُدَّتْ وَاَلْقَتْ مَا
فِيْهَا وَتَخَلَّتْ اَللّٰهُمَّ يَا مُخْلِصَ النَّفْسِ مِنَ
النَّفْسِ وَيَا مُخْرِجَ النَّفْسِ مِنَ النَّفْسِ يَا
عَلِيْمُ يَا قَدِيْرُ خَلِّصْ فلانه مِمَّا فِىْ
بَطْنِهَا مِنْ وَّلَدِهَا خَلَاصًا فِىْ عَافِيَةٍ اِنَّكَ
اَرْحَمُ الرَّاحِمِيْنَ ـ

(6) If there are strained relations between a husband and his wife, a chart as given below should be prepared on a piece of paper and that paper having been folded be wrapped into a Momed paper. Then it should be tied on the right arm of any one of the two who needs it. Allah willing, all bitterness will get removed

٢٥٠ر	٢٥٣ و	٢٥٦ ر	٢٤٣ و
٢٥٥ و	٢٤٤ و	٢٤٩ و	٢٥٤ د
٢٤٥ و	٢٥٨ د	٢٥١ و	٢٤٨ د
٢٥٢ د	٢٤٧ و	٢٤٦ د	٢٥٧ و

حُبًّا شَدِيْدًا
مطيعًا عاشقًا دائمًا ابدًا ابدًا ابدًا يا مُقَلِّبَ الْقُلُوْبِ الْاَبْصَارِ

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"O Ercator of the soul from out of a soul and O Cxtractor of a soul from out of a soul, free her."

(2) Said Ibn 'Abbas that the following if tied on the leg of a child-bearing woman written on a piece of paper, the birth will be easy :—

بسم الله الرحمٰن الرحيم ـ لا اله الا الله الحليم الكريم
سبحان الله رب العرش العظيم الحمد لله رب العٰلمين
كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ
بَلٰغٌ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفَاسِقُوْنَ ٥

"In the name of Allan, the Compassionate, the Merciful. There is no god save Allah the tender-hearted the kind. Pure is Allah, Lord of the high throne—praise is for Allah, Lord of the universe, as if they on the day would see what they have been promised with—they did not remain safe for an hour out of day, conveyed. So does He destroy save the people who are corrupt.

(3) If a woman is undergoing the birt-pangs, tie the following written on a piece of paper by the belly or the back of that woman. The birth will be smooth :—

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط أَفَلَا
يُؤْمِنُونَ ۝

Or didn't those who disbelieve see that the heavens and the earth were mere a....., and then we.....them both and turned from out of water every thing living. Or, won't still they believe ?"

(4) For the easiness in birth, the following Ayah written on a piece of paper be tied on the left-leg of the woman. But it should be removed immediately after the birth :—

إِذَا السَّمَآءُ انْشَقَّتْ ۝ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ وَإِذَا الْأَرْضُ
مُدَّتْ ۝ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

"When the sky would have developed cracks within, and when it obeyed to its Lord and....., and when the earth would have been flattened and it would have laid whatever has been therein and emptied itself."

VEIN-SEALING :—(1) In case somebody has sealed the vein of somebody through some trick etc. due to which he is unable to perform sexual intercourse, write on a sword the formula given below and cut an egg of a black hen right from the middle to turn into two pieces. One piece be eaten by himself and one by the woman. Allah-willing due to the blessings of this formula, the vein will get released. It is very well-tried.

"بكصمرلا لادم ماما لالالا ۝۝۝"

(2) For the sake of releasing an obstructed vein, write the following Ayah on a piece of paper, and having folded it in the form of a tablet, hang it in the neck of the male. Allah-willing it will benefit him.

فَفَتَحْنَا أَبْوَابَ السَّمَآءِ بِمَآءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ

عُيُونًا فَالْتَقَى الْمَآءُ عَلٰى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنٰهُ عَلٰى ذَاتِ أَلْوَاحٍ
وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَآءً لِّمَنْ كَانَ كُفِرَ ۝

"And we opened up gates of the heavens with a rushing water and exploded the earth into streams and so flowed the water as was ordained and we carried it upon (areas) of gigantic slabs which began to flow along with our streams as a retaliation for the one who used to disbelieve."

(3) The following prayer, written on a piece of paper and folded in the form of a tablet be hanged in the neck of the male. Allah-willing, he will regain the strength necessary for sexual intercourse :—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ اَلرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ
قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ
يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۔ قُلْ
اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ
مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا
حَسَدَ ۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ
النَّاسِ اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط أَفَلَا
يُؤْمِنُونَ ۝

Or didn't those who disbelieve see that the heavens and the earth were mere a....., and then we.....them both and turned from out of water every thing living. Or, won't still they believe ?"

(4) For the easiness in birth, the following Ayah written on a piece of paper be tied on the left-leg of the woman. But it should be removed immediately after the birth :—

إِذَا السَّمَآءُ انْشَقَّتْ ۝ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ وَإِذَا الْأَرْضُ
مُدَّتْ ۝ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

"When the sky would have developed cracks within, and when it obeyed to its Lord and....., and when the earth would have been flattened and it would have laid whatever has been therein and emptied itself."

VEIN-SEALING :—(1) In case somebody has sealed the vein of somebody through some trick etc. due to which he is unable to perform sexual intercourse, write on a sword the formula given below and cut an egg of a black hen right from the middle to turn into two pieces. One piece be eaten by himself and one by the woman. Allah-willing due to the blessings of this formula, the vein will get released. It is very well-tried.

"یکصمدلا لادم ماما لالالا ۵۵۵"

(2) For the sake of releasing an obstructed vein, write the following Ayah on a piece of paper, and having folded it in the form of a tablet, hang it in the neck of the male. Allah-willing, it will benefit him.

فَفَتَحْنَا أَبْوَابَ السَّمَآءِ بِمَآءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ

عُيُونًا فَالْتَقَى الْمَآءُ عَلٰى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنٰهُ عَلٰى ذَاتِ أَلْوَاحٍ
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"And we opened up gates of the heavens with a rushing water and exploded the earth into streams and so flowed the water as was ordained and we carried it upon (areas) of gigantic slabs which began to flow along with our streams as a retaliation for the one who used to disbelieve."

(3) The following prayer, written on a piece of paper and folded in the form of a tablet be hanged in the neck of the male. Allah-willing, he will regain the strength necessary for sexual intercourse :—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ اَلرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ
قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ
يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۔ قُلْ
اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ
مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا
حَسَدَ ۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ
النَّاسِ اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط أَفَلَا
يُؤْمِنُونَ ۝

Or didn't those who disbelieve see that the heavens and the earth were mere a....., and then we.....them both and turned from out of water every thing living. Or, won't still they believe ?"

(4) For the easiness in birth, the following Ayah written on a piece of paper be tied on the left-leg of the woman. But it should be removed immediately after the birth :—

إِذَا السَّمَآءُ انْشَقَّتْ ۝ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ وَإِذَا الْأَرْضُ
مُدَّتْ ۝ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

"When the sky would have developed cracks within, and when it obeyed to its Lord and....., and when the earth would have been flattened and it would have laid whatever has been therein and emptied itself."

VEIN-SEALING :—(1) In case somebody has sealed the vein of somebody through some trick etc. due to which he is unable to perform sexual intercourse, write on a sword the formula given below and cut an egg of a black hen right from the middle to turn into two pieces. One piece be eaten by himself and one by the woman. Allah-willing due to the blessings of this formula, the vein will get released. It is very well-tried.

"یکصرلا لادم ماما لالالا ۝۝۝"

(2) For the sake of releasing an obstructed vein, write the following Ayah on a piece of paper, and having folded it in the form of a tablet, hang it in the neck of the male. Allah-willing, it will benefit him.

فَفَتَحْنَا أَبْوَابَ السَّمَآءِ بِمَآءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ

عُيُونًا فَالْتَقَى الْمَآءُ عَلٰى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنٰهُ عَلٰى ذَاتِ أَلْوَاحٍ
وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَآءً لِّمَنْ كَانَ كُفِرَ ۝

"And we opened up gates of the heavens with a rushing water and exploded the earth into streams and so flowed the water as was ordained and we carried it upon (areas) of gigantic slabs which began to flow along with our streams as a retaliation for the one who used to disbelieve."

(3) The following prayer, written on a piece of paper and folded in the form of a tablet be hanged in the neck of the male. Allah-willing, he will regain the strength necessary for sexual intercourse :—

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ اَلرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ
قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ
يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۔ قُلْ
اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ
مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا
حَسَدَ ۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ
النَّاسِ اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ط أَفَلَا
يُؤْمِنُونَ ٥

Or didn't those who disbelieve see that the heavens and the earth were mere a....., and then we.....them both and turned from out of water every thing living. Or, won't still they believe ?"

(4) For the easiness in birth, the following Ayah written on a piece of paper be tied on the left-leg of the woman. But it should be removed immediately after the birth :—

إِذَا السَّمَآءُ انْشَقَّتْ ٥ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٥ وَإِذَا الْأَرْضُ
مُدَّتْ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ٥

"When the sky would have developed cracks within, and when it obeyed to its Lord and....., and when the earth would have been flattened and it would have laid whatever has been therein and emptied itself."

VEIN-SEALING :—(1) In case somebody has sealed the vein of somebody through some trick etc. due to which he is unable to perform sexual intercourse, write on a sword the formula given below and cut an egg of a black hen right from the middle to turn into two pieces. One piece be eaten by himself and one by the woman. Allah-willing due to the blessings of this formula, the vein will get released. It is very well-tried.

"یکصمرلا لادم ماما لالالا ٥٥٥"

(2) For the sake of releasing an obstructed vein, write the following Ayah on a piece of paper, and having folded it in the form of a tablet, hang it in the neck of the male. Allah-willing, it will benefit him.

فَفَتَحْنَا أَبْوَابَ السَّمَآءِ بِمَآءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ

عُيُونًا فَالْتَقَى الْمَآءُ عَلٰى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنٰهُ عَلٰى ذَاتِ أَلْوَاحٍ
وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَآءً لِّمَنْ كَانَ كُفِرَ ٥

"And we opened up gates of the heavens with a rushing water and exploded the earth into streams and so flowed the water as was ordained and we carried it upon (areas) of gigantic slabs which began to flow along with our streams as a retaliation for the one who used to disbelieve."

(3) The following prayer, written on a piece of paper and folded in the form of a tablet be hanged in the neck of the male. Allah-willing, he will regain the strength necessary for sexual intercourse :—

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الْعَالَمِيْنَ اَلرَّحْمٰنِ الرَّحِيْمِ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ
قُلْ هُوَ اللّٰهُ اَحَدٌ اَللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ
يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۔ قُلْ
اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ
مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ وَمِنْ شَرِّ
النَّفّٰثٰتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ اِذَا
حَسَدَ ۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ
النَّاسِ اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَّاسِ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ
النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ. وَیَسْئَلُوْنَكَ
عَنِ الْجِبَالِ فَقُلْ یَنْسِفُهَا رَبِّیْ نَسْفًا
فَیَذَرُهَا قَاعًا صَفْصَفًا لَّا تَرٰی فِیْهَا عِوَجًا
وَّلَا اَمْتًا اَوَلَمْ یَرَ الَّذِیْنَ كَفَرُوْا اَنَّ
السَّمٰوٰتِ وَ الْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا
وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَیْءٍ حَیٍّ اَفَلَا
یُؤْمِنُوْنَ وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ
شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِیْنَ فَلَمَّا تَجَلّٰی
رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّ خَرَّ مُوْسٰی صَعِقًا
مَرَجَ الْبَحْرَیْنِ یَلْتَقِیٰنِ بَیْنَهُمَا بَرْزَخٌ لَّا
یَبْغِیٰنِ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْبَحْرَ فَانْفَلَقَ
فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِیْمِ وَ هُوَ
الَّذِیْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا
وَّ صِهْرًا وَّ كَانَ رَبُّكَ قَدِیْرًا. وَ عَنَتِ
الْوُجُوْهُ لِلْحَیِّ الْقَیُّوْمِ وَ قَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا وَّ مَنْ یَّتَوَكَّلْ عَلَی اللّٰهِ فَهُوَ
حَسْبُهٗ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ قَدْ جَعَلَ اللّٰهُ
لِكُلِّ شَیْءٍ قَدْرًا.

"In the name of Allah, the Beneficent, the Merciful. All

praise is due for Allah, Sustainer of the whole Universe, the Compassionate, the Merciful, Lord of the Day of Judgement. Unto Thee we worship and from Thee we seek help. Guide us unto the right path, the path of those whom Thou graced with other than those subjected to wrath nor those who have gone astray. Say, He is Allah the one Allah the steadfast neither did He beget nor was begotten nor any could have been alike Him. Say, I seek refuge with Sustainer of the.....from the evil of what He created and from the evil of.....when it.....And from the evil of those ladies who below into knots and from the evil of the jealous when he begins to be jealous. Say I seek refuge with the Sustainer of people who is Lord of the people, god of the people from the evil of mis-thought of the evilsome who causes mis-thoughts in the chests of people from among the Jinns and the people. And they question Thee about the mountains. So, tell, my Lord..... them.....them.....Then He.....them.....depth you don't find in them neither———nor———. Don't those who disbelieve find that the heavens and the earth were...and we..... them both and we turned from out of water, everything living. Still, won't they believe. And we send down from out of the Quran what is a helpful treatment and mercy for the believers. And when his Lord flashed for the mountain, He turned it..... and Moses.....

SAFETY OF PREGNANCY :—

(1) The following prayer written on a piece of paper tied by the pregnant woman in the initial days of pregnancy for forty days. The belt be taken off after forty days. Again the belt be fastened at the beginning of the ninth month. Thereafter, the birth of the child, the belt be taken off from the woman and be tied then it be hanged in the neck of the child. Allah-willing, by following this formula, the child will remain safe and sound.

وَالَّتِیْ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِیْهَا مِنْ
رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَا اٰیَةً لِّلْعٰلَمِیْنَ
اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ اَنَا

رَبُّكُمْ فَاعْبُدُوْنِ وَتَقَطَّعُوْا اَمْرَهُمْ
بَيْنَهُمْ كُلٌّ اِلَيْنَا رَاجِعُوْنَ۔

"And the one who fortified her....., then we blew into it out of our soul and turned her and her son assained for the whole universe. This is your nation, a one nation and I am your Lord so worship me. And they broken of their case among themselves. Everyone is to return unto us".

MALE CHILDREN :—

(1) A whom to woman only females are born and males do not, write the following prayer on a piece of paper, and having washed it be served to the pregnant. Allah-willing, a son will be born :—

بسم الله الرحمن الرحيم لاء لا الا وس

وَاللّٰهُ مِنْ وَّرَآءِهِمْ مُّحِيْطٌ حيث يلون بالحق

ده فاء ح ص د

"In the name of Allah, the Compassionate, the Merciful, LA LA ALA WS. And Allah is at their back encompassing where..... in truth Dh Fh H&D,"

(2) If a woman bears only females, and no male is born to her, the following inscription written on a piece of a paper and folded into a tablet be served to that woman in some sweet every day. Allah willing, male will be born to her. In case a female exists in the pregnancy, it will get abortioned.

سُبْحَانَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا
تُنْبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ
وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّ اٰلِهٖ
اَجْمَعِيْنَ۔

Pure is Allah who created every thing pairs from out of what grows in the earth and themselves and from out of what they do not know, and Allah's peace on the best of His creation Muhammad and on his descendants all of them.

(3) A woman to whom no male is born, tie the following Ayat written in rose and Za'afran on the thin inner skin of the pregnant woman within the three months of pregnancy. Allah-willing, the objective will be met.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ عٰلِمُ الْغَيْبِ
وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالُ يٰزَكَرِيَّا اِنَّا نُبَشِّرُكَ بِغُلَامِ
نِ السُّمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝

"Allah knows what every female carries and what the wombs carry and what increases and every thing in His estimation is according to measure. He is knower of the hidden and the apparent, the Great, the Self-Eulogizing—O Zakariyya we give you glad tiding of a son of his name being Yahya, we did never turn any fore-named here to fore. By taking of Mariam and Jesus, into account a good and healthy son, lengthy-in-age and by taking Muhammad and his descendants into account."

SAFETY OF A CHILD :—

(1) In case a child does not survive, take forty one cotton

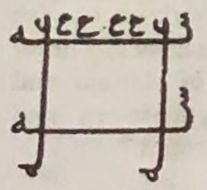
threads as long as the stature of mother and recite over it Surah al-Muzammil forty one times and make knot after each recitation. When the 41 knots are complete, the threads be tied by the back of the woman and when the child has been born, this thread wrapped in Mom be hanged in the neck of the child. The routine be carried every year for eleven years by reciting Surah al-Muzammil on the threads and having wrapped in Mom hanged in the neck of the child. When eleven years are complete, the Ta'weez be burried in a neat place. Allah-willing, as a result of this formula, the child will remain alive.

(2) In case child of any woman does not remain alive, slaughter a white cock and write the following diagram in the blood of the slaughtered çock and having tied this diagram in its neck, the wrapped-up diagram alongwith the cock kept in a fresh earthen pot under the bed of the woman head-side and it should never be taken out. The child should also be born at this place. Allah-willing, the child will remain alive.

۲۴	۲۸	۳۱	۱۷
۳۰	۱۸	۲۳	۲۹
۱۹	۳۲	۲۶	۲۲
۲۷	۲۱	۲۰	۳۳

FOR CREATING LOVE :—

(2) In case some man or woman is required to be involved in love, the following formula, written on the leaf of.....be burnt. Allah-willing, be will begin to love.



Such and such daughter of such and such in favour of love for such and such son of such and such.

(In place of the first such and such, write the name of whose love is sought for, and in place of the second such and such, write the name of the seekerafter-love.)

(9) Write the following formula on a piece of paper and burry it in the earth having put it into the egg of a hen. Allah-willing,

the requirest will fall in love with you.

Such and such son of such and such for love of such and such son of such and such.

(In place of the first such and such, write the name of the sought after and of his mother, and in place of second such and such the name of the seeker-after and of his mother).

REFUGE FROM THE MISCHIEF OF A TYRANT :—

A person who suffered a lot at the hands of a tyrant, he should recite Surah al-Feel hundred times a day for ten days and should keep the image of the tyrant in mind. On the tenth day, sitting beside, a place where water is flowing or beside a canal, should recite the Surah al-Feel hundred times and thereafter the following prayer :—Allah, Thou art the omnipresent encompassing the hidden in consciences. Allah, over-power ser of the tyrant and rescuer of the victorious, Thou art well-informed well-knowing Allah, I, such and such oppressed me and tortured me and no one bear witness therefore other than Thee. Allah Thou art his master, so destroy him Allah.....him.....and.....him—Allah strike him. Thereon Allah caught them along with their sins and there was no escape from them from the grip of Allah.

In place of such and such, mention the name of the oppressor and recite the underlined word ten times. Allah-willing, as a result of this formula, he will remain safe from the oppression of tyrant. Morcover this formula will be the cause of the tyrant's destruction. It is a most well-tried formula.

(2) A person who recites Surah A LAM NASHRAH after Suratul Fatehah in the first Raka'ah of Sunnah prayers of the morning prayers and in the second Raka'ah A LAM TARA KAIFA, will remain safe from the oppression of the tyrant throughout the day on that day.

(3) A person who nas recited thrice the following prayer at the time of the sunrise, has safeguarded himself from all types of nuisances and from the mischief of a tyrant through out that day :-

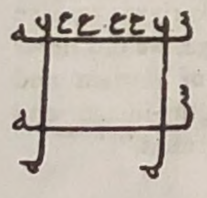
threads as long as the stature of mother and recite over it Surah al-Muzammil forty one times and make knot after each recitation. When the 41 knots are complete, the threads be tied by the back of the woman and when the child has been born, this thread wrapped in Mom be hanged in the neck of the child. The routine be carried every year for eleven years by reciting Surah al-Muzammil on the threads and having wrapped in Mom hanged in the neck of the child. When eleven years are complete, the Ta'weez be burried in a neat place. Allah-willing, as a result of this formula, the child will remain alive.

(2) In case child of any woman does not remain alive, slaughter a white cock and write the following diagram in the blood of the slaughtered çock and having tied this diagram in its neck, the wrapped-up diagram alongwith the cock kept in a fresh earthen pot under the bed of the woman head-side and it should never be taken out. The child should also be born at this place. Allah-willing, the child will remain alive.

٢٣	٢٨	٣١	١٤
٣٠	١٨	٢٣	٢٩
١٩	٣٢	٢٦	٢٢
٢٧	٢١	٣٠	٣٣

FOR CREATING LOVE :—

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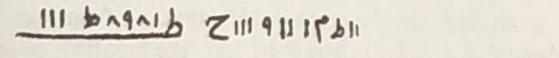


Such and such daughter of such and such in favour of love for such and such son of such and such.

(In place of the first such and such, write the name of whose love is sought for, and in place of the second such and such, write the name of the seekerafter-love.)

(9) Write the following formula on a piece of paper and burry it in the earth having put it into the egg of a hen. Allah-willing,

the required will fall in love with you.



Such and such son of such and such for love of such and such son of such and such.

(In place of the first such and such, write the name of the sought after and of his mother, and in place of second such and such the name of the seeker-after and of his mother).

REFUGE FROM THE MISCHIEF OF A TYRANT :—

A person who suffered a lot at the hands of a tyrant, he should recite Surah al-Feel hundred times a day for ten days and should keep the image of the tyrant in mind. On the tenth day, sitting beside, a place where water is flowing or beside a canal, should recite the Surah al-Feel hundred times and thereafter the following prayer :—Allah, Thou art the omnipresent encompassing the hidden in consciences. Allah, over-power ser of the tyrant and rescuer of the victorious, Thou art well-informed well-knowing Allah, I, such and such oppressed me and tortured me and no one bear witness therefore other than Thee. Allah Thou art his master, so destroy him Allah.....him.....and.....him——Allah strike him. Thereon Allah caught them along with their sins and there was no escape from them from the grip of Allah.

In place of such and such, mention the name of the oppressor and recite the underlined word ten times. Allah-willing, as a result of this formula, he will remain safe from the oppression of tyrant. Morcover this formula will be the cause of the tyrant's destruction. It is a most well-tried formula.

(2) A person who recites Surah A LAM NASHRAH after Suratul Fatehah in the first Raka'ah of Sunnah prayers of the morning prayers and in the second Raka'ah A LAM TARA KAIFA, will remain safe from the oppression of the tyrant throughout the day on that day.

(3) A person who nas recited thrice the following prayer at the time of the sunrise, has safeguarded himself from all types of nuisances and from the mischief of a tyrant through out that day :-

"In the name of Allah, the Compassionate, the Merciful. In the name of Allah the creator, the great.....from out of what I dread and feel dreaded, no power has the creation over the creator..... and the faces.....for the Ever-living the Ever-Abiding and indeed he suffered who carried on oppression and enough is Allah and best of those who stand beside.

(4) While visiting a tyrant, recite the Ma'uzatain for remaining safe from the evil of him.

(5) In case one feels threatened of being harmed or hurt at the hands of some tyrant, let him recite profusely the following prayer. Allah-willing, nothing can harm him.

"I have decided to depend on Allah my sustainer and your sustainer. There is not a single cattle save that He is holding him by its edge, indeed my Sustainer is on the right path. Whether ye decide to slip off, well I have conveyed what I have been sent for unto ye, and my Lord is going to appoint as successor a people other than ye, and ye in fact don't harm Him anything. My Sustainer in fact is protective of every thing."

(6) If the following Ayah is recited in the presence of a tyrant, he will remain safe from his evil :—

"And ye will remember what to say and I delegate my case to Allah. Indeed Allah is overseeing the servants."

OBEDIENCE OF CHILDREN :—

(1) If the children of somebody are disobedient, let him recite the following Ayah after every prescribed prayer and in place of Zurriyyati (my off-spring) he should keep the name of his child in mind.

"And improve for me in my off-spring, indeed I repent unto Thee and I am among those who are Moslems.

(2) If "Ash-Shaheed-o" is recited one thousand times on disobedient children, he will turn as those obedient ones.

FOR GAINING POPULARITY

1. One who uses the following amulet after getting it inscribed on a precious stone, will become very popular among the masses.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَّزَيَّنَّاهَا

لِلنّٰظِرِيْنَ وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ -

2. One who drinks 'Zamaam' (Sacred water from the well of Mecca) washed with Surah Mohammad, will gain respect among the masses.

3. One who keeps the following ayah in written form between Zuh'r and Asr Salats on the first Friday of Ramadhan Sharif will gain popularity and respect among the masses.

وَاِنْ يُّرِيْدُوْٓا اَنْ يَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ هُوَ الَّذِيْٓ اَيَّدَكَ بِنَصْرِهٖ وَبِالْمُؤْمِنِيْنَ وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ ط اِنَّهٗ عَزِيْزٌ حَكِيْمٌ -

4. One who recites Names of Allah profusely before going to sleep, will gain popularity among people.

5. According to some saints, one who keeps with him Bismillahir-Rahmanir-Rahim' six hundred times in written form, Allah the Exalted will bestow respect and glory upon him.

6. One who comes to a gathering after reciting the following ayahs seven times, will gain respect among people.

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا يَّغْشٰى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُوْلُوْنَ هَلْ

لَنَا مِنَ الْاَمْرِ مِنْ شَیْءٍ قُلْ اِنَّ الْاَمْرَ
كُلَّهٗ لِلّٰهِ یُخْفُوْنَ فِیْ اَنْفُسِهِمْ مَا لَا
یُبْدُوْنَ لَكَ یَقُوْلُوْنَ لَوْ كَانَ لَنَا
مِنَ الْاَمْرِ شَیْءٌ مَّا قُتِلْنَا هٰهُنَا قُلْ لَّوْ
كُنْتُمْ فِیْ بُیُوْتِكُمْ لَبَرَزَ الَّذِیْنَ كُتِبَ
عَلَیْهِمُ الْقَتْلُ اِلٰی مَضَاجِعِهِمْ وَلِیَبْتَلِیَ
اللّٰهُ مَا فِیْ صُدُوْرِكُمْ وَلِیُمَحِّصَ مَا فِیْ
قُلُوْبِكُمْ وَاللّٰهُ عَلِیْمٌ بِذَاتِ الصُّدُوْرِ

REBELLION AMONG CATTLE :—If some cattle turns uncontrollable, recite the following prayer in his ear. Allah-wlling he will turn obedient :—

اَفَغَیْرَ دِیْنِ اللّٰهِ یَبْغُوْنَ وَلَهٗۤ اَسْلَمَ مَنْ فِی السَّمٰوٰتِ
وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَیْهِ یُرْجَعُوْنَ ۔

"Or do they crave for a religion other than that of Allah while He si soundest than those in the heavens and the earth will ingly and un willingly and unto Him they are to fall back.

DEFECT AMONG CATTLES :—

(2) If some cattle has some defect, the following formula be hanged in the neck of that cattle :—
(and no environ and no power save by Allah).

SAFEGUARD FROM JINNS :—

(1) Says Hazrat Shah Wali-ullah that, as a result of the following formula, the epidemic is banished and Jinns get burnt. The following chart, in the form of Falitah of cotton be burnt in 'til'

oil in a fresh lamp-pot and the affected be seated in front of it :—
(Allah, burn down the devils)

اللھم احرق الشیاطین

۱۳	۳	۲	۱
۸	۱۰	۱۱	۵
۱۲	۶	۷	۹
۱	۱۵	۱۴	۴

FEAR AND APPREHENSION :—

(1) Ulema write the following Ayah are well-tried for disciplined fear, apprehension, pains and tribulations :—

ثُمَّ اَنْزَلَ عَلَیْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا یَّغْشٰی طَآىِٕفَةً
مِّنْكُمْ وَطَآىِٕفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ یَظُنُّوْنَ بِاللّٰهِ غَیْرَ الْحَقِّ
ظَنَّ الْجَاهِلِیَّةِ یَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَیْءٍ قُلْ اِنَّ
الْاَمْرَ كُلَّهٗ لِلّٰهِ یُخْفُوْنَ فِیْۤ اَنْفُسِهِمْ مَّا لَا یُبْدُوْنَ لَكَ یَقُوْلُوْنَ
لَوْ كَانَ لَنَا مِنَ الْاَمْرِ شَیْءٌ مَّا قُتِلْنَا هٰهُنَا قُلْ لَّوْ كُنْتُمْ فِیْ بُیُوْتِكُمْ
لَبَرَزَ الَّذِیْنَ كُتِبَ عَلَیْهِمُ الْقَتْلُ اِلٰی مَضَاجِعِهِمْ وَلِیَبْتَلِیَ
اللّٰهُ مَا فِیْ صُدُوْرِكُمْ وَلِیُمَحِّصَ مَا فِیْ قُلُوْبِكُمْ وَاللّٰهُ عَلِیْمٌۢ
بِذَاتِ الصُّدُوْرِ ۝ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِیْنَ مَعَهٗ

اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ
رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ
وَ رِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ
اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ
وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ
فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ
يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللّٰهُ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً
وَّ اَجْرًا عَظِيْمًا۔

Then we sent down on ye, after the affliction, safety drowsiness overtaking a section from among ye and a section whom their strains had overhelmed themselves thinking Allah as untruth, a thought of ignorant period saying, do we have anything in the matter. Say, the whole affairs is Allah's concern, they hide in themselves what they do not express to thee saying, had there been anything in the matter concerning us, we won't have been killed here. Say, had ye been in your houses, those for whom killing had been destined would have appeared upto their.....and in order that Allah may try what exists in your chests and in order to test what exists in your hearts, and Allah is well-knowing what lies in chests. Muhammad, Allah's Messenger, and those alongwith him are touch with disbelievers, king among themselves, ye find them bending and prostrating seeking grace from Allah and His satisfaction.....them in their faces due to the effect of prostration. It is their example in the Taurah and their example in the Gospel as a vegetation. He brought out its.....then He..... it then it began to thicken then it became in level on its tip pleasing the cultivators to tease through them the disbelievers. Allah has promised those among them who believed and acted uprightly a forgiveness and a great recompense."

Following is the amulet effective for the one who sees jinns in the night. It was given by the Holy Prophet (Sal'am) to Abu Dajana (R.A.). If this is stuck to the door of the house when jinns rush in, they will stop their animals there.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هٰذَا كِتَابٌ
مِّنْ مُّحَمَّدٍ رَّسُوْلِ رَبِّ الْعٰلَمِيْنَ اِلٰى
مَنْ يَّطْرُقُ مِنَ الْعُمَّارِ وَ الزُّوَّارِ اِلَّا
طَارِقًا يَّطْرُقُ بِخَيْرٍ اَمَّا بَعْدُ فَاِنَّ لَنَا
وَلَكُمْ فِي الْحَقِّ سَعَةً فَاِنْ كُنْتَ عَاشِقًا
مُّوْلِعًا اَوْ فَاجِرًا مُّقْتَحِمًا فَهٰذَا كِتَابُ اللّٰهِ
يَنْطِقُ عَلَيْنَا وَ عَلَيْكُمْ بِالْحَقِّ اِنَّا كُنَّا
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ وَ رُسُلُنَا
يَكْتُبُوْنَ مَا تَمْكُرُوْنَ اُتْرُكُوْا صَاحِبَ
كِتَابِيْ هٰذَا وَ انْطَلِقُوْا اِلٰى عَبَدَةِ الْاَصْنَامِ
وَاِلٰى مَنْ تَزْعَمُ اَنَّ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
لَا اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ
لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ حٰمٓ لَا
يُنْصَرُوْنَ حٰمٓ عٓسٓقٓ تَفَرَّقَ اَعْدَاءُ
اللّٰهِ وَبَلَغَتْ حُجَّةُ اللّٰهِ وَلَا حَوْلَ وَلَا حَوْلَ
قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ فَسَيَكْفِيْكَهُمُ
اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ
رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ
وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ
اَثَرِ السُّجُوْدِ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ
وَمَثَلُهُمْ فِي الْاِنْجِيْلِ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ
فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ
يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ وَعَدَ اللّٰهُ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً
وَّاَجْرًا عَظِيْمًا۔

Then we sent down on ye, after the affliction, safety drowsiness overtaking a section from among ye and a section whom their strains had overhelmed themselves thinking Allah as untruth, a thought of ignorant period saying, do we have anything in the matter. Say, the whole affairs is Allah's concern, they hide in themselves what they do not express to thee saying, had there been anything in the matter concerning us, we won't have been killed here. Say, had ye been in your houses, those for whom killing had been destined would have appeared upto their.....and in order that Allah may try what exists in your chests and in order to test what exists in your hearts, and Allah is well-knowing what lies in chests. Muhammad, Allah's Messenger, and those alongwith him are touch with disbelievers, king among themselves, ye find them bending and prostrating seeking grace from Allah and His satisfaction.....them in their faces due to the effect of prostration, It is their example in the Taurah and their example in the Gospel as a vegetation. He brought out its.....then He..... it then it began to thicken then it became in level on its tip pleasing the cultivators to tease through them the disbelievers. Allah has promised those among them who believed and acted uprightly a forgiveness and a great recompense."

Following is the amulet effective for the one who sees jinns in the night. It was given by the Holy Prophet (Sal'am) to Abu Dajana (R.A.). If this is stuck to the door of the house when jinns rush in, they will stop their animals there.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هٰذَا كِتَابٌ
مِّنْ مُّحَمَّدٍ رَّسُوْلِ رَبِّ الْعٰلَمِيْنَ اِلٰى
مَنْ يَّطْرُقُ مِنَ الْعُمَّارِ وَالزُّوَّارِ اِلَّا
طَارِقًا يَّطْرُقُ بِخَيْرٍ اَمَّا بَعْدُ فَاِنَّ لَنَا
وَلَكُمْ فِي الْحَقِّ سَعَةً فَاِنْ كُنْتَ عَاشِقًا
مُّوْلِعًا اَوْ فَاجِرًا مُّقْتَحِمًا فَهٰذَا كِتَابُ اللّٰهِ
يَنْطِقُ عَلَيْنَا وَعَلَيْكُمْ بِالْحَقِّ اِنَّا كُنَّا
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ وَرُسُلُنَا
يَكْتُبُوْنَ مَا تَمْكُرُوْنَ اُتْرُكُوْا مَا جِبَ
كِتَابِيْ هٰذَا وَانْطَلِقُوْا اِلٰى عَبَدَةِ الْاَصْنَامِ
وَاِلٰى مَنْ تَزْعَمُ اَنَّ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
لَا اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ
لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ حٰمٓ لَا
يُنْصَرُوْنَ حٰمٓ عٓسٓقٓ تَفَرَّقَ اَعْدَاءُ
اللّٰهِ وَبَلَغَتْ حُجَّةُ اللّٰهِ وَلَا حَوْلَ وَلَا حَوْلَ
قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ فَسَيَكْفِيْكَهُمُ
اللّٰهُ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

2. One who is apprehensive of the evil spirits should recite the following invocation :

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللهِ
الْخَالِقِ الْاَكْبَرِ حَذَرًا مِمَّا اَخَافُ وَاَحْذَرُ
لَا قُدْرَةَ لِلْمَخْلُوْقِ مَعَ الْخَالِقِ كَلَمْ يَعَصَ
حٰمٓ عٓسٓقٓ وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ
وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَ حَسْبُنَا اللهُ
وَنِعْمَ الْوَكِيْلُ

3. If the water blown over by Surah Fateha, Ayatul-Kursi and the first five ayahs of Surah Jinn, is sprinkled upon the face of the person affected by evil spirits, will get recovery.

4. If the following invocation is blown over a person affected by evil spirits, will get recovery.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ الٓمٓ الٓمٓصٓ
طٰهٰ طٰسٓمٓ كٓهٰيٰعٓصٓ يٰسٓ وَالْقُرْاٰنِ
الْحَكِيْمِ حٰمٓ عٓسٓقٓ قٓ نٓ وَالْقَلَمِ وَمَا
يَسْطُرُوْنَ -

5. It is useful to call 'Azan' in the right and Iqamat in the left ear of the hypocrites or one who is affected by evil-spirits.

(2) Reciting the following prayer profusely is very useful in overcoming fear :

فَاللّٰهُ خَيْرٌ حَافِظًا وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ۝

"And Allah is the best protector. And He is compssionate, the Merciful"

(3) If the following Ayah are recited upon a fear-striken, his fear will be dispelled :—

وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۝ وَجَعَلْنَا عَلٰى
قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِذَا ذَكَرْتَ
رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ۝

"And in case thou read the Qur'an we should turn between thee and between those who do not believe in the hereafter a covered screen. And we would turn over their hearts a.....so that they.....and in their ears a.....And if thou mentioned by Lord in the Qur'an alone, they should turn to their backs fleeing."

SAFEGUARD FROM ENEMY :—

Writes Imam Ghizali that the following Ayah is effective for safety from enemies :—

حٰمٓ ۝ عٓسٓقٓ كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ
قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۝

"HM 'ASQ—That is how He inspired thou and those before thee Allah is Mighty and Wise."

EVIL LOOK :—(1) The following Kalema be written upon two or three pieces of——and then thrown into fire, the person affected by the evilsome look, be exposed to the smoke. Allah-willing, he will recover soon :—

"اَلْاِسْلَامُ حَقٌّ وَالْكُفْرُ بَاطِلٌ"

"The Islam is truth and the blasphemy is falsehood".

(2) The following Ayah, tied as a Ta'weez on Friday night after Isha prayer should serve as a safeguard against an evilsome look :—

وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ
بِهٖ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ عَلِيْمٌ بِذَاتِ
الصُّدُوْرِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ
بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ط
اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ۝

"And remember Allah's grace on ye and His covenant which He entered with ye when ye said, we hear it and we obey it, and fear Allah. Indeed Allah is well-knowing about what exists in the chests. O ye believers, believe and be upright in setting up for Allah witnesses with integrity and the.....of no nation will be able to.....ye provided ye deal with justice. Practice justice, it is nearer to piety and dread Allah, for Allah is well conversant with what ye do."

5. One who keeps with him the following ayah, reciting it so often, will remain safe from the oppressors.

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ
ظُلِمَ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ۝ وَكَانَ
اللّٰهُ عَلِيْمًا حَكِيْمًا ۔تک۔ (پ ۶ - ع ۱)

6. If the following ayahs are tied with one's body in the Friday night after Isha prayer; will remain safe from enemies.

اَلَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَ
الْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ
وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ وَالَّذِيْنَ اِذَا فَعَلُوْا
فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ

فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ
مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خَالِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ۔

7. Reciting Surah 'Taha' every morning, confers upon one dominance over enemies.

8. Reciting Surah Nazia'at keeps one safe from the mischiefs of enemies.

9. Reciting Snrah Kaûthar three hundred times at a lonely place with the intention of seeking dominance over enemies, in-

(3) A person who will write the followiag Ayah in Saffron on a piece of paper and having washed it by rain water, will have bath with this water. Allah willing, the evil-look will remain away from him :—

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ۝ قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ
اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ
قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا
خَالِصَةً يَوْمَ الْقِيٰمَةِ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ۝ قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ

وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ
بِهٖٓ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ عَلِيْمٌ بِذَاتِ
الصُّدُوْرِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ
بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ط۔
اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ
بِمَا تَعْمَلُوْنَ ۝

"And remember Allah's grace on ye and His covenant which He entered with ye when ye said, we hear it and we obey it, and fear Allah. Indeed Allah is well-knowing about what exists in the chests. O ye believers, believe and be upright in setting up for Allah witnesses with integrity and the.....of no nation will be able to.....ye provided ye deal with justice. Practice justice, it is nearer to piety and dread Allah, for Allah is well conversant with what ye do."

5. One who keeps with him the following ayah, reciting it so often, will remain safe from the oppressors.

لَا يُحِبُّ [illegible] بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ
ظُلِمَ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ۝ وَكَانَ
اللّٰهُ عَلِيْمًا حَكِيْمًا تک ۔ (پ ۶ - ع ۱)

6. If the following ayahs are tied with one's body in the Friday night after Isha prayer; will remain safe from enemies.

اَلَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَ
الْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ
وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ وَالَّذِيْنَ اِذَا فَعَلُوْا
فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ

فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا
وَهُمْ يَعْلَمُوْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ
مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خَالِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ۔

7. Reciting Surah 'Taha' every morning, confers upon one dominance over enemies.

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(3) A person who will write the followiag Ayah in Saffron on a piece of paper and having washed it by rain water, will have bath with this water. Allah willing, the evil-look will remain away from him :—

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ
اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ
قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا
خَالِصَةً يَّوْمَ الْقِيٰمَةِ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ

بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَالَمْ
يُنَزِّلْ بِهٖ سُلْطَانًا وَّ اَنْ تَقُوْلُوْا عَلَى
اللّٰهِ مَالَا تَعْلَمُوْنَ ۔

"O descendants of Adam, take your decoration nearer to every mosque and eat and drink and do not squander, for He does not love those who squander. Say, whosoever forbade Allah's decoration which He brought out for His servants and nice eatables from out of sustenance, say, they are for those who believe in the worldly life purely on the Day of Resurrection. That is how we detail the signs for a people who act. Say, in fact my Sustainer forbade the vulgarities what became apparent from among them and what remained hidden and the sin and the revolt unjustifiably and to associate with Allah what He did not send down to uphold therewith and to say against Allah what ye do not know."

(4) The following Ayah, written on a piece of paper, and drinking it having washed it and using as Ta'weez is very useful for rendering evil look ineffective :—

وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ
بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُوْلُوْنَ
اِنَّهٗ لَمَجْنُوْنٌ وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ۔

"And those who disbelieve while almost targeting thee with their stares as if yet they did not listen to the message and said that he is decided by a mad one while it is nothing other than a reminding for the humanity."

(5) The following prayer recited on water to be drunk and using it as Ta'weez is very well experimented for holding of evil-look.

اَللّٰهُمَّ ذَا السُّلْطَانِ الْعَظِيْمِ ذَا الْمَنِّ الرَّحِيْمِ
ذَا الْوَجْهِ الْكَرِيْمِ وَلِيَّ الْكَلِمَاتِ وَالدَّعْوَاتِ

الْمُسْتَجَابَاتِ عَافِ فُلَانٍ لٰكِنْهُ مِنْ اَنْفُسِ الْجِنِّ
وَاَعْيُنِ الْاِنْسِ

Allah, possessor of the high authority, possessor of——— the merciful, possessor of the kind face, protector of the mature expressions and redeemble calls save such and such from the souls of Jinns and eyes of the men. (In place of such and such, write the name of that person, who is effected by the evil book).

SAFETY FROM HARMFUL ANIMAL :

(1) A person who cares to recite the following Ayah thrice each morning and evening, will remain safe from the underground creatures.

وَمَا لَنَا اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰنَا
سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلٰى مَا اٰذَيْتُمُوْنَا ۚ وَ
عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۔

"And why we should not depend on Allah, especially when He guided us to our avenues. And let us exercise patience on what ye harm us through. And on Allah let the self-restrained depend."

(2) A person who has recited before the sun-rise and after the sun-set the following prayer thrice on himself on whole of the body, he will remain safe from all underground creatures and from thief.

عَقَدْتُ لِسَانَ الْحَيَّةِ وَزَبَانَ الْعَقْرَبِ
وَيَدَ السَّارِقِ بِقَوْلِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا
اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I have bound tongue of the——and sting of the scorpion and hand of the thief by uttering—I bear witness that there is no god

save Allah and I bear witness that Muhammad is Allah's Messenger."

(3) If anyone feels threatened by a harmful animal, he should recite the following Ayah in the direction of that animal. Allah-willing, he will not be exposed to any harm from him.

اَللّٰهُ رَبُّنَا وَرَبُّكُمْ لَنَا اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اَللّٰهُ يَجْمَعُ بَيْنَنَا۔

Allah is our Lord and your Lord, we have our own functions and you have your own functions, no argumentations between us and between you :—Allah is to decide between us.

(4) If the following formula written on four pieces of paper is hanged in the four corners of the house, snake etc. will not be able to enter into the house. And a snake which happens to be in the house, will depart from the house.

۔ ۱۱ ع ۱۱۱ ۱۷۸ ح ۵۵ ۱۱۱ ۱۱ وو ، وواه دو ۱۱ م ۱۱ ح ۱۱ ع ط

۵۵۵

(5, A person who will make it a practice to recite the following prayer morning and evening he will remain safe from the harm of snake scorpion.

سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ اِنَّا كَذٰلِكَ
نَجْزِى الْمُحْسِنِيْنَ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ

Peace on Nooh among the mankind, We that is how reward the kind, he is among Our believing servants"

(6) To remain safe from a harmful animal, use the following A'yah written in Za'afran and rose, as bandage :—

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ
وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ اَلَا لَهُ
الْخَلْقُ وَالْاَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ
اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ
الْمُعْتَدِيْنَ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ
اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا اِنَّ
رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۔

"Your Lord is Allah who created the heavens and the earth in six days then He levelled on the throne. The night overpowers the day——and the sun and the moon are overpowered by his decree. Doesn't the creation and the deeree belong to Him. Blessed is Allah Lord of the universe. Call your Lord humbly and privately. He does not love the aggressors. And do not play mischief after its rectification and call Him with fear and covetously. Indeed Allah's mercy is nearer to those who practise kindness."

(7) The following Ayah be written and washed in water on the first day of Muharram. And the washed water be sprinkled in the whole of the house. The house will remain safe from all types of harmful animals.

اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا
بَيَاتًا وَّهُمْ نَآئِمُوْنَ اَوَاَمِنَ اَهْلُ
الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى
وَّهُمْ يَلْعَبُوْنَ اَفَاَمِنُوْا مَكْرَ اللّٰهِ فَلَا
يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ

"Well, could the dwellers of the settlements remain from when

save Allah and I bear witness that Muhammad is Allah's Messenger."

(3) If anyone feels threatened by a harmful animal, he should recite the following Ayah in the direction of that animal. Allah-willing, he will not be exposed to any harm from him.

اَللّٰهُ رَبُّنَا وَرَبُّكُمْ لَنَا اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اَللّٰهُ يَجْمَعُ بَيْنَنَا ـ

Allah is our Lord and your Lord, we have our own functions and you have your own functions, no argumentations between us and between you :—Allah is to decide between us.

(4) If the following formula written on four pieces of paper is hanged in the four corners of the house, snake etc. will not be able to enter into the house. And a snake which happens to be in the house, will depart from the house.

[illegible]

(5) A person who will make it a practice to recite the following prayer morning and evening he will remain safe from the harm of snake scorpion.

سَلَامٌ عَلٰى نُوْحٍ فِى الْعَالَمِيْنَ اِنَّا كَذٰلِكَ
نَجْزِى الْمُحْسِنِيْنَ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ

Peace on Nooh among the mankind, We that is how reward the kind, he is among Our believing servants"

(6) To remain safe from a harmful animal, use the following Ayah written in Za'afran and rose, as bandage :—

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ
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الْخَلْقُ وَالْاَمْرُ تَبَارَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ
اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً اِنَّهٗ لَا يُحِبُّ
الْمُعْتَدِيْنَ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ
اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا اِنَّ
رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ـ

"Your Lord is Allah who created the heavens and the earth in six days then He levelled on the throne. The night overpowers the day——and the sun and the moon are overpowered by his decree. Doesn't the creation and the deeree belong to Him. Blessed is Allah Lord of the universe. Call your Lord humbly and privately. He does not love the aggressors. And do not play mischief after its rectification and call Him with fear and covetously. Indeed Allah's mercy is nearer to those who practise kindness."

(7) The following Ayah be written and washed in water on the first day of Muharram. And the washed water be sprinkled in the whole of the house. The house will remain safe from all types of harmful animals.

اَفَاَمِنَ اَهْلُ الْقُرٰى اَنْ يَّاْتِيَهُمْ بَاْسُنَا
بَيَاتًا وَّهُمْ نَآئِمُوْنَ اَوَاَمِنَ اَهْلُ
الْقُرٰى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى
وَّهُمْ يَلْعَبُوْنَ اَفَاَمِنُوْا مَكْرَ اللّٰهِ فَلَا
يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ

"Well, could the dwellers of the settlements remain from when

came to them Our curse by night and they were sleeping ? Or could the dwellers of the settlements remain safe from when came to them Our curse by the day and they were drowned in enjoyments ? Well, could they remain safe in facing Allah's strategy. In fact no one can remain safe from Allah's strategy save a people of the losers"

(8) If Surah al-Furqan written thrice, and bandaged, one will remain safe from a harmful animal.

SNAKE BITE :—(1) The remover of the effect should question the person who has suffered snake bite about the location of the pain. The place he indicates, the treater having put the knife they should recite the following prayer a number of times. Thereafter he should carry the knife rubbing the body downwards. During this period he should go on reciting the prayer again and again until the pain is pressured downward. When the pain has been pushed totally down, he should suck it, and spit out. Allah-willing, the poison will thus be eliminated. This is very well-tried.

سَلَامٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ وَ عَلٰى
مُحَمَّدٍ فِى الْمُرْسَلِيْنَ مِنْ حَامِلَاتِ السَّمِّ
اَجْمَعِيْنَ كَذٰلِكَ يَجْزِىْ عِبَادَهُ الْمُحْسِنِيْنَ
اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ نُوْحٌ نُوْحٌ نُوْحٌ
نُوْحٌ قَالَ لَكُمْ نُوْحٌ مَنْ ذَكَرَنِىْ فَلَا
تَلْدَغُوْهُ اِنَّ رَبِّىْ بِكُلِّ شَىْءٍ عَلِيْمٌ
وَصَلَّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهٖ
وَصَحْبِهٖ وَسَلَّمَ ۔

"peece on Nuh among the mankind and on Muhammad among the Messengers from all kinds of carriers of poison. That is how He recompenses His kind servants. Indeed my Lord is on the right path. Nuh. Nuh. Nuh. Nuh said to ye whosoever remembered me, it won't——him. Indeed my Lord is aware of every thing. And Allah's peace be on our Lord Muhammad and on his descendants and his Companions."

(2) The following formula written on a period of paper, and having been washed by water if served to the snake-bitten, Allah-willing, the poison from him will be eliminated. This is very well-tried :—

سارا سارا الٰی سارا امالی یرن یرن الٰی
یا مال و اصال یا طوطو کالعومار اساب
یا فارس اردو باب ھاکاک ما ابین
لھا تارا انارکاس متمرنا کاطن صلو
بیرص صاروب اتاوین و دی ۔

(3) A person who has suffered scorpion-bite, if immedietly recites the following prayer, Allah-willing, the snake-poison will not affect him :—

نُوْدِیَ اَنْ بُوْرِكَ مَنْ فِى النَّارِ وَ مَنْ
حَوْلَهَا وَ سُبْحَانَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ ۔

"He was harked that thy——is who is in the fire and whoever is around it and pure is Allah, Sustainer of the whole universe."

(4) A person who has been bitten by some poisonous animal like the snake etc., one should recite in one stroke the following Ayah by giving rounds by the finger around the place bitten seven times. Allah-willing, its poison will be eliminated.

وَ اِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِيْنَ

(5) A person who has been bitten by a snake, should be served "The well-knowing, the wise" written on a piece of paper along with Zaitoon oil. He will immediately recover.

(6) A person who must have been bitten by a snake or by a dog, or he himself has taken poison, he should be made to stand and a mark should be drawn in both of his feet by an iron knife. The mark should be started from the thumb of the right foot and having been drawn in the four sides of it be stopped at the thumb. After having drawn marks on him on all the four directions, draw a straight mark in the middle of both the feet. After completing the mark, having picked up mud from under the palm of the right foot and from the side of left foot, put it in a clean pot and pour water in it. Then having picked up the knife, make it stand in the way that its point is upward. Then the water which was poured in the first pot over the mud, be flown from over that knife which has been fixed up in the second pot and during this period go on reciting the following formula. At the finish of this formula let him stop pouring of the water as well. Then this knife be turned handle up and the point down and is fixed in the same pot and the remaining water be poured over it and he should go on reciting the formula. Then alongwith finishing the reciting of formula, let him stop pouring down the water as well. Again for the third time let him fix the knife in the same point up and handle down and the still remaining water be poured over it. Then, this collected water be served to the person bitten by the snake or the dog or the one who has taken poison.

Allah-willing, as a result of the blessedness of this act, the whole poison will be eliminated. This is very well-experimented so much so that if this water is served to a person who brought the news that such and such a person has suffered snake-bite, the poison on the bitten person will be eliminated and he will recover.

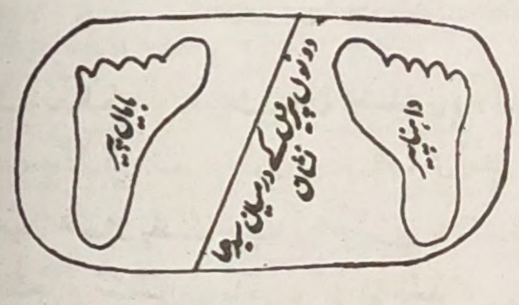
سارا سارا فسارا عاقی نور نور انا وارسیا فاہ یا طواکا

طوابرلس اونانا اوضاینما کا مایو قابانیا سامیا کا طوط اصاوتا ابو میلس

توقی سنا اوس

For facility, wegive below a sketch for drawing a line in between the two feet. One should begin drawing the line from the side of the thumb of the right foot and should end the line hereafter

drawing a circle on all the four sides. In this way, he will have drawn a circle in between the two feet. Thereafter, he should draw a straight line in between the two feet as shown in the sketch given below :—



SLEEPLESSNESS :—(1) For over coming sleeplessness recite the following Ayah seven times before going to sleep"

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
بَيَاتًا وَهُمْ نَائِمُونَ أَوَأَمِنَ أَهْلُ الْقُرَىٰ
أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

'O' could the dwellers of the settlements remain safe from when Our curse came to them and they were sleeping ? Or could the residents of the settlements feel secure when came to them Our curse by the day and they were drowned in enjoyments ?"

(2) Reciting "ya Hayyo ya Qayyum-o" profusely removes sleeplessness.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

(3) Reciting the following prayer eleven times at bed time

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سارا سارا فسارا عاقی فوز فور فورانا وارمیا فاہ یا طواکا

طوابرملس اونانا اوضاینما کا مایو قابانیا سامیا کا طوط اصاوقا ابرملس

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أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ

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صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

(3) Reciting the following prayer eleven times at bed time

should be helpful for sound sleep.

"Allah and His angels wish peace on the Prophet. O' ye the believers, wish peace on him and remain attached to him with obedience."

EXCESSIVE SLEEP :—If any one suffers excessive sleep, he should recite the following prayer at bed-time. Allah-willing, the dominance of sleep will get blessed.

إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَّ الشَّمْسَ وَالْقَمَرَ
وَالنُّجُوْمَ مُسَخَّرَاتٍ بِأَمْرِهٖ أَلَا لَهُ الْخَلْقُ وَ
الْأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعٰلَمِيْنَ اُدْعُوْا
رَبَّكُمْ تَضَرُّعًا وَّ خُفْيَةً إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ
وَلَا تُفْسِدُوْا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوْهُ
خَوْفًا وَّ طَمَعًا إِنَّ رَحْمَةَ اللهِ قَرِيْبٌ مِّنَ
الْمُحْسِنِيْنَ

"Your Sustainer is Allah who created the heavens and the earth in six days. Then He levelled on the throne, the night over-taking the day requiring it intensely and the sun and the moon and the stars stand subdued according to His ordainment. Doesn't the creation and the will belong to Him. Blessed is Allah Sustainer of the whole mankind. Call up your Lord meakly and secretly. He in fact does not love the aggressors. And do not create mischief on the earth after its rectfication and call Him with fear and covetously. Allah's mercy is well nigh to those who show kindness.

(2) Reciting the following prayer at bed-time is useful in lessening the dominance of the sleep :—

أَفَحَسِبَ الَّذِيْنَ كَفَرُوْا أَنْ يَّتَّخِذُوْا عِبَادِيْ

From "Or do thee disbelieves that they can take within their fold reckon my worshippers ?.....upto the end (Surah al-Kahaf).

EPILEPSY : If the following ayah is blown over the head of an epileptic thrice, it will prove better to him.

إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ
الْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ
وَلَهُمْ عَذَابُ الْحَرِيْقِ ـ

If the following invocation is blown into the ear of an epilaptic, he will, Allah willing, get cured.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ الٓمّٓصٓ طٰسٓمٓ
كٓهٰيٰعٓصٓ يٰسٓ وَالْقُرْاٰنِ الْحَكِيْمِ حٰمٓعٓسٓقٓ
نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ـ

Blowing Surah Wash-shams into the ear of the epileptic is useful.

The epilaptic may be caused to drink water blown over after reciting Surah Tahrim in its complete form.

One who keeps Surah Sajdah with him in written form will keep safe from epilepsy.

DILIRIUM : If the patient of Dilirium is tied by the following ayah round his head and caused to drink rain water after blowing it over eleven times, the disease will, Allah-willing, go.

قَالُوْا حَرِّقُوْهُ وَانْصُرُوْا اٰلِهَتَكُمْ إِنْ كُنْتُمْ
فَاعِلِيْنَ قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا ـ

LUNACY : Surah Moaw-wazatain, if blown over water and the patient is made to drink it, he will get recovery.

MELANCHOLIA : The melancholic should be blown over Moaw-wazatain 11 times and the following ayah 11 times.

مَا جِئْتُمْ بِهِ السِّحْرُ اِنَّ اللّٰهَ سَيُبْطِلُهٗ اِنَّ
اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ۔

To cause the melancholic drink water washed with Surah 'Qaf' is useful for him.

CONJUNCTIVITIES : Blowing Surah Malik over the patient between Salats of Sunnah and Farz Salats of Fajr is useful for the patient.

CATARACT : If the following ayah is recited thrice after Fajr Salat and the finger blown over the eyes, Cataract is cured.

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ

PAIN IN THE EAR ; 'Ya-Samiun', the name of Allah, blown over twenty-one times, will cure pain in the ear.

TOOTA-ACHE : If the following ayah is written and the patient presses it between his teeth, it will bring about cure.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ وَّ سَوْفَ تَعْلَمُوْنَ

PARALYSIS : If a paralytic puts the following ayah in the form of an amulet, he will get recovery.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ط

COUGH : Water blown over by Surah Ikhlas forty-one times causes cure to cough.

ASTHMA : An ashmatic should hang the following by his neck.

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَ
الْمُؤْمِنُوْنَ ط كُلٌّ اٰمَنَ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ
كُتُبِهٖ وَ رُسُلِهٖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ
رُّسُلِهٖ وَ قَالُوْا سَمِعْنَا وَ اَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَ اِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا اِنْ نَّسِيْنَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
بِهٖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ
مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

JAUNDICE ; 'Lam-yakunil-lazi' should be hung bp the neck to cure Jaundice.

GONORRHOEA : The following ayah washed with rose water is very useful for the patient of gonorrhoea.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَيَشْفِ صُدُوْرَ
قَوْمٍ مُّؤْمِنِيْنَ ۝ اِذْ جَآءَتْهُمْ مَّوْعِظَةٌ مِّنْ
رَّبِّكُمْ وَرَحْمَةٌ وَّ نُنَزِّلُ مِنَ الْقُرْاٰنِ
مَا هُوَ شِفَآءٌ

IMPOTENCY : One who is unable to commit sexual intercourse should take eggs of hen blown over by the following ayah after Fajr Salat for forty-one days.

MELANCHOLIA : The melancholic should be blown over Moaw-wazatain 11 times and the following ayah 11 times.

مَا جِئْتُمْ بِهِ السِّحْرُ اِنَّ اللّٰهَ سَيُبْطِلُهٗ اِنَّ
اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ۔

To cause the melancholic drink water washed with Surah 'Qaf' is useful for him.

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تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
بِهٖ وَ اعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا اَنْتَ
مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

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مَا هُوَ شِفَآءٌ

IMPOTENCY : One who is unable to commit sexual intercourse should take eggs of hen blown over by the following ayah after Fajr Salat for forty-one days.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا

PILES : To tie the following ayah with the arms is useful for curing piles.

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا۔

Tibb-e-Nabawi

PART—VI

Edited by

Maulana Khursheed Alam

DARUL - ISHAAT
URDU BAZAR KARACHI-1
PAKISTAN

Contents

S. No.	Description	Page No.
1.	The Remedy of the Diseases	6
2.	The Health	6
3.	The Hours of the Conjugation	8
4.	The Characteristies of Salt	12
5.	The Remedy of the Indigestion	13
6.	Precaution against Poison	15
7.	Precaution against the Eye-Sore	16
8.	The Principles of Health	17
9.	Stopping the Blood of the Wound	19
10.	Cheering-up the Patient	21
11.	The Harms of the Poison	22
12.	Teeth Care	25
13.	The Effects of Musks	26
14.	The Effects of Sleep	28
15.	Remedy through the Names of Allah	29
16.	Virtues of Darood Shareef	34

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ هُوَ یُطْعِمُنِیْ وَیَسْقِیْنِ وَاِذَا مَرِضْتُ فَهُوَ یَشْفِیْنِ وَالَّذِیْ یُمِیْتُنِیْ ثُمَّ یُحْیِیْنِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی خَیْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِیْنَ۔

In the name of Allah, the most Merciful and Beneficent

Now, it is necessary to know that Allah, the Almighty, created human-being for nothing but His worship. But the worship and devotion is not possible without sound health. A man has to do some thing for the sake of keeping his health sound. Some times he has to recite some words of prayers offering to Allah and some times he uses medicines. These two show positive effect on human mind and body. He has also to avoid certain things and acts for the fulfilment of this objective.

The physicians like Galinoos believed in experiments and biological knowledge. Such persons confided in their wisdom and insight for treatment of human maladies. They thought that the words of prayer had nothing to do with the care or treatment of human maladies. Rather, they considered Muslims as fools for such a noble practice. For them, the prayers belong to tongue only which could not act upon the sick person. But they were totally wrong. It is mere foolishness to deny the effects of the words on human mind and body. One of the Arabic verses has communicated the effectiveness of the words in a very impressive way.

"The wounds caused by spears heal up
But those by tongue never do"

Say for example, the rough, uncivilized and abusive calls and

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اَلْحَمْدُ لِلّٰهِ الَّذِیْ هُوَ یُطْعِمُنِیْ وَیَسْقِیْنِ وَاِذَا
مَرِضْتُ فَهُوَ یَشْفِیْنِ وَالَّذِیْ یُمِیْتُنِیْ ثُمَّ یُحْیِیْنِ
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words never fail in showing the sharp and adverse effects on human mind and body. They instigate and provoke anger and resentment. This poisons the atmosphere and creates anxiety and troubles. Contrary to this, the sweet, pleasant and agreeable words cause positive and healthy effect. The agreeable, harmoneous and coherent environment is, thus built up. This is all about the human tongue and men's words. Then how the effects of the divine words can be overlooked or denied. Those of Allah, the Almighty, are far more virtuous and effective. Its denial is mere foolishness. He who denies the characterstics of divine words should not be heeded to.

Conclusively speaking, the divine power has created mankind with two components—body and soul (spirit). Muhammad (peace be on him), the blessing to entire universe, taught his followers how to cure the spiritual maladies as well as physical diseases. The world would doubt and question the holy entity of the Holy Prophet as the blessing to the entire universe; if Allah, the Almighty, did not reveal the mysteries of physical diseases and spiritual maladies to him, the human-body having not been excluded from the universe. Now, the entity of Holy Prophet (peace be on him) as such is beyond doubt and above any objection.

The doctors, physicians, surgeons, experts of biological knowledge and the medical sciences treat the patients only with medicines proved effective and curative through experiments. But the men of Allah prescribe the medicines as well as the prayers to the patients from among the followers of the Holy Prophet. The medicines remain quite worthless for some of the maladies like the spell of the charm, haunt of the evil spirits and effects of the evil eyes. The men of Allah, the learned scholars of the revealed knowledge, teach the words of the prayers for regular recital as a precautionary step to the Holy Prophet's followers to keep them from the aforesaid maladies. By virtue of the recital, reciter and his surrounding remain safe from haunts and apparitions. None but the prophets are competent to provide the anticipatory remedy. This is the sufficient evidence that Muhammed (peace be on him), is the blessing to the entire creation. For such a treatment the ritual cleanliness of body and mind is the condition.

The prophetic medical science is related to the divine revelations while the Greek medical sciences are based on experiments. Some learned scholars are of opinion that the experiments show the truth and facts. The treatment based on the experiments is sure to cure. But, it can not be as good as the treatment through the divinely revealed knowledge. Hence, he who wishes the treatments of his disease or malady through the prophetic medical science should consummate his belief in Allah and His prophets, the firmer the belief, the better is the cure. He who wants to know the reasons about it is left from its benefits. The prophets are the spiritual doctors. Their treatment of spiritual maladies is based on the revealed knowledge. It can be rationalized, so is the case with the physical diseases.

Now, a Muslim is desired not to depend on medicines only. He should enjoy the prayers for his diseases and maladies. One thing is very important. The Muslims must believe that the medicine is the mean, it is not the end. It does not cure rather Allah cures. He who believes that the medicine is the end or it cures, is polytheist. This is why, some of the scholars of the revealed knowledge are of opinion that the medicine-taking is abmoniable. The continuous use of medicine causes reliance on it. The belief on Allah grows shaky. On the death-bed, the angel says to the dying-man that the death from which he escaped ceaselessly was there. Meaning there by is that if he was a little sick, he resorted to medicines. He never relied on his omnipotent Master.

But the true religion shows that the use of medicines is tradition of the Holy Prophet (peace be on him). Usama bin Sareek says, "One day, I had the privilege to present myself before the honour of the Holy Prophet. The people were asking his gracious honour if it was sin to use the medicine". Hearing this, the Holy Prophet said, O, men of Allah, do use the medicines. Allah has caused the disease, and so He has made the medicines but for the disease of death. This Hadith shows that the use of medicine is also allowed. It does no harm. It is abominable only for those who consider that it cures.

The above noted details show that the physical diseases are treated in four ways : by prayers, by use of medicines, by practising certain things and by giving certain things up. Only the Prophets are able to treat through prayers. No other person

can do it.

This booklet will deal with all the four kinds of treatment elaborately. The Hadith will be quoted in favour of every treatment with reference to content of the books. The words of the learned scholars of the revealed knowledge will also be quoted. For they are the successors of the Holy Prophet (peace be on him). Also they explain the Hadiths. The word, "treatment" precedes every Hadith and every quotation of the scholars, for, "remedy" is a proper term for the medicinal science of the Holy Prophet.

The Remedy of the Diseases

Marriage is the first and fore-most treatment of the body. Hence it is described here first.

The Health

Remedy: Ibada (raziallahho anhu) is quoted straightly and authentically in the holy Bukhari to have said,

The Holy Prophet (peace be on him) says: "I marry women. He who refuses to accept my tradition is not one of my party". Muaqqal bin Yasar is quoted straightly and authentically in Sunan Abi Daud. Nisai and Hakim

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمُ الْأُمَمَ

The Holy Prophet says, "Marry such women who love their husbands and are able to give birth to a pretty number of issues because I shall take pride in a larger number of my followers (Ummat) than the followers of the other Prophets.

Abdullah bin Masud (Razi Allahu Anhu) has straightly and authentically quoted in the holy Bukhari to have said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ

فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ أَحْصَنُ لِلْفَرْجِ

وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

The Holy Prophet (peace be on him) says, "Oh, party of youngmen, he who is able to marry, must do so because marriage is shield (one) four eyes and source of forbearance from the illegitimate use of private parts. He who is not able to marry should observe fast (roza) for this is as good for him as being castrated."

Importance : The Holy Prophet (peace be on him) describes two treatments : marriage and the observation of the fast (roza). The marriage saves man from pimples and boils and the blood diseases. But the frequent conjugation also should be avoided for this weakens the body and causes different kinds of diseases.

If a man is so poor that he cannot meet the expenses of conjugal life, he should not marry. But he should undergo the alternative remedy that is the observation of fast (roza). Roza (fast) checks the increase of saliva and protects from phlematic diseases. But the fast must not be observed unsystematically rather according to the Holy Prophet's traditions. The frequent fasts dry up the natural saliva required for the health, and cause melancholic temperament. The fasts may be observed on Sundays and Mondays according to the holy Traditions. (The holy Muslim and Abu Daud may be consulted for details). The Holy Prophet observed fasts for three days every month, some times, 13th, 14th and the 15th of the month or sometimes, Saturday, Sunday and Monday. Then he observed on Tuesday, Wednesday and Thursday in the following month. Hazrat Aisha (razi Allaho anha) has been quoted in Tirmizi to show the authenticity of this Tradition. Some times, he did not fix up any date or day. He observed, when ever he liked. This tradition has been described by the holy Muslim, Abu Daud and Tirmizi. The Holy Prophet (peace be on him) observed the fasts throughout the month of Sha'ban. He fixed up fasts of six days following Idul-fitr, two fasts of Muharram and nine fasts of the first nine days of the month of Zilhij. Hence he who observes fasts according to this holy Tradition will neither have the saliva in his body increased nor will have the natural amount of it dried up.

And Ghayathul Ahkam's author has written that he who is unable to marry due to his poverty should have treatment for the appeasement of sexual urges.

To keep the New Bride safe from the Mischief of Satan.

Remedy : Having entered into his house, the bridegroom should

recite the following prayer with his brides hand in his own :—

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَيْرِهَا وَخَيْرِمَاجَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا مَاجَبَلْتَهَا عَلَيْهِ۔

"Oh ! Allah, I beg Thee for her well-being and the betterment of her frailties and seek protection from her frailties and the sins of her frailties."

This has been said by Umro bin Saif stated in Abu Daud etc. Allah will remove the frailties of that woman and spread her piety in the house by virtue of the recital of this prayer. A Muslim is advised to recite this very prayer with his palms on the forehead of the newly bought slave or maid-slave or riding animal. Some learned scholars of the revealed knowledge have written that the bride should be accompanied into the house, her feet be washed and the water of the wash be sprinkled in all the corners of the house. Allah will cause abundance and profusion in the house by virtue of all this practice and ceremonies. This is written in Shareeatul Islam.

Keeping safe from the Devil's Mischief while conjgugating.

As one desires to conjugate, one should recite the following prayer :—

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا۔

"I begin in the Name of Allah. Oh Allah ! keep me away from the devil and keep the devil away from the joy you have favoured to give me."

This has been stated in so many books. They can easily be consulted. Importance—This treatment keeps the devil away and the issues and are born fortunate.

The Hours of the Conjugation

Abullais (the blessed one), a theologian has written in his book

"Bustam" that it is better to conjugate late in the night than early because the belly is full of food in the early hours of the night, Preferably the couple should not face the Qibla during the conjugation-hours.

The ceremonies of the conjugation

The man and the woman should cover themselves with a sheet during the conjugation-hours. The Holy Prophet (peace be on him) instructed not to be stark-naked like the wild animals and asses.

Theolohian Abullais has written in the book, "Bustan" that the issues are shameless. That is why the Holy Prophet (peace be on him) forbids to be naked.

Hazrat Ali (raziallah anhu) says that a man visited the Holy Prophet and told him that no issues were born to him. The Holy Prophet instructed the visitor to eat eggs. Hazrat Abu Hurairah says that one day the Holy Prophet (peace be on him) complained to Hazrat Gabriel against his sexual potency. The arch angel submitted to tell him to eat parise pottoy made of bruised wheat, meat, butter and cinnomonck. This medicine contains the potency of forty men.

Anas bin Malik says that the Holy Prophet asked his companions to dye their hairs with provet (hinsm) because it increases the potency.

And Muzail (razi Allah) binul Hakam has quoted the Holy Prophet (peace be on him) to have said that frequent removal of hair develops the sexual potency.

All the four Hadiths have been described by the author of the Ghayatul Islam.

The harm of conversation during the conjugation. Remedy : Abullais (the blessed one) writes in his "Bustan" not to talk too much while conjugating lest the issue should be born dumb.

Harm of conjugation without taking bath. Remedy : The author of Ahiyaul Ulum writes in his personal diary that he who has night discharge and conjugates with his wife without taking bath may have a dumb or miserly issue. A man is required to avoid such practice.

The form of conjugating in the standing position

It is written in Qunia etc. that conjugating in the standing position weakens the body. And he who conjugates with his wife when his belly is full has a dull issue.

Abu Naim (the blessed one) writes in the book of Medical Sciences (Kitabul Tib) that the Holy Prophet (peace be on him) said to Hazrat Ali, "Oh Ali, don't conjugate with your legitimate in the mid-month for the devils haunt on this date."

The Advantage of making water after the conjugation.

The author of Sharatul Islam writes that a man should make water just after his sexual activity otherwise he is caught by such a disease as its cure becomes difficult.

The wash of penis after copulation.

The theologian Abullais, has written that a man is advised to wash his penis after copulation. This improves health. But immediate wash of the penis with cold water may cause fever.

The trouble of the pain of the child-birth.

It is written in fatawa-Hujjat that the following holy texts should he written on a piece of paper, folded into a white ribbon of cloth and tied round the thigh of the birth-giving woman if she has much pain at the time of birth. If Allah willing, the child is born then and there. The Text in Arabic:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَاَلْقَتْ مَافِيْهَا وَتَخَلَّتْ ۝ وَاَذِنَتْ لِرَبِّهَا
وَحُقَّتْ ۝ اَهْبَا اِشْرَاهِيَا ۝

"And as and when the earth will emit out whatever is contained in it and will be empty and will hear the command of its Supreme Master and none but He is worthy of it."

The Advantage of calling Azan by the ear of a born baby. As and when the baby is born, the words of Azan should be called by the right ear and the words of Takbeer by the left year. If

Allah-willing, the baby will remain safe from the narasmus by virtue of this ceremony. This remedy is found written in Ahyaul Ulum and some of the marginal notes of Hasan-e-Heseen with reference to the authentic Hadiths.

The advantage of putting of date into the mouth of the baby.

Remedy : And as the baby is born, a bit of date is chewed and put into its mouth. Afterward prayer should be said for its well-being. Importance: Some of the learned scholars have written that remedy makes the baby well-behaved, modest.

NAMING THE BABY ON THE SEVENTH DAY

Remedy : The holy Hadith shows that the name should be given to the baby on the seventh day of its birth. A good name should be chosen. Bad name portends bad omen to it. (Some times, the Holy Prophet changed the names of certain persons for this very reason). The baby's head should be shaved and its hair be weighed in silver to be given away in alms to the needy persons. Also a goat or two should ritually be killed in the name of Allah and distributed among this people. This protects the baby

KEEPING THE BABIES FROM EVIL-EYES

The following text should be written on a piece of paper and folded in a piece of cloth and be put round the neck of the child if it is feared that the child will suffer the evil eyes.

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ
شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I seek protection and shelter from every damned devil as well as evil eye through the consummate words of Allah.

Importance : This holy text is very useful against the spell and harms of the evil-eyes. The holy Hadith says that the Holy Prophet used to prescribe it to his grandsons. Hasan and Husain (raziallah anhum ajmain) say that their fore-father, Hazrat Ibrahim (peace be on him) (Abraham) used to prescribe this very holy text to Ismail (peace be on him) and Ishaq (peace be on him)

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THE CHARACTERISTICS OF SALT :

The salt should be tasted right in the beginning of eating food. The author of Jame kabeer has quoted Hazrat Ali saying that Muhammad (peace be on him) said, "Ali, begin to eat your food with salt and finish with it for Allah has made salt curative of seventy types of diseases. Some of those seventy types are lunacy, leprosy, bowel-troubles and tooth ache. The rest is prescribed in the supreme knowledge of Allah.

Precaution Against the Infectious Diseases.

Remedy : If a man happens to have his food with a sick-person, he should recite this holy text : **Bismillahe siqatan Billahe wata-wakkalan alaihe** I begin to eat with complete reliance on Allah.

بِسْمِ اللّٰهِ ثِقَةً بِاللّٰهِ وَتَوَكُّلاً عَلَيْهِ

Importance : The reciter is kept safe from the disease from which the patient, eating with him, is suffering by virtue of it. He should also recite this text after he has finished eating. "Oh !

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِّنْهُ ؛

Allah, make it plentiful for me and give me better than this. He should recite the following text if he takes milk : Oh ! Allah,

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ -

make it plentiful for me and give the same more and more."

Importance : The recital of this holy text will multiply the food.

Precautions against the un-abundance of the Food substance.

Remedy : Theologian, Abullais (the blessed one) has said that the Holy Prophet (peace be on him) told Hazrat Hasan (raziallah) "Don't eat from the middle of the dish for the abundance descends in it. This Hadith has been described by Said bin Jabeer (raziallah). Ibne Abbas (raziallah) has been quoted to have stated

this Hadith and Ibne Abbas has quoted the Holy Prophet (peace be on him) to have said the same thing.

The Remedy of the Indigestion

Remedy : It is written in Hadith that he who eats food sitting with the support of the pillow develops the complaint of indigestion.

Importance : It is written in Bustan that wash of the hands before and after eating food is according to the holy tradition of the Holy Prophet. This causes the abundance.

Remedy : II. The Holy Prophet says, "I do not take food sitting with the support of the pillow; this removes the sense of pride. The food eating in the standing-position is not digested so easily. Similarly, the food eaten while riding is not digested easily"

Precaution against Poverty

Remedy : Hazrat Ali (raziallah) has been quoted in Matalibul Muminin to have said that a man who requires to take bath should not eat without gurgle. If he eats without having gurgled he may become needy and poor.

Worthy of the prayers of the Angels

Remedy : Jabir bin Abdullah has been quoted to have said in "Bustan" etc. that the Holy Prophet (peace be on him) said, "If a man licks dish off with the help of his fingers and cleans it completely, the dish offers to say Allah about him to save him from the hands of the devil." The Holy Prophet says, "Indeed, Allah and his angels send blessings on to those who lick off their fingers after eating. This cures a man of the malady of pride.

The Characterstics of the flesh (meat)

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be on him) saying that it is delightful to meat.

The Remedy for the Physical Weakness

Remedy : Abu Naim (the blessed one) writes that once the Holy Prophet (peace be on him) complained to Allah against his own physical weakness. He received the divine order to cook the meat in milk and eat it.

Remedy : Jame Kabeer quotes the Holy Prophet (peace be on him) to have said that taking fig saves from the colic.

Importance : The learned scholars have written that Allah has put so many properties of cure in the fig. It is digestive. It softens the nature. It oozes out the black-bile with sweat. It liquidates the hard burnt stool the liver and spleen. Some of the Hadiths instruct to have its use for it eliminates the substance of piles and is useful for the pain of gout of the joints.

Imam Ali Musa Raza says that the fig removes the bad smell of the mouths, lengthens the hair and the colic.

THE CHARACTERISTICS OF OLIVE

Remedy : Abu Naim (the blessed one) writes in his book, "Kitabuttib" that the Holy Prophet (peace be on him) instructed to eat the olive and apply its oil on to the body for it keeps the devil for forty days away.

Importance : The learned scholars have written that Allah has put so many curative properties in the olive. Its pickle increases appetite. It makes a man strong and increases potency. The parts of its kernel mixed with fat and flour soured be applied to cure leprosy. It proves effective. A woman is cured of lucorrhoea if she puts its dregs within herself and remoyes the pains of the joint. The oil gurgle strengthens the teeth. The scorpion-sting gets cooled immediately it its oil is applied to the stung spot.

Its oil blackens the hair, romoves the gout-pains, liquates hard burnt stool, cures constipation and its paste on the fore-head cure the headaches.

PRE-CAUTION AGAINST THE EFFECTS OF OLD AGE

Remedy : Abu Naim (the blessed one) quotes Anas bin Malik (raziallah) saying that the Holy Prophet (peace be on him) instructed the people to have food in the night for the old age approaches very fast if the night meal is given up usually.

Importance : A little should be eaten in the night. It is harmful to eat much.

THE REMEDY FOR POTENCY

Remedy : Abu Naim (the blessed one) writes in his Kitabuttib that the Holy Prophet (peace be on him) was fond of eating butter with dates.

Importance : The learned men have written that this increases the potency and manliness and also fattens the physique and cleans the voice. The butter with a little honey cures pleurisy and fattens the body.

PRECAUTION AGAINST POISON

Remedy : Abu Naim (the blessed one) and the Ibne Habban (the blessed) have quoted Ibne Abbas saying that the Holy Prophet (peace be on him) was very fond of date-palm ? The Holy Prophet has also said that this fruit is from the paradise and cures from poison. He who eats seven dates a day will remain safe from all the spells of the charms that day will also immune from the poison.

THE EYE PAIN & EYE SORE

Remedy : Ibne Sini writes in his book, Hakim in his Mustedrak and the author of Hasane Haseen writes that he who suffers from eye-pain usually, should recite the following prayer:

اَللّٰهُمَّ مَتِّعْنِيْ بِبَصَرِيْ وَاجْعَلْهُ الْوَارِثَ
مِنِّيْ وَاَرِنِيْ فِي الْعَدُوِّ ثَارِيْ وَانْصُرْنِيْ
عَلٰى مَنْ ظَلَمَنِيْ ۞

"Oh Allah, save my eye-sight, improve it for me and make it my successor that is to say may it continue with me till my death. Show me how to react to the enemies, michief and help me against the person who oppresses me."

The Improvement of the Eye-sore

Remedy : The learned scholars are of opnion that men with

their weak-eye-sight should recite the following Holy Qur'an thrice after every Namaz.

فَكَشَفْنَا عَنْكَ غِطَآءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ۝

"Hence, I removed thy darkness from over thee and today, hou hast thy-sight bright."

PRECAUTION AGAINST THE EYE-SORE

Remedy : Hazrat Umme Salma has been quoted in Jame-Kabeer to have said that the Holy Prophet did not copulate with the wife who developed eye-sore as long as she did not get well.

Importance : This Hadith indicates the copulation while a woman is suffering from eye-sore to increase the trouble.

Remedy : Hazrat Aisha (raziallah) has been quoted in Jame Kabeer to have said that the Holy Prophet was very fond of green colour. He liked it most. Another Hadith shows that looking at green objects or flowing water sharpens and improves the eye-sight

Importance : The green glasses improve the eye-sight during the summer season and harm during the winter.

The Remedy for potency and Physical strength.

Remedy : Hazrat Aisha is quoted to have said that the Holy Prophet (peace be on him) was very fond of Hais.

Importance : Hais is a kind of testful food prepared with date, butter and curd. This fattens and improves potency.

REMEDY FOR PHYSICAL STRENGTH AND MILK

Remedy : Abu Naim (the blessed one) quotes Ibne Abbas (raziallah) to have said that the Holy Prophet liked milk most of all the liquid things.

Importance : The learned scholars are of opinion that milk improves potency removes dryness of body. It digests easily. Is in place of nutricious diet. Generates semen. Reddens cheeks. Discharges the waste-material through urine. Strengthens brain. Softens human nature. Sharpens mind. Four seeds in it fatten

the body. But too much of its use causes harm to eye-sight. Its regular use causes harm to the joints and flatulence to stomach.

INNUMERABLE ADVANTAGES OF HONEY

Remedy : Abu Naim (the blessed one) says that the Holy Prophet was very fond of honey.

Importance : The learned scholars explain that the Holy Prophet was fond of honey because Allah says : It has cure for men. This is why the Physicians have enumerated its countless advantages. If licked before breakfast, it removes phelgm, washes off the stomach and strengthens it, removes its substance, liquidates it, normalizes the stomach, invigorates the brain, improves the normal temperature, and removes the extra saliva. Honey vinegar is remedial to the melancholic disposition, invigorates the arms. Removes the bladder-store. Facilitates the urine-discharge. Also facilitates wind-pass. Is extremely effective for paralysis and facial paralysis. It invigorates the manly potency, facilitates the wind-pass, increases appetite. Some scholars are of opinion that honey and milk is the extract of thousands of medicinal herbs. The learned physicians of the entire world can not succeed to prepare an extract to compete with it. Allah, the Almighty, has prepared such a nutrition extract with the combination of these two for his men. It is full of so many remedial effects.

THE PRINCIPLES OF HEALTH

Remedy : Abu Lais 'Writes in his Bustan that Hazrat Ali (raziallah) says that he who wants to keep healthy and enjoy a long life should eat in the morning and in the evening and keep himself away from the burden of loan and should not walk barefooted and should minimise the conjugation with wife.

REMEDY FOR DROPSY

Remedy : The holy Bukhari shows that once the Holy Prophet (peace be on him) prescribed the mixture of the camel milk and urine to a community as the remedy for dropsy. For details, the holy Bukhari may be consulted.

Importance : Sheikhurrais writes in the book of Law (Qanoon) that the camel-milk with her urine is extremedy effective for the cure of dropsy provided true diagnosis is made. For, the dropsy

is of three types : One in which the stomach begins to sound like leather bag of trumpet and the third in which the body swells up. The mixture of milk and urine of camel is medicinal for the third type.

STOPPING THE BLOOD OF THE WOUND

Remedy : It is written in Safarussadet that Hazrat Muhammed (peace be on him) fell down from his horse in the battle of Uhad and his holy cheek was wounded with nail of the helmet he had on them. So much so that a holy companion (raziallah) pulled the nail out with his teeth with such a force as some of his teeth were broken and his Holy check to bleed. Hazrat Ali poured water and Hazrat Fatima washed it. But the blood did not stop. Ultimately, complying with the instruction of the Holy Prophet, Hazrat Fatima burnt a piece of gunny bag to ashes and applied the ashes to the wound.

Remedy : It is written in Safarussadet that Holy Prophet (peace be on him) asked Asma d/o Ghamaes (raziallah) what she used when she required purge from constipation. She submitted to say "Shabram". He said it was too hot. Then, he said that she used senna. Hearing this, the Holy Prophet said "had there been any medicine for death, it would be nothing but senna."

Importance : "Shabram" is a grass found in the country of Hijaz. It is hot to the fourth degree. Such hot medicine should not be taken as purgative. The Holy Prophet (peace be on him) has instructed the people to use "senna" and "Sanote" as medicines. These two cure all the diseases but death. Eight statements have been quoted about "Sanote." But the true one is that it is honey. Senna as well as honey is effective purgative. The properties of honey have been described above. But the Senna of Mecca is better. This purges a man of phlegm and blackbile, is effective for the consumed four humours of human body. Purges human brain. It keeps the skin diseases away. Removes the phlegmic diseases. Is remedial to the melancholic diseases and lunacy. Removes the epilepsy. Cures half headache and headache and invigorates the heart.

PHYSICAL DISEASES AND KALAUNJI' A BLACK AROMATIC SEED

Muslim (the blessed one) has reported the Holy Prophet (peace be on him) to have said that kalaunji cures all the diseases but death.

Importance : Jalinoos has said that kalaunji cures the stomach flatulence. And if taken, it removes the stomach insects. If boiled and applied to the head, it cures cold and rheumatic tendency. It may be taken to cure the removal of the skin. It can be applied to remove the developed moles from the body, cleans the skin and regularizes the menses. Its paste cures the headache, breaks the boil. If taken with vinegar, it removes the phlegmic swelling. It is mixed up with the oil of Ersa and smelled to cure eye-sore or pain. Its gurgle cures the toothache. It regularizes the urine-discharge if it is taken. Its smoke drives away the mosquitoes and bugs. It cures the phlegmic and melancholic fevers and removes the intestinal worms. A little of it in a bit of cloth tied round a patient cures his cold and cough and fever of fourth day. If taken, it increases the milk of the woman, parches the moisture of the belly, prepares the pus on the boil, causes abortion, cures griping colic, pain of the chest, and cough, nausea and vomits, dropsy and the disease of the spleen. If taken with oil regularly, it reddens the compelxion, and fairs it. If taken with vinegar, it kills the stomach-worm. If taken with lemon-juice mixed with sugar or honey, it cures fourth day fever and phlegmic fever. If taken with honey, it removes the bladder-stone. If taken the burnt kalaunji, it cures the piles. Its paste with the urine of an infant applied to a sense swelling proves curative. Its paste with vinegar cures leprosy and the colocynth deadens the intestinal-worm. Mixed with myrtle juice it makes the up with rose-juice, cures melancholic wound immediately. Its paste with olive oil applied to the penis imprones the manly-potency. Qatada (raziallah) says that twenty one (21) grains of kalaunji should be kept in a bit of cloth, bound up and boiled, first day two drops of the boiled water should be administered into the right nostril and one into the left, second day one into the right and two into left one and one into the left. This treat-ment is an effective precaution against any mental disease. This

is why, Hazrat Muhammed (peace be on him) says that it is the remedy for all the diseases but death.

IMMUNİTY AGAINST FATAL DISEASES

Remedy : The author of Jame kabeer writes that the Holy Prophet (peace be on him) says that the following four diseases are immune against the other four fatal diseases. Eye-sore is immune against blindness, bed cold is against leprosy, cough is against paralysis and boils and pimples emit out all that substance which causes diseases.

PHYSICAL DISEASES & GARLIC

Remedy : In Jamaul Jawami, Jalaluddin Sayuti (the blessed one) quotes a Hadith from Wailami whose resource is Hazrat Ali (raziallah). He says that the Holy Prophet (peace be on him) instructed the people to take garlic with medicines for it cures so many diseases.

Importance:The scholars question the authenticity of this Hadith, but the physicians consider garlic very useful. Removes the swelling. Regularizes menses and Urine. Starts secretion, liquidates hard burnt stool. Removes the bad smell of the stomach Purges the stomach. Dries the extra moisture of the stomach, Liquidates the blood, removes the harmful wind from the stomach, cleans the voice. 'Removes' the thick humours, is effective for the flatulent colic, removes lunacy, is effective for spleen, flatulent waist-pain, makes a man of humid temperament potent. Increases semen, the semen of the hot temperament. It is remedial for the stomach-pain, joint pain. Deadens the stomach worms extinguishes the thirst caused by phlegm, clearns the cheeks. Is remedial to the asthma, cures paralysis and flatulent. Gurgle of its boiled water strengthens teeth, excessive use exhausts the blood and harms the piles and pregnant woman, generats biles. Weakens eye-sight. It pasted with milk opens an abscess. Pasted with salammnic cures leprosy. Its paste cures the swollen testicles. It is not proper to use it needlessly. The angels hate its smell. The Holy Prophet (peace be on him) instructed not to come to the mosque after having eaten it uncooked.

PRECAUTION AGAINST LEPROSY

Remedy : Suyuti (the blessed one) has quoted Hazrat Umar (raziallah) not to bath with sun-hot water, it causes leprosy.

CHEERING UP THE PATIENT

Remedy : Abu Said (raziallah) has been quoted in Safarussaadet to have said that a man, visiting a patient, should cheer him up with words of hope and expectations about his long life and speedy cure. Such words can not change the divine order but, indeed, cheer up the patient.

Importance : This Hadith shows that the visitor or nurse should try to talk to a patient in such a manner aa he is happy, light-hearted and hopeful. But the fictitious tales and stories must not be related. This is sin. The patient also gets involved into it deedlessly. The patient, during his sickness, should repent, say the words of "Istaghfar" and be fully inclined to Allah, of course, some humorous words may be uttered to cheer up. But no bad or obscence words should be said. The humorous words lessen the trouble and pain of the sick. But mockery is not allowed. This is a kind of spiritual disease. He who acts as jester sells his honour. Such a man is worst in the divine eyes. He does so for some monetary gain. If he gives up best such gain, he develops the sense of self-respect. His contentment with whatever he earns there is remedy for such a spiritual disease.

Safarussaadet quotes the Holy Prophet (peace be on him) to have said that he got "tambeel" (a liquid eatable) cooked and gave it to all his relatives to eat with "Sareed" (a curry of meat and bits of bread) on the sad occasion of the death of some of his own relatives or Hazrat Aisha's. He told his relatives that the food has curative properties in it. Hazrat Aisha says that she heard the Holy Prophet (peace be on him) saying that "Tambeel" gives relief to the heart disease and removes some sorrows also. Some of the Hadiths witness when some one complained against the loss of appetite due to sickness, the Holy Prophet instructed him to eat "Tambeel". He spoke in the name of Allah, the Master of his soul and body, that "Tambeel" washes the stomach in such a way as some one washes the dirt and dust of his face.

Importance : "Tambeel" is a kind of soup. Unsolved barley-

flour is mixed with the milk and placed on fire. Honey is added to it when it is nearly cooked. After that, it is cooled and eaten. Some times it is eaten with sareed. This diet strengthens the brain and heart. It cleans the stomach. It cures men of sadness and melancholy. It is as good in the Prophetic Medical Science as barley soups is in Greek Medical Science. Jalinoos has said that it is a matchless diet. It is eaten by healthy persons as well as sick persons. The patients are given barley not the wheat soup. Barley subsides the yellow bile. Cleans the stomach. Its flour with sugar is a good diet. According to the learned scholars the barley is good diet because almost all the Prophets had chosen to eat it. This is enough for a Muslim. It does not matter what Jalinoos or any other scholar has said also about it.

THE HARMS OF THE POISON

Remedy : "Safarussaadet" shows that a Jew woman brought some curry of the meat to the Holy Prophet with poison in it. He ate a little from it. Allah gave tongue to the cooked meat and it Spoke that it was poisoned and he should not eat any more. The Holy Prophet (peace be on him) asked the woman why she poisoned the meat. She replied that she did so to test him whether he was really a Prophet, in case he was, it would not show upon him. However, the poison did show then and there due to the miracle. But that poison had its effect on him. That is why, whenever he felt its effect, he got his neck or shoulders tatooed. After this incident, the Holy Prophet lived for few years more. As he was about to pass way, the Holy Prophet (peace be on him) said that the poison, the ate, sapped veins of his chest. Then he passed away The learned scholars are of opinion that he had the honour of martyrdom also. He also got himself tatooed on his head when was brought under the spell of conjuration by the Jews.

Importance : This Hadith shows that tatooing a little blood out of body has curative effect for charms and spells also. The heretics and unbelievers laugh at this act of the Holy Prophet saying that tatooing can have nothing to do with conjuration. They also charge that he treated himself at random and had no knowledge about medical science. Had the other learned physicians like Jalinoos and Aristotle prescribed this treatment, they would never dare question it. But they never realize that the Holy Prophet

had the revealed divine knowledge and knew far more than any other person. Secondly, the spell of the charm effects body as well as the animal spirit. The animal spirit is born of the blood. Hence, the Holy Prophet prescribed to inoculate against this disease and take out certain amount of blood. This weakens the animal spirit and subsidies the effect of charm. This was the prescription of the Holy Prophet for the disease. He diagnosed and prescribed through the revelation. The divine remedy removed the effect of the charm. But its detailed description here is quite out of place.

CHARACTERISTIC OF MYROBALAN

Remedy : Jama Kabeer shows that myrobalan cures a number of diseases. It cleans the stomach. Helps the pass of the wind. Regularizes the urines. Increases the milk. Regulizes the menses. Removes the bladder stone. Purges the phlegm. Liquidates the hard burnt stool. It cures the piles. It improves the manly potency.

THE EFFECT OF LOBIA (A KIND OF BEAN)

Remedy : It stirs up the manly potency. Generates the semen. Increases woman's milk. Regularizes urine. Regularizes menses. Fattens body. Has positive effect for waist pain and kidney pain. But does not digest easily. Causes flatuence. Causes biles. .ts tranquiliser is dry ginger. If a woman takes a good quantity of it during her pregnancy, she is likely to give birth to intelligent child.

THE EFFECTS OF THE MUSK MELON

Importance : If a woman takes it frequently, she is likely to give birth to a handsome-child.

DEVICE FOR ABUNDANT SUSTENANCE

It is being written in the book 'Umdatul-Ihkam' that the one who eats food particles fallen on 'dastarkhwan' (table cloth spread on ground for serving dishes on) finds his sustenance in abundance. It is reported by Jabir (R.A.) that the Holy Prophet (Sal'am) has instructed to lift the fallen morsel and eat it and do not leave the same for Satan.

Importance : This Hadith gives to know that this device breaks ones pride. According to other Hadiths, the fallen morsels, if taken, become Maih'r (dower) for hoouries of the Heaven and

flour is mixed with the milk and placed on fire. Honey is added to it when it is nearly cooked. After that, it is cooled and eaten. Some times it is eaten with sareed. This diet strengthens the brain and heart. It cleans the stomach. It cures men of sadness and melancholy. It is as good in the Prophetic Medical Science as barley soups is in Greek Medical Science. Jalinoos has said that it is a matchless diet. It is eaten by healthy persons as well as sick persons. The patients are given barley not the wheat soup. Barley subsides the yellow bile. Cleans the stomach. Its flour with sugar is a good diet. According to the learned scholars the barley is good diet because almost all the Prophets had chosen to eat it. This is enough for a Muslim. It does not matter what Jalinoos or any other scholar has said also about it.

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Allah, the Almighty would keep him and his offsprings safe from leprocy, leucoderma and lunacy. This Hadith is mentioned in Kanzul-aamaal (Allah knows better).

FOR A BLESSED FOOD

It is being written in the book 'Umdatul-Ihkam' that the Holy Prophet (Sal'am) has instructed to eat together for achieving blessings.

Jabir (R.A.) reports from the Holy Prophet (Sal'am) that the most desirable food is one which is taken by many hands. He (Sal'am) has also said that eating with brethren is remedial. He (Sal'am) has also said that the worst man is one who takes food alone, beats his slave-girl, abandons his offerings and marries with his hand i.e. performs masturbation.

It is mentioned in 'Bustam' that the Holy Prophet (Sal'am) has instructed to take food after making it cold for hot food is devoid of blessings. According to some other books, hot food makes the stomach weak.

DEVICE FOR DIGESTION OF FOOD

Abu Dawood reports from Umme Sa'ad (R.A.) that the Holy Prophet (Sal'am) has said that the best is curry vinegar and may Allah bless the vinegar.

Importance : It is being written in Jame-Kabir that the wisdom of taking vinegar that it helps digestion of foods. The narration of Ala (R.A.), Ibn Abbas (R.A.) and Jabir bin Abdullah (R.A.) also supports the view. Green vegetables are also full of blessings.

TO KEEP SAFE FROM THE POISON OF A FLY

Nasai has reported from Abu Saeed Khudri (R.A.) that the Holy Prophet (Sal'am) says that if a fly falls into your food, then give it a full dive because it contains disease in one wing and remedy is another one.

FOR KEEPING SAFE FROM THE BAD EFFECTS OF FOOD

It is being mentioned in Kanzul-Ibad that while taking meal one should provoke the following first :

بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ بِسْمِ اللّٰهِ رَبِّ الْاَرْضِ
وَالسَّمَاءِ بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ
فِی الْاَرْضِ وَلَا فِی السَّمَاءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ

(I begin taking food with such a Name of Allah which is the best of all other names and with the Name of such an Allah Who is Lord of earth and heaven, and with the Name of such an Allah that because of the blessings of this Name nothing can cause any harm and He is the Hearing, the Knowing.

The effect of the above invocation would remove all the bad effects of the food.

TEETH-CARE

Abu Naeem has written in Kitabut-tib that Qabiyah bin Zaweer (R.A.) reports from the Holy Prophet (Sal'am) that he (Sal'am) has instructed for picking teeth as failing to do this makes teeth weak and angels disgusted.

DANGERS OF EXCESSIVE EATING

Abu Naeem has written in Kitabut-tib that the Holy Prophet (Sal'am) has said that Allah has not created any utensil bigger than stomach and that when a person takes meal, he should try to divide the whole thing into three parts—one for food, another for water and the third for breathing.

Eating less keeps one healthy, sharpens memory, reduces hours of sleep, helps smooth breathidg and saves from being sluggish.

EFFECTS OF EATING RICE

Abu Naeem writes in his Kitabut-tib that Abu Hurairah (R.A.) reports from the Holy Prophet (Sal'am) ,that one who eats dust puts his life in danger. According to Jame-Kabir, the Holy Prophet (Sal'am) had once advised Ayesha (R.A.) not to eat dust as it keeps one sick, enlarges belly and makes complexion yellow.

PURIFICATION OF BLOOD

Abu Naeem (R.A.) reports from Moaviya (R.A.) bin Zaid that the Holy Prophet (Sal'am) liked grapes more than any other fruit.

Grapes purify blood and fattens body and removes matters leading to insanity.

REMEDY FOR POTENCY AND MEAT OF THE BACK

Abu Naeem (R.A.) reports from Abdullah bin Jafar that the Holy Prophet (Sal'am) has said that meat of the back is nice.

The meat of the back increases potency and it is digested soon and proves useful for backache.

THE EFFECTS OF MUSKS

Importance : Nine things cause forgetfulness (oblivion) (1) Cheese, (2) Rats touched things (3) Sour apple, (4) Frequent use of coriandor leaves (5) Frequent tatooing (6) Walking between two women (7) Strong desire for cherished thing (8) to leave the mosquitoes and louses alive (9) the regular recital of the Qur'an in the graveyard. The stomach worms die out if dates are eaten before breakfast. He who wants to memorize the Holy Qur'an should use honey frequently.

Remedy : The author of Jama Kabeer shows that the Holy Prophet (peacc be on him) applied musk to his hairs and beard.

Importance : The learned scholars are of opinion that the musk fairs the complexion and makes a man strong. Invigorates the heart and mind. Removes the wildness and melancholy of nature. Cures hysterics palipitation of heart. Liquidates the hard burnt stools and also liquidates the biles. Smelling it cures cold and headache of the winter. Its paste moves the sex. It cures weak eye-sight and the whiteness of the eye. Its smell cures the fainting patient. Its msasage causes movement in the insensitive limbs. It also cures paralysis, facial paralysis, shaking palsy and forgetfulness (oblivion). Abu Daud states that Hazrat Muhammed (peace be on him) had a good smelling stringed beads (sungh). He used to smell it. Some good smelling things are dissolved into a required quantity of water. A little quantity of scented oil is added to it. And afterwards the musk equal to two Dirham or a bit more is added to the solution. Then it is pulverized for about four hours. After it dries up, it is made into tablets, then these tablets are stringed.

This garland is smelled. Some scholars write that it invigorates manly power if worn round the neck while conjugating.

It must be remembered that the Holy Prophet (peace be on him) did not need any perfume, His body itself was incomparably fragrant. Anas bin Malik says that his sweat was more fragrant than ambegris musk or scent. His body smelled so good and strange that people knew by the perfume of his sweat that the Holy Prophet was passing that way. Umme Salma added his holy sweat to the scent for the use for his scent was far more fragrant than any scent of the world. Attea bin waqeed (raziallah) had developed a disease. The Holy Prophet (peace be on him) moved his palm on his body. His entire body grew quite fragrant. He had four wives. All the four wives perfumed themselves daily. But their perfume could not be better than the fragrance of his body.

THE EFFECT OF ANTIMONY POWDER (SURMA)

Abu Daud shows that the Holy Prophet (peace be on him) instructs to apply the perfumed antimony powder at the bed time.

Importance : Some scholars say the perfumed antimony means that one to which musk is added. Ibn Maja states that Asmed antimony is the best. Asmed antimony is of Asfahan. It improves the eye-sight and fairs eye-lashes. It should he applied odd number of times.

The scholars prescribe two ways of applying it. First three times to the right one and two times to the left one. The second is that three times to each of the eyes.

THE EFFECT OF WOODEN BRUSH (MISWAK)

Remedy. Tabrani (the blessed one) gives the authentic quotation for Ibne Abbas (raziallah) that the miswak cleans the cavity of the mouth ritually and pleases Allah. Radiates the face. Brightens the eyes. Jama Kabeer shows miswak develops oratorial capability, cleans the mouth cavity, ritually pleases Allah, cleans the teeth, perfumes the mouth cavity, strengthens the gums, cleans the phelgm from the throat, removes the humility, sharpens the eye-sight, belates the old age, straightens the back, enhances the

reward and facilitates the agony of the death, reminds the holy kalima Shahadet at the death time, digests the food cast slur on the fore-head of the devil, widens the scope of earning, removes the toothache, invigorates the stomach, sharpens the intelligence cleans the heart ritually the face and body and cures the diseases.

THE EFFECTS OF SLEEP

Remedy : Sleep is one of the remedies for the body. Hence Allah says in the holy Qur'an. Allah is so great that he made night for you so that you may take rest that is to say take rest during the night hours so that you are able to keep yourself healthy, are able to worship your Master."

Importance : Jalinoos is of the opinion that sleep digests foo i and removes abscese of the abdomen. But exessive sleep causes weakness and lethargy. He who sleeps much will rise poor on the Day of Judgement. Hazrat Salaima (peace be on him) was warned by his mother against excessive sleep lest he should rise with the poor people on the Day of Judgement.

Importance : The learned scholars have forbidden to sleep on four hours, morning (Chasht time) eight to ten a.m., (Zuhar) 2 to 3 p.m. and after Maghrib (evening hours). Morning sleep weakens the body and disturbs the mind. But noon-rest is necessary for it had been the holy tradition of the Holy Prophet (peace be on him). It energises the mind. Sharpens the intelligence. There are four types of sleep. (1) flat on the back, (2) on the right side, (3) on the left side and (4) on the belly and face.

Sleep flat on the back had been the Prophet's tradition. Sleep on the right side is the tradition of the Aulia-karam and the Ulema learned scholars); sleep on the left side is the way of the rich persons (this digests the food well). Sleep on face is the devils way. He who has eaten much must sleep a little while on the right then turn on the left side. This will digest the food well. Sheikhurrais writes that excessive sleep during the day hours wakes up the dead-diseases. This hardens the spleen. Blackens the complexion. But it does not harm a little noon sleep according to the holy tradition. This sharpens the mind and wisdom. The whole night awakening causes indigestion. Weakens the brain. Dries up the body rather, ultimately, it turns mad. That is why, the Holy Prophet (peace be on him) forbids Hazrat Usman

bin Matun to keep awake the whole of the night telling him that his body also had right on him. He also said that it was not proper for him to sleep the whole of the night. He instructed to wake up before it was morning for the devil makes water into the ear of one who sleeps the whole of the night.

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

REMEDY THROUGH THE NAMES OF ALLAH

In the Name of Allah, The Most Generous and the Merciful

The prayer given in the holy Bukhari.

Remedy : The holy books like Mishkat etc. have given out that he who suffers from fever should recite the following text of the prayer and blow on himself.

بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ
مِنْ شَرِّ كُلِّ عِرْقٍ نَّعَّارٍ وَّمِنْ شَرِّ حَرِّ النَّارِ ۞

Begin in the name of Allah, seek shelter of Allah, the Almighty, from every beating vein and nerve and from the mischief of the heat of the fire. Any other person can recite the abovenoted text and blow on the patient.

بِسْمِ اللّٰهِ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ
مِنْ شَرِّ مَا اَجِدُ مِنْ وَجْعِيْ هٰذَا ۞

EPIDEMIC REMOVER

"I seek shelter of the Reverence and Might of Allah from the trouble of that pain which I am suffering from."

PRAYER FOR FREQUENT SICKNESS,

Some of the Hadiths have given out that Hazrat Gabriel (peace be on him) used to recite the following incantation when the Holy Prophet happened to fall ill.

بِسْمِ اللّٰهِ اُرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ
وَمِنْ شَرِّ كُلِّ عَيْنٍ اَوْ حَاسِدٍ اَللّٰهُ
يَشْفِيْكَ بِسْمِ اللّٰهِ اُرْقِيْكَ ۞

"I protect you by the virtue of the Name of Allah from all the painful things, every evil eye and the mischief of the Jealous. May Allah cure you. I protect you by the virtue of the Name of Allah."

SURAH FATEHA AND CURE OF DISEASES

It should be kept in mind that Surah Fateha is a panacea for all diseases. It is mentioned in some Hadiths that Surah Fateha is remedy for all diseases except death. Baihaqi (R.A.) reports from Abu Saeed Khudri that Surah Fateha is medicine for poison. Bazar (R.A.) reports that the Holy Prophet (Sal'am) has said to Anas bin Malik (R.A.) to recite Surah Fateha and Qul-howal-laho Ahad and he would remain safe except from death. Jazri (R.A.) has written in his book that one who develops lunacy should be blown over Surah Fateha morning and evening thrice every day.

INVOCATION FOR THE CURE OF LUNACY

It is reported from Abi bin Ka'ab (R.A.) that once he was sitting beside the Holy Prophet (Sal'am) that a Bedouin came and told that his brother had fallen ill. On enquiry from the Holy Prophet (Sal'am) he revealed that it was lunacy. He (Sal'am) asked him to bring his brother to him and he did accordingly. The Holy Prophet (Sal'am) asked someone to blow over him after reciting Surah Fateha, four ayahs from the beginning of Surah Baqra upto 'muflihoon' 'lahakum lahun walid' ayatul-kursi, three last ayahs from Surah Baqra, one ayah from Surah A'al-e-Imran

from Shahidal-laho ta Hakimun', one ayah from Surah Araf from 'Inna Rabba-kumul-laho' to 'Rabbiul-alaina' one ayah from Surah Momineen 'fata'alallahul-malik-ul-haq'qo', one ayah from Surah Jinn 'wa innahu ta'ala had'do Rabbina mat-takhaza sahabatau(n) wa-waladan', ten ayahs from the beginning of Surah Safat upto 'azabiun wasallim', last three ayahs of Surah 'Hashr' and qul howal-la and 'maoozatain', and the affected person got cured.

THE SOLUTION OF THE TROUBLES

Remedy : The needy person should recite the text of the following prayer twelve hundred times for twelve days. This will relieve the recitor of his need.

"O, revealer of the wonders in a healthy and good way." This has been quoted in Qaulul Jameel.

THE REMEDY FOR THE EVIL HAUNTS EVIL SPIRITS

Remedy : The amulet of the following text may be put round a child's neck. The text also may be recited seven times and blown into the ear of a child who is haunted by the evil spirit.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ

"And I tested Soloman and put dead body on his chair and then he grew attentive." If it does not cure the child, Azan should be called seven times by its ears. If this also does not cure, one should recite Sura Saffat, Sura Fatiha, Muavvazatain, Ayatal Kursi, Sura Tariq and Sura Hashr and blow on the child, under the spell of the evil haunt. If Allah wills, the evil spirit will move away by virtue of it and the devil will burn. If this also does not prove effective one should recite the whole of the Sura Afahsibtum into its ear, and recite Sura Fatiha, Ayatal Kursi first five ayat (verses) of Sura Jin and blow to a small pot of water. The water may be sprinkled on the ailing child. Allah-willing, this will cure it of faintness. This water may be sprinkled round a house haunted by jins for the removal of the haunt. The following text of the prayer should be recited twenty five times to blow on each of the four Iron-nails and put them on all the four sides of the house on which a satan or jin throws the pieces of stone. Allah-willing, the satan or the Jin will stop throwing.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝ وَّأَكِيدُ كَيْدًا ۝
فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

They are chalking out secret plans. I, too, am chalking out the seeret plans. Allow the non-believers a little time. Allow them some days.

PROTECTION FROM TROUBLES

Remedy : Abu Daud has given that the Holy Prophet had taught his son the following text of prayers in structing to recite in the mornings and evenings regularly. Allah protects the recitor by virtue of it.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللّٰهِ مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَكُنْ
اِعْلَمْ أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝
وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝

Allah is faultless and is worthy of praise None but Allah is all powerful and omnipotent. Whatever Allah wanted, happened. What he did not want did not happen. Keep in mind. Allah's Knowledge surrounds all the things."

PRAYER FOR THE CURE OF THE BITE OF THE MAD DOG

Remedy : A person bitten by a mad dog should eat a piece of bread with the following text inscribed on it for forty days. Allah-willing, he will be safe from the effect of the bite.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝ وَّأَكِيدُ كَيْدًا ۝
فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ۝

PRAYER FOR THE CURE OF FORGETFULLNESS

Remedy : Abdullah bin Masood is quoted to have said that he who recited ten ayat (verses) of Surah Baqr will never forget the Holy Qur'an. They are First four verses, Ayatal Kursi upto Khalidoon and last three verses of the surah.

INVOCATION FOR PAYMENT OF LOAN

Tabrani (R.A.) reports from Ma'az bin Jabal (R.A.) that the Holy Prophet (Sal'am) asked whether should he not teach him such an invocation that if the quantity of debt be equal to that of a mountain, Allah, the Exalted would make him pay it by the blessings of this invocation :

قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ سے بِغَيْرِ حِسَابٍ تک ۱۰ ربعد
أَسْكِ رَحْمٰنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا تُعْطِي مَنْ تَشَآءُ
مِنْهُمَا وَتَمْنَعُ مَنْ تَشَآءُ اِرْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا عَنْ

(O the Most Gracious in this world and O Most Merciful in the Hereafter, Thou giveth sustenance to whom Thou willeth and Thou stoppeth it to whom Thou willeth, bestow Thy blessings upon me which render me independent of others' mercy.

INVOCATION FOR PROTECTION FROM STARVATION

Baihaqi reports from Hazrat Ibn Masood (R.A.) that one who ecites Surah Fateha every night, he would never experience starvation.

FOR SAFE AND SMOOTH DELIVERY

Baihaqi reports from Hazrat Ibn Masood (R.A.) that the pregnant woman going through shooting pain and delayed delivery should be given the following words written on earthen pot and washed with water.

بِسْمِ اللّٰهِ الَّذِي
لَا إِلٰهَ إِلَّا هُوَ الْحَكِيمُ الْكَرِيمُ سُبْحَانَ اللّٰهِ وَتَعَالٰى
رَبِّ الْعَرْشِ الْعَظِيمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ
كَأَنَّهُمْ يَوْمَ

يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا كَاَنَّهُمْ يَوْمَ
يَرَوْنَ مَا يُوْعَدُوْنَ لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ
بَلٰغٌ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ.

(I begin in the Name of such an Allah that there is no god but He. He is Wise, Kind and Glorious and Lord of the Great Throne. All praises are due to Allah. The day one comes across the Doomsday, one would feel that he had stayed on the Earth for a period not more than a morning and an evening. The day the object would be seen which has been promised, it would be felt that one had not stayed more than a moment, the disobedient would be destroyed.

VIRTUES OF DAROOD SHARIF

One who seeks blessing of Allah once, Allah the Exalted and angels send Darood on him ten times, he is elevated ten degrees, ten virtues are written for him, ten of his vices are rubbed off, his invocations are granted, intercession of the Holy Prophet (Sal'am) becomes essential for him. He will remain near the Holy Prophet (Sal'am) on the Day of Judgement and he (Sal'am) will stand for him in rigour. Its muttering fulfils worldly needs and seeks forgiveness of sins, its recital becomes substitute for Sadqa (charity) removes rigours of life, cures the sick, helps conquering enemies, obtains favour of Allah, creates love for Allah and His Messenger (Sal'am). Angels send their blessings on such people, he is saved from agonies of death, remains safe from the horrors of the Day of Resurrection; and from starvation; such people are not called misers; the Holy Prophet (Sal'am) will shake hands with such people.

آنحضرت صلی اللہ علیہ وسلم کی سب سے بڑی مکمل اور مستند و مقبول عام سوانح حیات

سیرۃ النبی صلی اللہ علیہ وآلہ وسلم

تالیف

علامہ شبلی نعمانی رحمۃ اللہ علیہ ○ علامہ سید سلیمان ندوی رحمۃ اللہ علیہ

آنحضرت صلی اللہ علیہ وسلم کی سب سے زیادہ مکمل مستند و مقبول عام سوانح عمری جو سیرت طیبہ کی انسائیکلو پیڈیا تصور کی گئی ہے اور جو مسلسل خراج تحسین حاصل کر رہی ہے، لیکن افسوس ہے کہ ایسی عظیم الشان کتاب شایانِ شان طریقے پر شائع نہ ہو سکی تھی۔ اب خدا کا شکر ہے کہ ہم نے اسے اس کے اصل اور معیاری علمی سائز ۲۰×۲۶/۸ پر جدید اور بہترین کتابت اور عکسی طباعت کرائی ہے اور تصحیح کا خاص اہتمام کیا ہے۔ اب تک اس کی صرف چھ جلدیں ہی طبع ہوتی رہی ہیں ہم نے اسکی ساتویں جلد بھی شائع کی ہے اور ساتوں حصے نہایت عمدہ سفید جاپانی کاغذ پر طبع ہوئے ہیں اور جلدیں نہایت مضبوط اور حسین بنوائی گئی ہیں جو دیکھنے سے تعلق رکھتی ہیں۔ کل صفحات ۲۳۵۲

سات حصے در چار جلد، کامل سیٹ۔ قیمت ـــــ کامل سیٹ =/۳۷۵

دار الاشاعت

اردو بازار ○ ایم۔اے جناح روڈ ○ کراچی ۱

۷۲۷۵ احادیث و معارفِ نبوی صلی اللہ علیہ وسلم کا سدا بہار گلشن

تفہیم البخاری

عربی متن مع اُردو شرح

صحیح البخاری

امیر المومنین فی الحدیث ابو عبداللہ محمد بن اسمٰعیل بخاری رحمۃ اللہ علیہ

ترجمہ و شرح

مولانا ظہور الباری اعظمی، فاضل دار العلوم دیوبند

دنیائے اسلام کے تمام علماء اس بات پر متفق ہیں کہ روئے زمین پر کلام اللہ کے بعد بخاری شریف ہی سب سے زیادہ صحیح اور مستند کتاب ہے اور علم حدیث میں اسکی نظیر ممکن نہیں، اُردو زبان میں اسکے متعدد اُردو ترجمے اور شرحیں شائع ہو چکی ہیں، لیکن یہ جدید شرح مندرجہ ذیل خصوصیات کے ساتھ چھپی ہے جس سے دوسرے تراجم خالی ہیں۔

چند خصوصیات

۱۔ اطمینان بخش ترجمانی اور عام فہم شرح اس زمانے کے قاری کی ذہنی سطح کے مطابق کی گئی ہے۔

۲۔ احادیث رسول کا مسائل حاضرہ سے کامل انطباق۔

۳۔ حدیث کے اُن پہلوؤں کی واضح ترجمانی جن کو موجودہ شارحین نے چھوا تک نہیں۔

۴۔ بخاری شریف کے لطائف و خصوصیات کی کامل رعایت۔

۵۔ قدیم و جدید شارحین کی گرانقدر تحقیقات سے آراستہ و مزین۔

۶۔ فقہی مذاہب کی ترجمانی معتدل لب و لہجے میں اور محدثین و فقہاء کے اختلافات کی دل آویز وضاحت۔

ایک کالم میں عربی متن اور مقابل کالم میں ترجمہ و تشریح۔

سائز: $\frac{۳۰ \times ۲۰}{۸}$ دیدہ زیب کتابت و طباعت اعلیٰ کاغذ

اور حسین جلدیں، کامل تین جلد مکمل صفحات ۳۳۱۲۔

قیمت کامل سیٹ:

دار الاشاعت متصل اُردو بازار کراچی ۱

دار الاشاعت کی چند جدید مطبوعات

رحمتِ عالم ﷺ
سید سلیمان ندوی رح
سائز $\frac{۳۰ \times ۲۰}{۱۶}$ صفحات ۱۵۶

آں حضرت صلی اللہ علیہ وسلم کی مکمل و مستند سیرتِ طیبہ جو اسکول کے طلبہ اور کم پڑھے لکھے لوگوں کیلئے لکھی گئی ہے۔ عکسی طباعت، سفید کاغذ اور کارڈ بورڈ جلد کے ساتھ۔ قیمت

قصص الانبیاء ﷺ
مولانا محمد طاہر صاحب رح
سائز $\frac{۲۳ \times ۱۸}{۸}$
صفحات ۱۹۲

وہ متبرک اور مستند کتاب جس میں حضرت آدم علیہ السلام سے لیکر آنحضرت صلی اللہ علیہ وسلم تک تمام پیغمبروں کے حالات اور خلفائے راشدین۔ امام حسن رضؓ و امام حسین رضؓ اور چاروں اماموں کے حالات درج ہیں۔ عکسی طباعت، سفید کاغذ مجلد قیمت

مسلمان فاتحین
احمد مصطفیٰ راہی صدیقی
سائز $\frac{۳۰ \times ۲۰}{۱۶}$ صفحات ۲۴۰

اس کتاب میں تاریخ اسلام اور تاریخ عالم کے انتہائی اہم اور زرّین حالات اور حق و باطل کے معرکوں اور اسلامی فتوحات کے ناقابلِ فراموش مستند اور پُر درد واقعات درج ہیں۔ عکسی طباعت، سفید کاغذ مجلد قیمت

نافع الخلائق
حاجی زردار خان صاحب رح
سائز $\frac{۲۳ \times ۱۸}{۸}$ صفحات ۵۴۴

قرآنی آیات کے خواص، اولیاء اللہ اور مشائخ کے مجرب عملیات و تعویذات، علم قیافہ اور تعبیر نامہ خواب کا نہاں۔ مقدمہ از مشہ محمد حسن مفتاحی
فہرست مضامین کے اضافہ کے ساتھ شائع ہوا ہے عکسی طباعت سفید کاغذ مجلد قیمت

نقشِ سلیمانی
خواجہ محمد اشرف لکھنوی رح
سائز $\frac{۲۳ \times ۱۸}{۸}$ صفحات ۲۴۸

عملیات و تعویذات، نقوش و خواص قرآنی، حروفِ تہجی و مقطعات و اسم اعظم وغیرہ کے خواص و اسرار سے متعلق نہایت مکمل و مستند کتاب ہر قسم کی دینی و دنیوی حاجات کی کنجی۔ عکسی طباعت، سفید کاغذ کارڈ بورڈ جلد قیمت

دار الاشاعت مقابل مولوی مسافر خانہ کراچی ۱

۷۲۷۵ احادیث و معارفِ نبوی صلی اللہ علیہ وسلم کا سدا بہار گلشن

تفہیم البخاری

عربی متن مع اُردو شرح

صحیح البخاری

امیر المومنین فی الحدیث ابو عبداللہ محمد بن اسمٰعیل بخاری رحمۃ اللہ علیہ

ترجمہ و شرح

مولانا ظہور الباری اعظمی، فاضل دار العلوم دیوبند

دنیائے اِسلام کے تمام عُلماء اِس بات پر متفق ہیں کہ رُوئے زمین پر کلامُ اللہ کے بعد بخاری شریف ہی سب سے زیادہ صحیح اور مُستند کتاب ہے اور علم حدیث میں اسکی نظیر ممکن نہیں، اُردُو زبان میں اسکے مُتعدد اُردو ترجمے اور شرحیں شائع ہو چکی ہیں، لیکن یہ جدید شرح مندرجہ ذیل خصُوصیات کے ساتھ چھپی ہے جس سے دوسرے تراجم خالی ہیں۔

چند خصوصیات

۱۔ اطمینان بخش ترجمانی اور عام فہم شرح اس زمانے کے قاری کی ذہنی سطح کے مُطابق کی گئی ہے۔

۲۔ احادیثِ رسُولؐ کا مسائلِ حاضرہ سے کامل انطباق۔

۳۔ حدیث کے اُن پہلوؤں کی واضح ترجمانی جن کو موجودہ شارحین نے چھُوا تک نہیں۔

۴۔ بخاری شریف کے لطائف و خصُوصیات کی کامل رعایت۔

۵۔ قدیم و جدید شارحین کی گرانقدر تحقیقات سے آراستہ و مُزین۔

۶۔ فقہی مذاہب کی ترجمانی معتدلِ لب و لہجے میں اور مُحدثین و فقہاء کے اختلافات کی دِل آویز وضاحت۔

ایک کالم میں عربی متن اور مقابل کالم میں ترجمہ و تشریح۔

سائز: $\frac{۳۰ \times ۲۰}{۸}$ دیدہ زیب کتابت و طباعت اعلیٰ کاغذ

اور حسین جلدیں، کامل تین جلد، کُل صفحات ۳۳۱۲۔

قیمت کامل سیٹ:

دار الاشاعت متصل اُردو بازار کراچی ۱

دار الاشاعت کی چند جدید مطبوعات

رحمتِ عالمؐ
سید سلیمان ندوی رح
سائز $\frac{۳۰ \times ۲۰}{۱۶}$ صفحات ۱۵۶

آں حضرت صلی اللہ علیہ وسلم کی مکمل و مستند سیرتِ طیبہ جو اسکول کے طلبہ اور کم پڑھے لکھے لوگوں کیلئے لکھی گئی ہے۔ عکسی طباعت، سفید کاغذ اور کارڈ بورڈ جلد کے ساتھ۔ قیمت

قصص الانبیاءؑ
مولانا محمد طاہر صاحب رح
سائز $\frac{۲۳ \times ۱۸}{۸}$
صفحات ۱۹۲

وہ متبرک اور مستند کتاب جس میں حضرت آدم علیہ السلام سے لیکر آنحضرت صلی اللہ علیہ وسلم تک تمام پیغمبروں کے حالات اور خلفائے راشدین۔ امام حسنؓ و امام حسینؓ اور چاروں اماموں کے حالات درج ہیں۔ عکسی طباعت، سفید کاغذ مجلد قیمت

مسلمان فاتحین
احمد مصطفیٰ راہی صدیقی
سائز $\frac{۳۰ \times ۲۰}{۱۶}$ صفحات ۲۴۰

اِس کتاب میں تاریخ اِسلام اور تاریخ عالم کے انتہائی اہم اور زرّین حالات اور حق و باطل کے معرکوں اور اسلامی فتوحات کے ناقابلِ فراموش مستند اور رُوح پرور واقعات درج ہیں۔ عکسی طباعت، سفید کاغذ قیمت

نافع الخلائق
حاجی زردار خان صاحب رح
سائز $\frac{۲۳ \times ۱۸}{۸}$ صفحات ۵۴۴

قرآنی آیات کے خواص، اولیاء اللہ اور مشائخ کے مجرب عملیات و تعویذات، علم قیافہ اور تعبیر نامہ خواب کا نہاں۔ مقدمہ، مشتمل بر مقصدا فہرست مضامین کے اضافہ کے ساتھ شائع ہوا ہے عکسی طباعت سفید کاغذ مجلد قیمت

نقشِ سلیمانی
خواجہ محمد اشرف لکھنوی رح
سائز $\frac{۲۳ \times ۱۸}{۸}$ صفحات ۲۴۸

عملیات و تعویذات، نقوش و خواص قرآنی، حروفِ تہجی و مقطعات و اسمِ اعظم وغیرہ کے خواص و اسرار سے متعلق نہایت مکمل و مستند کتاب ہر قسم کی دینی و دنیوی حاجات کی کنجی۔ عکسی طباعت، سفید کاغذ کارڈ بورڈ جلد قیمت

دار الاشاعت مقابل مولوی مسافر خانہ کراچی ۱

معارفُ الحدیث

یعنی

احادیثِ نبوی کا ایک جدید اور جامع انتخاب

اُردو ترجمہ اور تشریحات کے ساتھ

مولانا محمد منظور نعمانی

جو اس زمانے کے تعلیم یافتہ مسلمانوں کی دینی علمی ذہنی اور فکری سطح اور عصرِ حاضر کے خاص علمی تقاضوں کو پیشِ نظر رکھ کر کیا گیا ہے جس نے اُردو خوانوں اور علومِ جدیدہ کے حامل حضرات پر علمِ حدیث کے حصول کے لیے حجت تمام کر دی ہے۔ ہر حدیث کے عربی متن کے ساتھ آسان اُردو زبان میں ایسی دل نشین شرح کی گئی ہے جو اپنی نظیر آپ ہے۔ مکمل کتاب سات جلدوں پر مشتمل ہے۔

قیمت کامل سیٹ
اعلیٰ کاغذ مجلد

قیمت کامل سیٹ
انگریزی ایڈیشن

دار الاشاعت مولوی مسافر خانہ کراچی

بہترین اسلامی کتابیں

قصص القرآن مولانا محمد حفظ الرحمٰن ۴ جلد
مظاہر حق جدید (شرح مشکوٰۃ اردو) ۵ جلد
معارف الحدیث۔ مولانا محمد منظور نعمانی، جلد
تجرید صحیح بخاری مترجم عربی اردو کامل مجلد
شرح حصن حصین مترجم مولانا محمد عاشق الٰہی
شرح اربعین، امام نوویؒ " " "
حجۃ اللہ البالغہ اردو، شاہ ولی اللہؒ دہلوی
بہشتی زیور مدلل مکمل مولانا اشرف علیؒ
فتاویٰ دار العلوم دیوبند، مفتی محمد شفیعؒ ۲ جلد
علم الفقہ کامل مولانا عبد الشکور لکھنویؒ
عقائد علمائے دیوبند و حسام الحرمین مجلد
احیاء العلوم اردو، امام محمد غزالیؒ ۴ جلد
کیمیائے سعادت اردو " " مجلد
مجالس الابرار، اردو، شیخ احمد رومی
مجالس حکیم الامت مفتی محمد شفیعؒ
مومن کے ماہ و سال اردو، شیخ عبد الحقؒ دہلوی مجلد
اسلام کا نظامِ مساجد، مولانا ظفیر الدین مجلد
اسلام کا نظامِ عفت و عصمت " "
اسلام کا نظامِ اراضی و عشر و خراج، مفتی محمد شفیعؒ
علمی شکول منتخب مضامین " "
احکامِ اسلام عقل کی نظر میں، مولانا اشرف علی

مستند اسلامی کتابیں

ارواحِ ثلاثہ (حکایاتِ اولیا) مولانا اشرف علیؒ
آیاتِ بینات، محسن الملک (تردید شیعہ) ۲ جلد
تحفۂ اثنا عشریہ اردو، شاہ عبد العزیزؒ (تردید شیعہ) مجلد
تاریخ ارض القرآن، سید سلیمان ندویؒ مجلد
تاریخ فقہ اسلامی اردو، شیخ محمد خضریؒ مجلد
تذکرۂ غوثیہ، سید غوث علی شاہ قلندرؒ مجلد
تذکرۂ مجدد الف ثانی، مولانا محمد منظور نعمانی "
عیسائیت کیا ہے؟ مولانا محمد تقی عثمانی
مسلمانوں کا نظامِ مملکت، ڈاکٹر حسن ابراہیم حسن مجلد
لطائفِ علمیہ ترجمہ کتاب الاذکیا، ابن جوزی "
کلیاتِ امدادیہ، حاجی امداد اللہ مہاجر مکیؒ
المنجد عربی اردو، جامع لغات مجلد
المعجم اردو عربی " " "
بیانُ للسان عربی اردو مستند لغات مجلد
قاموس القرآن (مکمل قرآنی لغات) "
جامع اللغات (اردو کی مستند لغت) "
شمس المعارف (تعویذات) ابن علی بونی مجلد
اصلی جواہر خمسہ کامل (تعویذات) "
بیاضِ یعقوبی (تعویذات) مولانا محمد یعقوب "
علاج الغربا حکیم غلام امام
بیماریوں کا گھریلو علاج، طبیبہ اُم الفضل

دار الاشاعت مقابل مولوی مسافر خانہ کراچی

مکمل فہرستِ کتب مفت طلب فرمائیں